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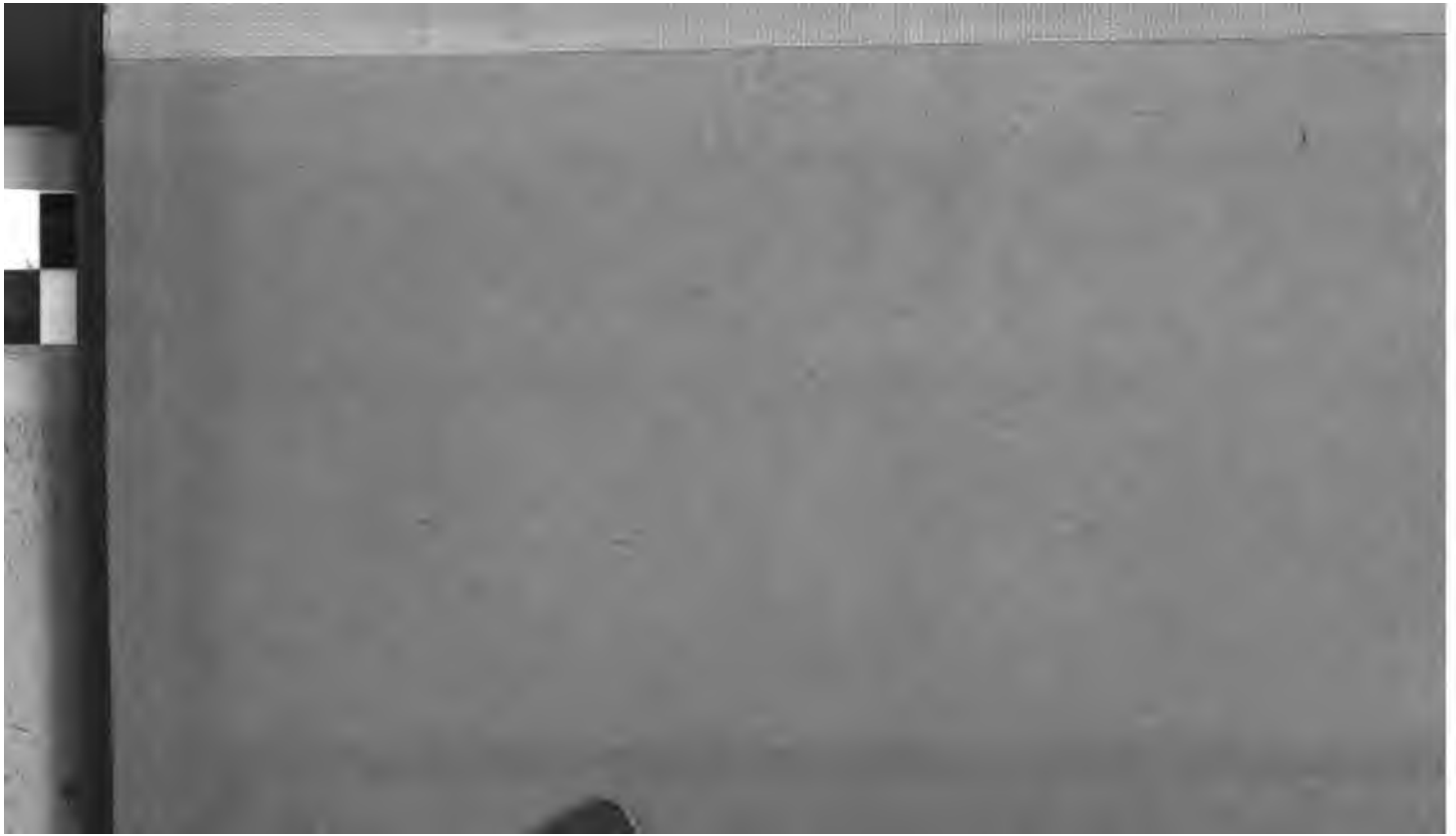

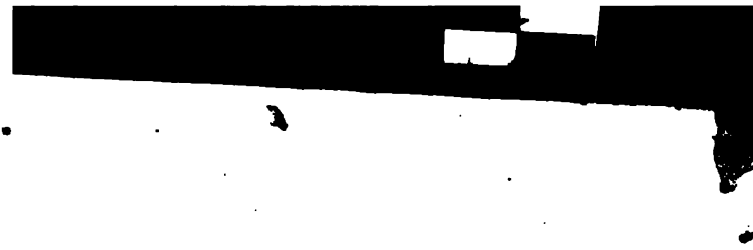

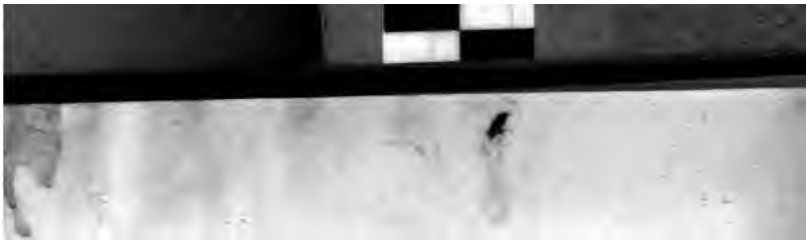

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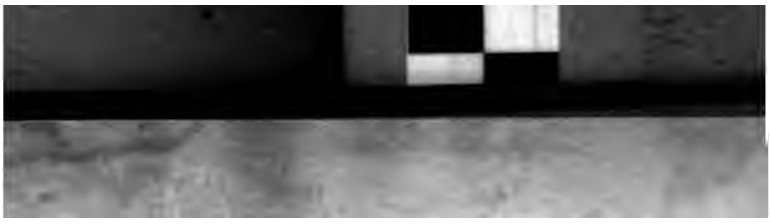

...OX AND
...OUNDATIONS.

Rev.d Samuel Green,
of Blunsdon.

Engraved for the Baptist Magazine.

Published by J. Baldwin at St Paul's Church Yard April 1821.

THE

# Baptist Magazine

FOR

# 1821.

THE PROFITS

*ARISING FROM THE SALE OF THIS WORK,*

ARE GIVEN

TO THE WIDOWS OF BAPTIST MINISTERS,

AT THE RECOMMENDATION OF THE

*CONTRIBUTORS.*

VOL. XIII.

SPEAKING THE TRUTH IN LOVE.

EPH. IV. 15.

London:

PRINTED BY J. BARFIELD, WARDOUR-STREET, SOHO;

AND SOLD BY

B. J. HOLDSWORTH, ST PAUL'S-CHURCH-YARD.

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# PREFACE.

AT the close of another year, we shall present our Readers with a brief Compendium of some of its leading events.

1. *The Bible Society.*—The Bibles issued by Foreign Societies aided by the Parent, have risen from 547,320 to 739,045; and the Testaments from 588,200 to 721,376. The Bibles issued by the Society have increased from 1.152,434 to 1.307,044; and the Testaments from 1.704,857 to 1.963,118. The Society has distributed, or assisted to distribute, since its formation, 5.445,583 copies of the Old and New Testaments. Its total expenditure has been £908,248 10*s.* 6*d.*

2. *The Religious Tract Society.*—During the year 4.830,770 Tracts have been issued.

3. *The London Missionary Society.*—This year is distinguished by Mr. Campbell's Second Tour in Africa, and Return to England; the erection of an Anglo-Chinese College at Malacca; the Deputation of the Rev. Daniel Tyerman and Mr. George Bennet to the South-sea Islands;* the increasing civilization of those islands through the benign influence of Christianity; the visit of Prince Rataffe of Madagascar to this country; the Ordination of Missionaries to Calcutta; and the labours of Mr. Swann in Siberia.

4. *The northern part of our Island* has not been deficient in zeal and activity both at home and abroad. The southern metropolis has been lately favoured with a visit from our beloved and respected Friend and Brother Dr. Wardlaw, whose ministerial labours amongst us, whilst collecting for the Congregational Union, have been highly acceptable.

5 The labours of the different *Missionary Societies in the United States* have been principally directed to Burmah, the Sandwich Islands, the Seven Apocalyptic churches, and Palestine,—and to itinerating in Vermont, New York, Pennsylvania, Ohio, Indiana, Illinois, Kentucky, and Missouri.

* In an early number for the ensuing year we intend to give in our Poetical Department the beautiful Address to these gentlemen by Mr. Montgomery.

6. *The United Brethren* are continuing their labours in Greenland, Antigua, Africa, and other places.

7. *The enlightened Roman Catholic Clergy on the Continent.*—Professor Leander Van Ess meets with great opposition, but armed with courage from on high, he continues the conflict. His sphere of operation is of prodigious extent. He has distributed 408,210 copies of the Scriptures among the Catholics, some of them Catholic versions, others Protestant. There are numerous enlightened Catholic Priests in Bohemia, Cologne, Calb, &c.

8. *The Jews.*—An unusual spirit of inquiry on the subject of religion prevails amongst the Jews in every quarter of the world. Many on the Continent have been savingly converted to God, and some are now preachers of the faith which once they destroyed. During the past year 3180 copies of the Hebrew New Testament have been circulated amongst them. 2000 copies of the Epistle to the Hebrews have been printed separately. 3780 copies of the German New Testament, in the German Hebrew character, have also been distributed; and the *London Society for promoting Christianity among the Jews* is contemplating an Edition of the Old Testament in the same character. 70,000 Cards, containing parts of the Acts of the Apostles in Hebrew and German, have been circulated. Some thousand copies of the New Testament have been printed in the Judæo-Polish language. 250,000 Tracts for the Jews have been printed in different languages. In Russia, Holland, Germany, Bohemia, and Poland, many Jews are inquiring into the evidences of Christianity, and a general expectation of the manifestation of the Messiah prevails.

9. We congratulate our Readers on the powerful opposition which has been made to the Education Bill proposed by Mr. Brougham, and that that gentleman has relinquished this very odious, illiberal, and unpopular measure.

10. For the labours of the *Baptist Missionary, Baptist Irish, Baptist Home Missionary, Home Missionary, Church Missionary, Wesleyan, Continental, London Hibernian, Irish Evangelical, Port of London, British and Foreign School,* and many other Societies, we must refer to the different numbers of our Magazine.

11. We conclude with returning our sincere thanks, and those of the Widows of our Ministers, to our Readers, for their past favours, and with soliciting their future support.

THE

# Baptist Magazine.

JANUARY, 1821.

## THE NEW YEAR.

### THE WAY WHENCE THERE IS NO RETURN.

Cedes coëmptis saltibus et domo,
Villaque, flavus quam Tiberis lavit,
Cedes: et extructis in altum
Divitiis potietur hæres.
Omnes eodem cogimur: omnium
Versatur urna: serius, ocyus
Sors exitura. Hor.

ANOTHER year is about to be added to those that are past for ever; and a new and solemn period of time will soon dawn on me. And shall I regard the close of the one, and the commencement of the other, with indifference? O no. Come, my soul, retire into the closet, shut out the busy scenes of life, and review the way by which Divine Providence has led thee through the wilderness. And canst thou do it *without penitence?* Though the year is almost gone, thoughts, words, and actions, pass not away: they are entered in that awful volume which will be opened amidst assembled worlds. During the past season I have thought of my earthly friends, I have been grateful to them for their kindnesses, I have been conscious that I have loved them, and have been solicitous to please them: but, O, I have too much forgotten my best Friend—the good, the gracious, and the blessed God! How many opportunities have I permitted to pass by unimproved, by which I might have testified my gratitude to him for his immeasurable goodness! How questionable, on many accounts, has been my love to this kindest of Beings! I have not, as I ought to have done, made it my chief solicitude to please my adorable Benefactor, to whom I am indebted beyond all measure and bounds; and yet he has borne with me—and yet I live, and am the hourly object of his unmerited loving kindness.

"Sure, were I not most vile and base,
I could not thus my Friend requite;
And were not he the God of grace,
He'd frown, and spurn me from his sight."

And shall I then review the past *without holy* and elevated

*gratitude?* I cannot, I dare not do it. Bless the Lord, O my soul, and all that is within me, bless and praise his great and holy name. Bless the Lord, O my soul, and forget not all his benefits. Thou art "my God, and I will praise thee; thou art my God, and I will exalt thee." Shall I not also *pray for the Divine blessing* through the new period on which I am about to enter? I cannot help doing so. O my God, still guide, guard, uphold, comfort, deliver, supply, and save thine unworthy creature. Let me not be a cumberer of the ground; bless me, and make me a blessing. And surely every one who has the least pretension to seriousness, will now be *awakened to solemn reflection.* At the end of the year, the merchant examines his accounts, that he may know the exact state of his affairs; and it is important that he should do so; but of how much greater importance is it, that we should examine our characters in reference to eternity! It is high time to awaken out of sleep; for our salvation, or our condemnation, is a twelvemonth nearer: and if we are nearer an eternity of joy, heaven ought to have more attractions, and earth fewer; or if we have come thus far onward in the "broad path" to perdition, it ought to be our first concern to leave it, lest God should swear in his wrath that we shall not enter into his rest. Our characters must necessarily be soon, very soon, decided for ever; for when "a few more years are come, then shall we go the way whence we shall not return." Job xvi. 22.

Reader! *there is a way in which men go when they depart out of the present life.* There is a part of man which does not die. The body is a house; and no wonder, that after a course of years, the inclemency of the seasons, and frequent repairs, it at length becomes untenantable. The body is a garment; and who is surprised that in the lapse of time it should become too small for the expanding faculties, and be laid aside, or be worn out, and be found unfit any longer to enwrap the immortal spirit? Yes, every man has a soul, that must live,

— — — "when every fire
Of every star shall languish and expire."

This sentiment appears so rational, that the very heathens have professed their belief of it. They justly concluded, since a man might search through creation, and gain all that the world could possibly confer on him, and yet find something that it could not give essential to his happiness, that he was made for a nobler world than the present, and that his nature was immortal.

No one but a bad man, who by his iniquities has made it his interest that there should be no immortality, ever advanced the degrading sentiment that the grave takes the whole of man. Dr. Young admirably remarks, that

"Nature's *first wish* is endless happiness;
Annihilation—is an *after thought*,
A monstrous thought,—unborn till virtue dies."

If there be no hereafter, if the soul be not immortal, religion is of no importance; we need not fear to die, any more than the leaves falling from the trees in autumn, or than the grain fears to be cut down by the sickle. Then virtue and vice, godliness and ungodliness, are alike—then, the drunkard, the seducer, the thief, and the murderer, may

" untrembling mouth the heavens:" but if there be an hereafter,—

" And that there is,—conscience uninfluenc'd,
And suffer'd to speak out,—tells every man,—
Then must it be an awful thing to die."

On the very face of things, without any profound examination of the subject, we may safely pronounce that doctrine to be false, which would fill every good man in the world with the deepest possible affliction, and every villain with ecstatic joy. But Revelation confirms the conjectures of reason, and assures us, that the power that thinks, and wills, and acts, and feels, and hears, and sees, is immortal. It cannot die. The body will return to its original dust; but the deathless spirit will depart to God who gave it; and it will " profit a man nothing if he gain the whole world, and yet lose his own soul."

Death then is *a departure* for another world. Thus the Apostle says to Timothy, " The time of my departure is at hand." The believer in Jesus, when " absent from the body," is present with God his Saviour. We read, that when Lazarus died, the angels bore his happy spirit into the heavenly paradise. And we are assured, that " though this earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." When a gentleman, referring to a pious young man, who had often given out the hymns in public worship, and who had recently exchanged earth for heaven, said to Mr. Newton, " Well, Sir, you have lost your clerk;"—" Nay," replied the venerable preacher, " you talk very unlike a *mercantile* man; is a vessel *lost*, when she gets into port?"

Death is a departure also to the wicked; not, however, to happiness, but to the miserable abode, where, for ever, they will reap the fruit of their doings. God, the holy, the faithful God, has said, in reference to the ungodly, " Woe unto him,—it shall go ill with him,"—and who,—who can alter the terrible decision?

There is not only a way in which men go when they depart out of the present state, but it is also a way, *whence it is impossible they should ever return.* The moment the spirit departs, the character is decided; there is " no work or device in the grave." I recollect some, who during the past year have gone into eternity, who, if they were permitted, I fear would be glad to return; and I also recollect others, who would not wish by any means to return again; no, not even to earth's fairest scenes. During the past year, in the recollection of every reader, some *young man has gone this way*—perhaps it may be said of him, " He was an object of envy to most of his companions—his worldly prospects were most desirable—and his whole heart was occupied in earthly pursuits—he thought of getting before his competitors, of settling in life, of rearing a family, of gaining the esteem of all around him, of rapidly acquiring a fortune. Indeed, he thought of every thing but of God, of his soul, of the way of salvation, and of eternity. But he was suddenly called away from the present state—he is gone, and, solemn thought! he is " gone the way whence he shall not return."

Perhaps, during the past year,

*some rich man* among our acquaintance has taken a last farewell of the things of time. And how lamentable his condition, if, like multitudes around us, he was making provision for this world, as though it were never to have an end; and for the other world as though it were never to have a beginning; if he were saying, "Soul! take thine ease, eat, drink, and be merry, thou hast much goods laid up for many years," and has not been permitted to see the close of one of those years on which he so confidently relied! The place that once knew him, knows him no more for ever. How gladly would he give the whole of his treasures, might he return but for one short day, to attend to the things which make for his eternal peace! The wealth of the Indies could not procure the boon. There are impassable barriers between him and mortals. He is gone the way whence he shall not return.

The tomb has also received *many a busy inhabitant* during the past season. Such seemed to think, if we may judge of their thoughts by their actions, that God did not require of them any love, gratitude, or obedience; that they were sent into the world merely to seek momentary good. They were planning new earthly schemes at the very moment when death summoned them to give an account how they had spent their months and their years. Could they come back again, O how differently would they think, how differently would they act! But they are gone the way whence they shall not return.

And many a saint,—many a faithful pastor,—many a believer in the Lord Jesus, is also gone this way, during the past year. They wish not to return. They have bid an eternal farewell to their enemies, fears, labours, conflicts, and sorrows; they hunger no more, neither do they thirst any more. The days of their mourning are for ever ended. They behold the face of their divine Redeemer, and they dwell perpetually in his life-giving presence. They know somewhat experimentally of the plenitude of glory referred to in that astonishing passage,—"Our light affliction, which is but for a moment, worketh for us a far more exceeding, an incomparably great, and an eternal weight of glory."* Dear as they once were to us,—dear even as our own souls, yet, when we calmly examine things in the light of divine truth, we could not wish them to return. No,

"What here we call our life,—is such,
So little to be lov'd, and they so much,
That we should ill requite them, to constrain
Their unbound spirits into bonds again."

The closing and the opening year should forcibly remind us, *That we must soon all go the way whence we shall not return.* Our fathers, where are they? And the prophets, do they live for ever? O no. They are on earth no more; and a moment is rapidly approaching, when we too must exchange our habitations for the tomb. The morning is at hand, when we shall rise for the last time; and the evening is near, when we shall lie down to rise no more. The soul will soon quit its clay tenement, and become instantly mighty to suffer or enjoy.

Reader! bring the subject

* So Mr. Hervey renders the expressive and beautiful original.

home to thy own bosom. It is of infinite moment. You cannot die safely or happily unless the sting of death be taken away. Death is stingless only to the believers in Jesus. "I am the resurrection," says he, "and the life: he that liveth and believeth in me shall never die; and though he were dead, yet shall he live." There is no other name but his in which you can find salvation. O fly to him without delay. Then, if this year, you should be called to relinquish all that is dear to you on earth,—wife, or husband, or children, or friends, or substance, it will be a matter of no regret, for you will be received into "everlasting habitations."

*Southampton.* B. H. D.

## REMARKS

UPON THE

"HISTORICAL MEMOIRS

RESPECTING THE

*English, Irish, and Scottish Catholics,*

From the Reformation to the present Time.

By Charles Butler, Esq. of Lincoln's-inn: Two Vols. 8vo." Murray, 1819.

THE perseverance with which the Roman Catholics of the united Empire have, for several years past, applied to government, in order that they may be placed upon a level with Protestants of the Church of England as to eligibility to all offices of civil trust and authority, is a subject so big with importance, that it has employed the tongues and pens of the most eminent persons of the community. Among others the author of the volumes before us, who is himself a Roman Catholic, has exerted no small measure of talent on behalf of that communion, and has, doubtless, contributed in a large degree, by his writings and his influence, towards obtaining the repeal of many severe and oppressive acts during the period of the late reign.

Mr. Butler, as might be expected, in relating the history of Roman Catholics, has endeavoured to show, that, from the period of the Reformation, they have been an oppressed and persecuted people; and, though he cannot deny them to have been in some instances guilty of crimes against the state, that they were provoked to them, and were often joined in them by Protestants; also, notwithstanding they have sometimes burnt Protestants for their religion, that he can prove that Papists have been burned by Protestants! Having summed up the items, he strikes the balance, and finds the account nearly equal.

We are no apologists for persecuting Protestants, nor have we, as Baptists, any cause to blush for the conduct of our forefathers, respecting whom even Mr. Butler says, vol. i. p. 325, "It is observable, that this denomination of Christians,—now truly respectable, but in their origin as little intellectual as any, —*first propagated the principles of religious liberty!*"

It is not our design to remark upon the whole of these volumes, but to collect information from them respecting the state of the Roman Catholics in the united kingdom, and the principles which they at present hold on those subjects which are essentially and necessarily connected with the question of what has been designated "Catholic Emancipation." This will be done by extracting from Mr. Butler's volumes information as to the proceedings of the English Roman

Catholics since they were formed into what is called the English Board of Roman Catholics; and also as to the opposition which they have experienced from the Pope, the Vicars-Apostolic in England, and the Irish Roman Catholics, in all their attempts to procure the repeal of those penal statutes, which are still in force both against Roman Catholics and Protestant Dissenters. In these respects both these bodies stand so much upon a level, that the late eminent statesman Mr. Pitt told the Catholics in 1788, "that whatever was conceded to the Roman Catholics, the Protestant Dissenters must also enjoy." Vol. ii. p. 109.

The Roman Catholics had obtained great relief by a bill passed in 1778, at which time the prejudices which existed against them were so strong, that in the year 1780, while other methods for removing penal statutes were contemplated by Parliament, the riots at London, Edinburgh, and Glasgow, took place, to the disgrace of a civilized country, especially of a Protestant state. Another act passed in 1791, which, with some subsequent measures, has entirely secured the persons and property of the Roman Catholics from outrage and violence, and conferred also upon them the most extensive religious liberty. The summary account given us by Mr. Butler of the principal circumstances which attended the act of 1791 for the relief of the English Catholics, contains some curious facts not generally known, but which bring to light some of those causes which have produced so much disunion amongst the Roman Catholics, and which have exposed the English Catholic Board to so much odium and reproach from *the Irish Catholics.*

It was in 1787 that the English Roman Catholics formed themselves into a committee for watching over and promoting their public interests. This committee originally consisted of noblemen and gentlemen; but the next year one of the apostolic vicars, and several priests, were added to their number.

One of their first proceedings was in 1788 to memorialize Mr. Pitt, stating the severe laws in force against them. In reply to this, Mr. Pitt desired the Catholics to furnish him with authentic evidence of the opinion of the catholic clergy and catholic universities, with respect to the existence and extent of the Pope's dispensing power.

They then proceeded to make application again to Parliament for repealing all the laws which placed the English Catholics in a worse situation than the Protestant Dissenters. It was in consequence of this that the late Lord Stanhope framed a "protestation," for the purpose of the Roman Catholics solemnly and publicly disclaiming some of the tenets which were generally imputed to them. This "protestation" was signed by the four vicars apostolic, and by all the catholic clergy and laity in England of any note, and was printed and circulated throughout the country. A new oath was prepared, in accordance with the clause in the protestation which respected the views of Roman Catholics as to the dispensing power of the Pope. This was, "that no foreign prince, person, prelate, state, or potentate, hath or ought to have, any civil jurisdiction or authority whatsoever within this realm;—or any spiritual authority, power, or jurisdiction whatsoever, that can di-

rectly or indirectly affect or interfere with the independence, sovereignty, laws, or constitution of this kingdom, or with the civil or ecclesiastical government thereof, as by law established, or with the rights, liberties, persons, or properties of the subjects thereof."

It soon appeared that the four vicars apostolic, though they had signified their approbation of these principles by signing the "protestation," were determined to oppose the oath; for they addressed what is called an encyclical letter to all the clergy and laity, declaring the oath unlawful to be taken, &c. &c. The Committee being now in great difficulties, met February 3, 1790, at the Crown and Anchor, and resolved, "That the Committee shall endeavour to prevail on the legislature to alter the oath to the *words of the protestation;* and that so altered, the oath would be unobjectionable." The oath was accordingly altered, and then stood in the present form: "That no church, nor any prelate, nor any assembly of prelates or priests, nor any ecclesiastical power whatsoever, have, hath, or ought to have, any jurisdiction or authority whatsoever within this realm, that can, directly or indirectly, interfere with the independency, sovereignty, laws, constitution, government, or the rights, liberties, persons, or properties of the people of the said realm, or any of them."

This alteration satisfied one of the apostolic-vicars, but not the three others, who wrote to their respective flocks, telling them that "the altered oath remained liable to the censure fixed on the former."

The Committee, notwithstanding this, resolved to persevere to get the bill *passed, without taking* any further step to get the oath altered to please their offended prelates. In an address to the general body of the English Catholics, signed April 21, 1792, they speak of the *protestation*, "as an explicit and unequivocal declaration of the sentiments of the English Catholics as men and citizens," and of the *oath* "as a counterpart of the protestation." —"To withdraw the oath," say they, "appeared to us receding from the protestation. To recede from the protestation we held in horror; we thought it an act of unjustifiable perfidy; we were persuaded it would cover the body, and ourselves in particular, with ignominy, and make us for ever despicable in the eyes of men of honour, principles, consistency of character, or truth. We never, therefore, could be induced to solicit the withdrawment of the oath."

Our readers will be ready to ask, If these were the determinations of the body of English Catholics, who had protested in the face of the country and of parliament, "that no foreign prince, *prelate*, &c. &c. had or ought to have any civil jurisdiction, &c. or any spiritual authority within the realm, that *could*, directly or indirectly, interfere with the independence, &c. of the people of this realm, &c. &c. how was it that they *were* so much interfered with, that their independence was entirely nullified, if not destroyed? The subsequent history informs us, if not in so many words, yet by implication, that a power existed at Rome, to which these noblemen, gentlemen, and priests, were so subject, and by which they were so enthralled, in a matter which related solely to their civil rights as the subjects of Great Britain,

that, "to prevent any misconception of their conduct by the holy see, the Committee determined to depute the Rev. Mr. Hussey, afterwards Bishop of Waterford, to his holiness,"—"to lay before his holiness, a fair representation of the late proceedings of the Committee, and an exact state of the present situation of the English Catholics."

In the instructions given to Mr. Hussey as to the object of his embassy to Rome we find, that he was to inform his holiness, "that the protestation," which had given so much uneasiness at Rome, "was a pledge of uprightness called for by their Protestant fellow-subjects; that it was not attempted to be carried into execution, as a basis of public measures, until it had been approved and signed by the apostolic-vicars, the far greater part of the clergy, and most of the respectable laity in the four districts; that it had been already presented to Parliament, and therefore, if the present form were not perfectly correct in the wording, the Committee were not to blame, because no alterations had been previously called for by the clergy, and the deed having gone before Parliament, it could not possibly be revoked; and that it was not intended to hurt religion, but to serve it; not to infringe the communion of English Catholics with the holy apostolical see, but to render that communion less odious; *not to prejudice the character of the first pastor of the church, but to rescue it from obloquy and abuse.*" But Doctor Hussey being chaplain to the Spanish embassy, was not suffered to proceed to Rome, and we hear no more of the opinion of the Pope!

*The influence,* however, of the Pope over the *three vicars apostolic,* was more powerful than that of the whole body of English Catholics, "who persisted in their refusal to take any active part in procuring an alteration in the oath. The bill passed the House of Commons *unaltered,* and without a dissenting voice; but in the House of Lords the vicars apostolic obtained the alteration which they solicited; and the clause to which the Pope and they had objected was altogether omitted. And the bill thus amended passed into a law, leaving the oath precisely as it was in the bill of 1778, viz. "And I do declare, that I do not believe that the Pope of Rome, or any other foreign prince, prelate, state, or potentate, hath or ought to have any *temporal* or *civil jurisdiction,* power, superiority, or pre-eminence, directly or indirectly, within this realm." The additional clause which they rejected was, "*Nor any ecclesiastical power whatsoever, have, hath, or ought to have, any jurisdiction or authority whatsoever within this realm, that can, directly or indirectly, interfere with the independency, sovereignty, laws, constitution, government, or the rights, liberties, persons, or properties of the people of the said realm, or any of them.*"

From this it appears, that the body of English Catholics, both clergy and laity, were willing to renounce subjection, not only to the *temporal and civil jurisdiction of the Pope,* but also to *his ecclesiastical jurisdiction,* if ever it should *interfere directly* or *indirectly* with the allegiance they owed to the King of England; but that the vicars apostolic, influenced by the Pope, would not suffer them to give the government such a pledge. Is it

not clear then, that English Roman Catholics are expected by their spiritual superiors, to submit implicitly to foreign ecclesiastical authority, even when it interferes with the independency, sovereignty, laws, constitution, government, &c. &c. &c. of the people of the realm? So true is it, "that no man can serve two masters;" and also, that when the civil authority of the chief magistrate interferes with the ecclesiastical authority of the Pope, the Roman Catholics must obey the Pope rather than the King! Is it not, therefore, impossible they can give that pledge of their allegiance to the King, which shall effectually secure his Protestant subjects from oppression, if they should be entrusted with the administration of the laws?

But to return to this famous "protestation," which had now been rendered useless, we find that at a general meeting held at the Crown and Anchor Tavern in the Strand, June 9, 1791, it was resolved, "That as the oath contained in the bill for the relief of English Catholics, is not expressed in the words of the protestation, the English Catholics take this occasion to repeat their adherence to the protestation, as an explicit declaration of their civil and social principles; and direct the Committee to use their endeavours to have it deposited in the Museum, or some other proper place of public institution, that it may be preserved there, as a lasting memorial of their political and moral integrity." To which they might have added,—and as a *permanent monument of their degraded and humiliated circumstances, in consequence of their religious adherence to a foreign prince and prelate, who has by his recent conduct justly subjected them to the suspicion of their government, and exposed them to the pity and derision of all their Protestant fellow-subjects!* "In consequence of this resolution," (we are gravely informed, but without any expression of indignation,) "it is, this 30th day of December, 1791, delivered to Doctor Morton, the Secretary of the British Museum, by Charles Butler, Secretary to the Catholic Committee!" We only add, that we hope Dr. Morton took good care of it, for the purpose of its being known in future, what concessions the English Catholics would have made in 1791, to obtain merely equal privileges with Protestant dissenters; but which we suppose they would not *now* be permitted to make in order to their being admitted to share in all the honours and jurisdictions of the state.

IOTA.

*(To be continued.)*

## WILLIAM TYNDAL.

*To the Editors of the Baptist Magazine.*

THE Portrait and Memoir of William Tyndal* could not but afford much gratification to all who value the blessings which have attended the Reformation from Popery. If the following additional particulars shall be deemed sufficiently interesting to deserve a place in your Magazine, they are at your service.

A laudable anxiety is often felt to know something of the private life, as well as of the public history, of those individuals whose labours have materially benefitted their fellow-men; and our esteem

* See our Magazine for October, 1819. We are sorry that this article has been so long delayed.

as the Apostles in the primitive age first planted the Church in trueth of the Gospell; so, the same trueth beyng agayne defaced and decayed by enemies in thys our latter tyme, there was none that travayled more earnestly in restoring of the same in this realme of England, than dyd William Tyndall."

*Query.* Is it not desirable that some competent person should compile and publish a history of the life and times of this eminent Reformer, accompanied by select extracts from his works, which might give a clear idea of his doctrinal sentiments?

J. M. C.

*Kent Road.*

## EXTRACT OF A LETTER

FROM THE

*Rev. Dr. Erskine of Edinburgh,*

TO THE

REV. MR. RYLAND, SEN.

OF NORTHAMPTON.

*Laviston, Nov.* 1, 1779.

DEAR SIR,

I was just about to have wrote you, when our good friend Mr. Thomson acquainted me of the heavy trial you have lately sustained. May your shoes be as iron and brass, and as your day is, so may your strength be! and when your dearest stream of earthly comfort is dried up, may you drink more abundantly of the fountain! You have recommended, in your "Contemplations," Calamy on Inspiration, and Flavel on the soul, which, though long in my possession, I have not read, but purpose now to read. Let me recommend to you Flavel's Token for Mourners, which I think the best book of the kind I ever read, though I have frequently perused it. On the other *I have transcribed* for you part of a letter which has administered comfort to many mourners, as I am sure I could write nothing that could equal it.

*Copy of Part of a Letter from Mr. Henry Davidson, Minister at Galashiels, to Mr. Thomas Davidson, Minister at Braintree, occasioned by the Death of Mr. Wilson, Minister at Roxton, dated Feb.* 23, 1750.

"To the shame of our selfishness be it spoken, how loath are we to make an exchange of a friend on earth, for one in heaven! A great man is fallen: when we mourn, we must not murmur. It becomes us rather to adore God for making him so great, and continuing him so long capable of performing so many acceptable and honourable services to the church of God. As our world loses by the death of eminent saints, the other gains by it. They fall in our world to rise more illustrious there. Could we trace them exulting before the throne of God and the Lamb, triumphing in our blessed Redeemer, in immortal youth and vigour, freed from all disorders of mind and body whatever; could we discover how bright they shine, how ardently they love, how humbly they adore; and could we hear the melody of their songs; it would soon make us weary of this sinning, vain world, and adopt these words in an allowable sense, 'Let us also go, that we may die with them.'

"You may easily, dear Sir, imagine how this loss affects me, and that in a very tender part. An able and judicious—an affectionate and constant friend, for upwards of thirty-five years. My two dearest friends on earth, before me in every thing

good and valuable, have likewise got to heaven before me, and left to poor me the sinning, sighing part, while they are joined to the spirits made perfect in knowledge, holiness, and joy. However well pleased our Lord and the saints are in one another, upon the change that death makes, it is not easy to make us pleased too, and cordially wish them joy of their new dignity and elevation. Their sentiments are different. Their affections are raised and ennobled; and as well as they loved us, they would not come back to us for a thousand worlds. Upon their entrance into heaven, we may suppose their first wish is, Oh that I had been sooner here! and their next wish is, for our being with them as soon as may be. The saints are Christ's friends, as well as ours, and we must allow him his blessed will, John xvii. 24, to have his friends about him in preference to ours, who have had them so long; and it may be, before Christ has had them so long with him, as some of us have had them here below, we shall be with them again, and Christ, and they, and we shall be all together. Oh what a happy meeting! They and we freed of all natural and sinful infirmities! There the communion of saints is in perfection, and this blessed society shall never break up or separate. No parting salutation there! the word farewell is no part of the heavenly language.

"Now, my dear friend, when our Lord takes away our gracious, eminently useful friends and public blessings, we must learn to translate our affection and dependence from earth to heaven, from these short-lived and uncertain supports to the ever-living God; and as our eye is directed to and fixed upon him, we shall be composed and comforted even when Providence has set us down among the tombs. We are called to mourn, but not as without hope; not as if Christ's interest were to sink and die with them. No. His stability depends not on any mortal, but upon him that said, 'I am he that liveth and was dead, and behold I am alive for ever more.' Christians die, and ministers die; but the word of the Lord dieth not, but liveth for ever. It is good news, that, though the earthen vessel is broken, the heavenly treasure is not lost and buried in the grave. Oh to be taught of God, to look up to him, who has the seven spirits of God, to supply all our wants, and to heal the wide breaches that are made from time to time! The weaker the poor instruments are that are left, the excellency of the power will be more of God."

## WORDS OF THE WISE.

INSTEAD of standing still, going back, or turning out of the road, always proceed. It is better to creep in the right way, than to fly in the wrong.

Art thou arrived to maturity of life? Look back, and thou shalt see the frailty of thy youth, the folly of thy childhood, and the insensibility of thy infancy. Look forward, and thou shalt behold the insincerity of the world, and the cares of life; the diseases of thy body, and the troubles of thy mind.

In this world death is everywhere, grief every-where, and desolation every-where. The world flieth from us, and yet we follow it. It falleth; and we adhere to it, fall with it, and attempt to enjoy it falling.

# Juvenile Department.

*To the Editor of the Baptist Magazine.*

Upon reading the following Letter inserted in the Life of Lord William Russell, I was struck with its great superiority to the foolish advice given to his son by that contemptible infidel the late Earl of Chesterfield. I have left out a few things, and have made a few alterations in it. Perhaps you will have no objection to insert it in your Juvenile Department.

A. B.

*Copy of a Letter, (with the above-mentioned omissions and alterations,) written by William, Earl of Bedford, to his Sons Francis and William.*

Dear Frank,

Ignorance and vice are the usual effects of an unlearned and undisciplined education. Of my passionate desire to free you and your brother from both these, I suppose I have given you and the world sufficient testimony: sure I am, I have satisfied myself. You may guess how violent my longings are to advance your piety and understanding, that is, to render you perfect men, in that death is only displeasing when I think of dying before I see this my desire accomplished, or at least so far as that my hopes may be greater than my fears. And as death every day makes his approaches nearer and nearer, (God knows how soon he will make a long separation between us,) and in this other regard too, that whilst I live I shall always be with thee, be this then received, either as the legacy of a dying, or the advice of a living, father. If it be observed or obeyed in either capacity, I shall think myself neither dead nor absent. I put it into your hands with a prayer, that God will give it his blessing, and then you have mine. It was the wisest saying of the wisest man,—the fear of God is the beginning of wisdom. Holiness, then, is the introduction of all wisdom. So it shall be the first of my advice,—fear God; and if holiness give knowledge, knowledge will give thee happiness, long life, riches, and honour. Length of days is in the right hand of wisdom, and in her left hand are riches and honour, said the wise king. How exalted a thing then is religion, which is the mother of so great blessings!

As for your Duty to me, I doubt not but it will grow up with your understanding. And when you know how nice and curious my care hath been over your education, even to the least circumstance,—my prying into your inclinations, observing the bent of your soul, her very first putting forth, heightening the good and checking the ill, placing guards upon your senses and conversation, not only pointing out the way to virtue, but putting your feet into it, and teaching you to tread it, (I speak not of fashioning or adorning your body, for I would not have you to measure my love and care by gay clothes, noble diet, and recreation, though you enjoyed these in some measure:) when you come to know and judge of this, I have reason to expect, and therefore may boldly challenge, that if you were to choose a father, you would seek me out. Should you now so behave yourself, as that if I were to choose a son, to adopt a gentleman into my family, to inherit my name and fortunes, you only I should pitch upon; besides the joy of beholding, I should have a requital even to my wish. Nor were it possible for you to die in my debt for your education, if you observe this, with like care to

bring up your children also, (if it shall please God to give you that blessing). And because I have an ambition to oblige posterity, I do here charge this duty upon you, that you also lay the like charge upon yours, and they on their children successively. For ingenuous manners first made us noble, marked out and advanced our family first to honour; with equal reason, and more facility, will such manners preserve us noble, which is most certainly effected by education; otherwise the estate I leave you will be but as rich trappings upon an ass, and render you more ridiculous: wherefore, whatsoever you leave your heirs, (and now I speak to your posterity in you,) be sure to give them a learned and liberal education; there being, in my judgment, no other way to secure you from falling from honour, and from the despite of fortune. This which I have said concerning your duty to me, is also applicable to the memory of your excellent mother, for a personal observance you cannot pay her. I most strictly charge you, often to call to mind, that you and your brother have entered into a solemn engagement unto me, under your hands, to imitate the honours and excellencies of that dear saint, the best of wives, the best of mothers and friends. Be religious in the performance of it, as you expect my blessing. Remember, Frank, she had more pangs in your bringing up, than bringing forth, and she has been an excellent nurse to your mind, regarding more the health and straitness of that, than of your body, though this was cared for with the greatest tenderness imaginable. The truth is, you owe her so much that you cannot clear your obligation by any other way; nothing can discharge you, and acquit you to her also, but by being such to yours, as she was to you; thus her memory will be honoured, and I shall profess myself satisfied.

### Affection to Brothers and Sisters.

As for your carriage towards your brothers and sisters, I *must needs* say, that your natural kindness towards them now, gives me great hope that you will be a loving brother hereafter. And be so, Frank, as you expect the blessing of God, and my favour. Besides, your interest will require this from you; because a numerous, wealthy, and ancient family, entire, and agreeing within itself, with all its dependents and relatives, cannot easily be wronged in such a country as this. I know very well how little it can suffer, and how much it can do; but then it must be, as I said, entire. The dying father's bundle of arrows in the fable, has an excellent moral, to show, how invincible love and union are. And that you may rightly understand me, this love of yours to them, must not only be in affectionate words, kind entertainment, and the like, but in a hearty real performance of all good offices that may tend to the advantage of their estates and reputation; study to do them good, and stay not for opportunities offered,—snatch them rather, and prevent their wishes. This is a noble way of obliging, and by this means you may make them your friends, a dearer name by far than that of brother or sister, and which, perhaps, may be repaid to yours, though yourself may not need the return; for I must tell you, kind offices have been remembered when the bestower has been rotten; and the grandchild hath been thanked, sometimes relieved, for the grandfather's kindness. Insomuch as the courtesy to your brother may prove a charity to your child, think seriously of this, and remember it. But that I may be thoroughly understood in this advice, your love doth not end here, and I am not fully obeyed if you only love them in that manner which I have expressed: you must endeavour that they love one another also. To this end, be sure to put out the fire of discontent, if any appear, or but the smoke thereof, presently, so soon as it doth appear; and be careful to put it quite out; for smothered discontents break out afterwards with more violence. And, herein, after my decease, you are to show the authority of a father, as well as the love of

a brother, to your family; for which purpose, you ought to enable yourself with those abilities of understanding and judgment, that you may be a person fit to be sought unto, and to be relied upon. This will give you authority: for both sides will be confident that your equal affection will not suffer you to deceive them, nor your sound reason to be deceived yourself.

### Affection to Kindred.

This advice I must carry also into my next particular that concerns your kindred, which, for the former reasons, you must also labour to preserve in amity, at least the major and better part of them; and it will require a very good skill; but once happily effected, it must needs bring you great reputation. Let your outward deportment be full of respect to all your kindred, but reserve to yourself a secret mark and character of each. And take heed of suffering them to come within you; yet thrust them not off. Gentleness, but managed with discretion, will be sometimes necessary, yet distance and gravity must presently step in to secure it from presumption, and protect it from abuse. I should say more concerning this, but I refer you to my more secret instructions, where you shall have, God enabling me, a particular account of those friends and servants to your family, whose counsels you may follow, and whose service you may trust.—Frank, you are now setting your foot into the world, and before you place it, look about you, and consider that you can hardly set it but upon a snare, or a thorn, which calls upon you both for care and courage. With these, take my experience for your guide; and, if you follow not my directions exactly, which frees you from all danger, yet tread as near as you can; you shall suffer the less; slip you may, fall you cannot.

### Manners.

I have observed, that the greatest mischief to our manners proceeds from a mistake of the nature of things; learn, therefore, first to make a right judgment of things; esteem not a feather, and slight a jewel; know that nothing is beautiful, great, or your own, but only piety and virtue. Riches are not great revenues, noble houses, money, or plate; but not to want that which is necessary to support a moderate and ingenuous condition. Glory, is to hear well for doing good; honour, a reverence for being virtuous; power and command, an ability to oblige noble persons; nobility, heroic actions, or to be like noble ancestors; generosity, a natural inclination to virtue; health, such a constitution of the body as renders the mind vigorous; beauty, a fair soul lodged in no unhandsome body; strength, not to be weary in virtuous actions; pleasure, those pure, firm, lasting delights, which arise from those things alone which belong to the understanding and soul.

After you are able to judge of things, having kept off the servile yoke which opinion hath laid upon most men by imposing false names, and governing the world by that cheat; after you can plainly see a rich man to want those things which he has, and a high content in poverty; and after you can discern a great man, in all his liberty, chained like a slave to his lusts and idleness, and another free in his fetters;—this done, to fit you for conversation, receive these following directions.

First, because the eye doth make the first report of the man, and as she tells her tale, so, for the most part, the presence is liked or disliked, (though sometimes very unjustly,)—to avoid prejudice, be sure to put yourself into good fashion; and, without flattery, I may tell you, but do not bear it without thankfulness to God, you have a body every way fit to bear a graceful presence, answerable to your rank and quality. But take heed of affectation and singularity, lest you *act* the nobleman, instead of *being one*. And whether you stand, sit, or move, let it be with such a becoming, pleasing gravity, as that your very behaviour may commend you, and prevail for a good opinion with

the beholder. Before you speak, let your mind be full of courtesy: the civility of the hat, a kind look or word, from a person of honour, has bought that service which money could not; and he that can gain or preserve a friend, and the opinion of civility, for the moving of the hat, or a gentle look, and will not, is sillily severe. Spare not to spend those things which cost nothing; be liberal of them, but be not prodigal, lest they become cheap. I remember Sir Francis Bacon calls behaviour the garment of the mind;—it is well resembled, and expresses the behaviour I would have in proportion to a garment. It must be fit, plain, and rich; useful, and fashionable. Frank, I should not have advised you to such a regard of your outside, the most trifling part of man, did I not know how much the greatest part of the world are guided by it, and what notable advantages are gained thereby, even upon some very wise men; the request of an acceptable person being seldom, or at least unwillingly, denied. Yet take heed of minding your behaviour too much, lest it pilfer from your consideration, and hinder action. It is at best but a letter of commendation, or, like a master of ceremonies, presents you to have audience. If something be not well said or done, you are but a handsome picture, the pageant or show of a man.

The next thing that fits you for conversation, and is indeed chiefly to be laboured for, is a GRACEFUL MANNER OF SPEAKING, in a distinct, well-tuned voice, without stammering, lisping, stopping, or repetition. And let these be your rules and caution in discourse.

1. Be sparing of speech. Some do it to be suspected for wise men: yet do you speak sometimes that you may not be thought a fool; but let the little you utter be very much to the purpose, and therefore frame it within before you set it forth, still observing the point of your discourse, and go to that directly. If it be a knot, untie it skilfully. Always have respect to a grey-haired experience, and famed understanding, if such a one be present.

2. Let your *language be clear,* proper, significant, and intelligible, fitted to the subject, which, as near as you can, should be according to the humour of the persons you converse with: and this being various, it is requisite that your abilities be various also. As in all things else, so in this of speech, be a strict observer of decorum. Speak not scholastically to a lady, nor courtly to a plain man. And take heed of surfeiting the ears of your hearers, seeing that the best discourse is like sweetmeats, which quickly cloy if they become constant food, and like perpetual music, which loses its charms. Therefore, still leave your company in an appetite to hear more, baiting them sometimes with short offers, so cunningly as that they may invite you, and press you to speak on. Did I fear in you a poverty of speech, or should you find at any time a slender stock, I should entreat you to good husbandry. Above all things avoid common places: they are fulsome and ridiculous.

3. If your genius leads you, and I hope it does, to affect a pleasantness of wit, this will charm and win upon all companies. And let me tell you, that a story, and a fit well-chosen tale, well told, have effected that which a more serious and wise debate could never accomplish. The Spanish are singular in this kind, which renders them the best company in the world; and you have often heard me say, that it was the best music I ever heard in Spain. Their gravity in the narration sets off a story exceedingly well. Imitate it, if it be possible; and if you can, get the appareling the same tale in a various dress, that if you should chance to tell the same again, either it will not be known in its disguise, or it may again please because of its variety: neither were it amiss if you sometimes seem to forget to show your dexterity that way. By no means affect scurrility, and whet not your wit on a dull adversary. It is no way generous to raise mirth, or to triumph over a fool, whom to overcome can be no victory, when the contention itself was dishonourable. If you meet with a proud, vain, self-conceited man, it may become you

of whom are still living; and at the time of his decease he was surrounded by twenty-five grandchildren. He joined the church now meeting in Byrom-street when he was thirty years of age. He was one of the principal persons concerned in bringing to Liverpool the late Mr. Samuel Medley, who was a great blessing to that town and neighbourhood: The name of Medley will long be remembered in Liverpool with veneration and respect. The memory of the just is blessed. The most intimate friendship subsisted between Mr. Barnes and Mr. Medley until death parted them. Mr. Medley usually called him his old friend, and would often say, "How shall I be able to preach Brother Barnes's funeral sermon?" But he was spared this painful task: it devolved on the present pastor, who lost, in the removal of the deceased, a faithful friend, and a wise counsellor. Mr. Barnes was an honourable member of the church forty-seven years; and during forty-four years of that time he fulfilled the office of deacon with great wisdom, unfeigned piety, and a persevering and disinterested zeal. He had the happiness of seeing the church raised from a low state to its present condition; to see the enlargement of one place of worship, and the erection of another: and he maintained, during his residence in Liverpool, for more than sixty years, an unblemished reputation, and died beloved and lamented in the seventy-eighth year of his age. He entered upon life with a determination, through grace, not to neglect his soul, his family, his business, nor the church. As a Christian, he was a man of prayer; the Bible was the man of his counsel: his meditation was therein day and night. As a husband and father, he was all that is kind and affectionate. He walked in his house with an upright heart, and his family devotions were peculiarly serious and edifying, and will long be remembered. He discovered great tenderness of conscience, and a concern to acknowledge God in all his ways. When one of his children asked his advice *respecting an important* step in life, he said, First be concerned to please God; then please yourself, and you will please me. He was a conscientious observer of the Lord's-day, and uniformly exhibited the utmost care and anxiety to avoid the least appearance of evil. As a man of business, he manifested great discernment and decision. Possessing a strong mind, well stored with general and useful knowledge, and having an extensive acquaintance with men and things, he pursued his business with such prudence and industry, as under the blessing of God issued in extensive and permanent prosperity. His business was his pleasure, and he always entered upon it with prayer. The first thing he did in his counting-house every morning was, to offer up an ejaculatory prayer, and to write a verse of scripture. This was his constant practice, and was the means of furnishing his mind with ample stores of Bible knowledge. In transacting business, he gave as little trouble as possible. Indeed, his commercial engagements were executed with such dispatch and correctness, as secured to him the esteem of men of all ranks and conditions. His punctuality in business did not occasion him to neglect the worship of God, either in public or private. He was regular in his attendance at church-meetings, prayer-meetings, and weekly lectures, as well as on the Lord's-day, as long as health and strength would permit. He united to a degree more than is often found, seriousness with cheerfulness, and fidelity with affection; and he possessed, in no common degree, that wisdom, which so well adjusts the affairs of business and the duties of religion, as not to suffer the one to interfere with the other. The welfare of Zion lay near his heart; and he conscientiously gave at least the tenth part of his income for the support of religious and charitable institutions. In his last illness he was deprived of speech; but his life had spoken volumes, and his patience, calmness, and serenity, spoke in his death. One of the family requested that, if his mind was supported and happy, he would lift up his hand. He immediately smiled, and did so.

His end was peace. The corpse was interred in the burial-ground at Low-hill, Overton, September 26, 1820, when a crowd of mourners testified their last tribute of respect to departed worth. On the following Lord's-day the pastor of the church preached a funeral sermon from the text selected by the deceased, viz. the 21st verse of Jude, *Looking for the mercy of our Lord Jesus Christ unto eternal life*;—a text which described the object and ground of his hope, and the frame and temper of mind which that expectation excited and cherished. May our last end be like his!

## REV. THOMAS FLETCHER.

DIED, April 15, 1820, in the forty-seventh year of his age, the Rev. Thomas Fletcher, Pastor of the Particular Baptist Church at Burton-upon-Trent.

He was born at Linton, a hamlet in the parish of Greasely, Derbyshire, March 31, 1774. We are not acquainted with any circumstances in his childhood and youth which appear necessary to be mentioned; but we are informed that, in his twentieth year, his Bible became his constant companion. June 15, 1794, he was baptized, and became a member of the church at Burton, which had then been formed about four years; and September, 1798, he was chosen Deacon.

It was not long after his appointment to this office, that a dark cloud overspread the church; and in the year 1800 public worship was forsaken, and the house of God neglected. Mr. Fletcher, when giving an account of the steps which led to his being engaged in preaching the gospel, refers to this gloomy season, and says, "For some time I was in an awful backsliding state. The perishable things of time and sense had diverted my attention from the important concerns of my soul, and therefore I was very little concerned about the state of the church. But it pleased God to awaken me *from this lukewarm state; and, after being for some time greatly alarmed by the* remonstrances of conscience, I was enabled, as a poor guilty sinner, to make application to God for pardon, through the atoning blood of Christ. No sooner did hope spring up in my mind, than I became anxious for the revival of the Redeemer's cause, and immediately consulted with others about re-opening the doors of our place of worship, and again uniting in the service of God. This was now happily accomplished; and we began with prayer and reading the scriptures, occasionally introducing sermons. It was at this time that I began to speak a little in the name of the Lord; and as it seemed to have a good effect, I considered it my duty to go forward. This consideration, together with the desire of the friends, has led me thus far to persevere: and I have reason to hope, that my poor attempts have not been altogether in vain. It is now my wish, in compliance with the desire of the church, to proceed in preaching the unsearchable riches of Christ." It appears, however, that, although he continued to preach at Burton for several years, when other assistance could not be procured, there was not at that time any intention of inviting him to become the pastor.

In the commencement of 1809, the prospects of the church at Burton became much more encouraging. On the 10th of May a pastor was ordained over this little society, whose labours excited much attention, and raised expectations of great success. But these pleasing anticipations were not realized; for such an alteration took place in the sentiments of their newly chosen pastor, as compelled the church to dissolve their connexion with him in June, 1812. Preachers were now sought after in various directions; when, after having heard several, without any prospect of being suited, the members of the church began to think they had too much overlooked the disinterested services of Mr. Fletcher. They invited him to preach to them six months, on probation for the pastoral office: this he did with much acceptance, and was ordained December 6, 1813. Messrs. Jarman of Nottingham, Davis of Derby, Brook of Tutbury

and Jarvis of Newark, were present at his ordination.

In the exercise of the pastoral office, Mr Fletcher manifested the tenderness of a father, for many years watching over the interests of this church with anxious solicitude. He was well acquainted with the circumstances of all the members; and his unremitting exertions to promote their temporal and spiritual advantage, produced a strong attachment to his person and ministry. He studiously aimed to promote fervent love among the members of the church; and regularly met the serious young people of the congregation in the vestry, for the purpose of free conversation on religious topics, as well as to introduce them to such society as he hoped might be useful to them. By this conduct he obtained the affections of his hearers; and though his preaching was simple and unadorned, he had a very attentive audience, to whom his humble and faithful labours were highly beneficial. Several additions were made to the church, and Christian love abounded. It may indeed be doubted whether there ever were such encouraging prospects, as at the very period when the affectionate pastor of the little flock at Burton was laid aside from his work. This afflictive event took place on Lord's-day, February 16, 1820; when, after preaching and administering the Lord's-supper, he was unable to meet his friends in the evening, and never afterwards resumed his work among them.

For some time previous his health had appeared in a declining state. In a letter which he wrote to his daughter, he remarks, that she was then without a mother; and that he sometimes feared, from what he felt, that she would soon be without a father too. He then admonished her to seek to God to be her father against such a day. He did not appear, however, to apprehend the affecting termination of his illness, until the 6th of April, when, with sweet composure of mind, he said he believed himself to be a dying man. On the next day, while labouring under much pain, he said to *one of the members of* the church, that he believed his time was at hand, quoting those lines of Dr. Watts:

"Jesus can make a dying bed
Feel soft as downy pillows are,"

Then, lifting up his eyes to heaven, he said with much emphasis, "Yes, he can." Afterwards he said, "Well; shall not God the Judge of all the earth do right? He must, he will do right. Though I die, I shall live again." In these affecting circumstances, he urged on all who visited him, the great necessity of repentance towards God, and faith towards our Lord Jesus Christ. On the Independent minister, Mr. Clark, saying to him, "Brother, God is good," he earnestly replied, "Yes, he is gracious too; he is gracious too." At another time, when repeating those well-known lines:

"Though painful at present,
'Twill cease before long;"

A friend added,

"And then O how pleasant
The conqueror's song!"

"Yes, (replied he,) that's it."

For a few days before his death, his recollection failed him; and being overpowered with disease, he was incapable of saying any thing on the state of his mind. But on the 13th of April he so far recovered, as to unite in singing the 54th Hymn in the 2d Book, beginning,

"My God, the spring of all my joys."

On the 14th, he was much convulsed. He once exclaimed, with great earnestness, "Impossible, impossible, that the soul should be lost, being firm on the rock." After this the fits returned more frequently. When coming out of one, he said, "I am yet alive," which was the last sentence he was heard to articulate; and at twenty-five minutes past three, A. M. he fell asleep in Jesus.

Mr. Fletcher was twice married, and enjoyed much domestic happiness in the connexions he formed. His first wife died December 28, 1806, leaving three children, one of whom soon followed its mother to the grave. He was married again in the early part of 1808, and lost

his second wife in July, 1819, so that by his death his four children were left without either father or mother. May we not hope, however, that the Lord will take them up?

Though in the early part of his ministry he felt the truth of the proverb, that a prophet hath no honour in his own country; yet by his humble, prudent, and amiable deportment, he so far overcame this prejudice, that his preaching was well attended; and at his death, Churchmen, Dissenters, and Methodists united in paying the most marked respect to his memory, evincing that the most disadvantageous circumstances shall not prevent the fulfilment of the Divine declaration, "Them that honour me, I will honour." Such was Thomas Fletcher, the plain, faithful, and affectionate pastor of the church at Burton-upon-Trent: and though he is now taken from the church on earth, it is pleasing to call up to our recollection his dying words, "I am yet alive." Yes, in the seals of his ministry he still lives on earth; and now that he has ceased from his labours, he lives in heaven, where, with ineffable delight, he waits to behold his works follow him into the blissful mansions of eternal day.

## ANN SCROXTON.

Ann Scroxton, daughter of the Rev. John Scroxton of Bromsgrove, was born February 13, 1808. Previously to her affliction, (a palpitation of the heart, which began in January, 1817, and terminated in a decline,) she was lovely in her person, and mild in her manners. She was fearful of a falsehood, attached to the house of God, and given to prayer; and these amiable qualities brightened during her illness. It was affecting to see her love to the house of God; for when her strength failed, so that she could not walk, she went with the assistance of two crutches; and when she could no longer walk with them, she often cried to be carried thither, and received that indulgence as *long as she could sit when there.*

The last four days were the most painful of her affliction. She many times in a day begged her father to pray for her, that the Lord would give her faith and patience, and prayed herself to the same effect. She would cry out, "How long! how long! When will it be over? Lord Jesus have mercy on me a poor sinner; prepare me for thyself." After her father had been praying with her, she would say, "That is what I want."

In the last few days of her illness, she frequently prayed to the Lord Jesus for mercy, faith, patience, and preparation for death; and for her parents, brothers, sisters, and friends.

Observing an aged friend come in, she said, "Soon shall I see dear Mr. P. come to heaven."—She wanted all to pray for her, and was afraid to neglect prayer, lest thereby she should offend the Lord. She loved good books; and was much pleased with reading the lives of good children, and the obituary part of the Baptist Magazine. These books she has often read till nature seemed exhausted, and they dropped from her hands. Books of amusement were sometimes sent her; but her reply generally was, "These are not what I want."

It was a great trial to her to leave her parents: she longed to take them with her. Her affectionate expressions and looks can never be forgotten; but towards the last she was enabled to commit them, and her brothers and sisters, to the Lord, begging they would not grieve for her, but would pray "that the Lord would take her to himself."

During her long illness, she often read and sung many suitable hymns with great interest, and begged her parents to sing, even in the middle of the night, when their hearts were overwhelmed with grief. A little before her departure, she said to her mother, "You often told me my affliction would be for my good: I did not then think so; but now I see it."

On the 14th of September, after bidding her friends farewell with looks of the most ardent affection, she endured a few sharp struggles and sunk into the arms of dea

On the 24th, a funeral sermon was preached to a crowded audience, from Ezekiel xxiv. 14, "Son of man, behold, I take away the desire of thine eyes with a stroke."

## RECENT DEATH.

DIED, at Arlingham, near Gloucester, on Tuesday the 24th of October, 1820, Mrs. Hannah Carter Rippon, wife of the Rev. T. Rippon, late of Swansea; fourth daughter of the late Mr. Henry Carter, of the above place; and nearly six years a truly pious and exemplary member of the Baptist Church in Broad Mead, Bristol.

The variety and superior order of her mental endowments, natural and acquired; and her unaffected, habitual, elevated, and attractive piety; procured her the esteem and respect of all who knew her, and qualified her most effectually to fill and highly to adorn the station she occupied, and rendered her the pattern and the ornament of her sex. Her rare virtues, all derived from the original source of moral beauty and excellence, excited in her friends the most cheering hopes of her permanent and extensive usefulness on earth; and the heart-rending disappointment is accompanied by the consoling and firm persuasion, that her redeemed and purified spirit is gone to embellish the society, and heighten and participate the joys, of the celestial family, and to act an ineffably more sublime and ennobling part in the presence of her adorable Redeemer.

She was long and very heavily afflicted, her disease being pulmonary; but she uniformly numbered her afflictions with the most blessed and important of her Heavenly Father's visitations; and during the whole of her illness, and especially as the dissolution of her lovely body approached, her conversations and her conduct produced the most powerful and pleasing testimony to those who were with her constantly or occasionally, of the reality, the efficacy, and the value, of the divine religion of Jesus Christ.

The interesting history of her life and death, necessarily known to but few, presents a subject for a rather full memoir, by the compilation of which her bereaved and sorrowing husband hopes to beguile his grief, and to interest and benefit her friends; and an epitome of which will, it is hoped, be prepared for the columns of this work.

She was born December 4, 1792; married May 15, 1819; and became the joyful mother of a most lovely and healthful daughter March 29, 1820. On July 6th, after three days' illness, this little angel preceded her weeping mother to the realms of eternal purity and bliss.

"The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." T. R.

# Review.

*On Protestant Nonconformity. By Josiah Conder.* 8vo. Bds. 2 Vols. 617 Pages. 14*s.*

THAT it is the duty of every man to worship God, is a position few will have the folly or hardihood to deny. This is not an obligation imposed upon us by the stern mandate of arbitrary authority, but one that *necessarily arises* out of the acknowledgment of his being, the perfection of his moral character, and the relation we sustain to him as the offspring of his hand, and pensioners upon his bounty. If it had not been expressly enjoined upon us by a revelation from himself, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, the duty would still have been imperative, to wor-

*ship and bow down, and kneel before the Lord our Maker; for we are his people and the sheep of his pasture.*

Now if it be conceded that every man is under an indispensable obligation to worship his Creator, his *right* freely to perform this duty according to the dictates of his own conscience, will necessarily follow, unless it can be shown that men have no right to perform an acknowledged duty, or that a conscientious discharge of duty is not essential to its moral character. No devotional service, it ought never to be forgotten, can be acceptable to God, unless it be a voluntary and spiritual exercise. *Bodily exercise profiteth little. God is a spirit, and they that worship him, must worship him in spirit and in truth.* He requires the unreserved homage of the heart. And whatever forms or fervency our devotions may assume, if they be not the genuine expression of internal feeling, in vain do we address them to an Omniscient Being: instead of securing his benediction, they will meet with his reproach. *This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me. Bring no more vain oblations; your new moons and your solemn assemblies I cannot away with.*

Neither will it suffice for the purposes of faith, that we subscribe to any religious formula, however scriptural the articles contained in it, unless we *obey from the heart that form of doctrine which is delivered unto us.* Faith does not consist in a simple apprehension of the truth, but in a sense of its vital energy, and supreme importance. It is not an intellectual attainment, but an operative principle. *It is the gift of God.* Its implantation in man is the work of that divine Agent, to whom the recesses of the mind are alone accessible. The enlightening and sanctifying influences of this celestial Visitant, constitute a prominent feature of that system of mercy which infinite Wisdom has devised to meet the exigencies of our fallen nature. Hence it is that in scripture, the commencement, progress, and consummation of true *religion in the soul, are uniformly ascribed* to this invisible agency: we are *born, not of blood, nor of the will of the flesh, nor of the will of man, but of God,* by whom also we *are sealed unto the day of redemption.*

We have the more enlarged upon these principles, because we believe, with the author of the work before us, that a correct view of the spiritual nature and divine origin of Christianity is vital to the question of Protestant Nonconformity.

"Christianity, on account of its spiritual nature, can in no sense be made visible, and the profession of it, disconnected with the religious principle, is altogether worthless: it is not obedience of any kind, but an aggravation of delinquency." P. 21.

"Every thing in religion is of a moral nature; every thing, therefore, in order to possess the character of religion, must be uncompelled. Nothing short of an obedience purely voluntary and spiritual, can be acceptable to the great Object of religious fear, and the production of this principle in the heart is the design of Christianity. If this obedience could be produced in any other way, it would be of no value. Secular inducements may bias the mind to the side of truth, may dispose a man to believe on the strength of a less degree of evidence than would otherwise have been sufficient to satisfy the pride of his understanding; but if his belief, or his obedience, partakes of no higher character than that of an action thus involuntary as respects the understanding, or impure as respects the motive, it is not religion; the ends of the Divine Government are not fulfilled in the character of that individual." Page 71.

No means employed to propagate the gospel are lawful, or will prove efficient, but those which its Author has appointed. Every attempt to impose upon mankind a form of worship, or a system of faith, by the intervention of secular power, betrays a melancholy ignorance of the design and essential character of Christianity. Religion, if it has any power, operates upon the consciences of men. It places before the mind the invisible realities of an eternal world;—and as human sanctions can add nothing to the magnitude or solemnity of these objects,—neither can they supply any additional evidence as to their reality, or invigorate that principle of faith, by

which alone they can be apprehended. It is not in the nature of pontifical decrees, or parliamentary enactments, to supply laws to the conscience, or light to the understanding, or impulse to the affections, or motive to the will, at least none but what would destroy the religious purity of the action it impelled. The force of truth is the only power, the cords of love the only fetters, Christianity employs; and had not the Spirit of Intolerance been as blind as it is cruel, it must have perceived the inadequacy of any other in such a service. *The Word of God is the sword of the Spirit;—Whose love also is shed abroad in the heart by the Holy Ghost which is given unto us.*

Sin has extinguished in the soul that moral sense of the divine excellence which it once enjoyed; and enveloped its spiritual perceptions in darkness; and to expect to meet these evils by any political expedient, betrays not less egregious folly, than to expect to rekindle the spark of vitality in the dead, or scatter the shades of midnight, by physical force. Vain is it in man,—whether he be called Prince or Pontiff,—to seek to extend his empire over the intellectual and moral worlds. Conscience is the exclusive domain of that Being to whom alone it belongeth to *quicken whomsoever he will;* and who, *having commanded the light to shine out of darkness, can shine into the heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

Religion does not even require to lean upon the arm of secular power, to assist its progress through the earth. It is true, it has hostilities to encounter, but it has energies of its own. Its *weapons are not carnal, but mighty through God, to the pulling down of strong holds. My kingdom,* said the Redeemer, *is not of this world, else would my servants fight.* Every attempt to blend the church and the world is an attempt to effect an unnatural alliance. *The friendship of the world is enmity with God.* Between the two there can be no coalescence, for there is no affinity. The genius of Christianity, and the *character of its Founder,* alike forbid the union. *The kingdom of God cometh not with observation.* It is silent in its progress, and unostentatious in its character; and flourishes most, remote from the noise and tumult of secular interests.

When Christian Emperors, heedless of its native simplicity, have sought to render the gospel more imposing, by attaching to it the empty and artificial distinctions of worldly greatness, they have only impeded the cause they professed to accelerate; for religion has always declined in purity, just in proportion as it has advanced in splendour. It has for ages been the most frightful anomaly of the moral world, that he who was born in a stable, who expired upon a cross, and who, during his residence upon earth, had not where to lay his head, should be represented by a train of followers, seizing with rapacity upon the very things which he despised, and who, instead of being clothed with his humility, are solicitous only to invest themselves with the insignia of secular grandeur. Well was the voice of warning at length heard in reference to such a church, *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

The Author's object in the work before us is, "to redeem the subject of which it treats, from the disadvantages of fugitive controversy; and to exhibit the principles of Nonconformity, as a coherent system of religious and political truth; and in this object we think he has well succeeded. He takes an ample view of his subject, and, in his method of discussing it, discovers the happy union of a mild temper and a vigorous understanding.

His conviction of the truth and importance of the cause he advocates, appears to be the result of extensive reading, patient research, and matured reflection. His reasoning is dispassionate and clear; and if prejudice be not subdued by the cogency of his arguments, it will not be inflamed by the bitterness of his spirit. He does not feel it necessary in the defence of truth to have recourse to invective, but has well fortified his positions by the

concessions of some of the most distinguished members of the establishment.

Of the contents of these volumes, our limits will not allow us to give any formal analysis. The nature of true religion; the character and design of its institutions; the spirituality of the Christian economy; the sufficiency of the scriptures for the purposes of faith and practice; the origin, constitution, unity, government, laws, and offices of the Christian church; the many corruptions which adhere to an establishment, and are fostered by it; with a variety of other topics; successively pass under inspection.

We are not sure that the most valuable part of these materials might not have been arranged in a form in which the principles of Nonconformity would have appeared less diffuse, and the arguments more consentaneous; but upon the whole, the work reflects great credit on the talents, the industry, and the piety of its Author.

*(To be concluded in our next.)*

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*Anxiety Directed; a Sermon preached August 9, 1820, at Salters'-Hall, before the "Home Missionary Society," and published at their request. By William Jay.* Hamilton and Westley. 1s. 6d.

If the value of a sermon is to be estimated by its evangelical sentiments, and its practical tendency, by its appropriate directions and faithful exhortations, then, this is a good sermon; far better than most that is preached, and the best that we have seen published for the purpose of exciting Christian zeal and activity for extending the gospel to those destitute towns and villages in our own country, which are as yet without its heavenly light and cheering influence: the direct tendency of the sermon is to promote the disposition expressed by the apostle of the Gentiles, *Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation.*

From the text, 1 Cor. vii. 32, 33, which, at first sight, *appears singular for such an occasion,* the author deduces three propositions, 1. That there are things which peculiarly belong unto the Lord. 2. How they are to engage our attention. 3. The obligation we are under to make them the objects of our solicitude.

It is impossible in the confined limits of our work to make large extracts; the following remarks under the third head are selected because peculiarly striking.

"How different are the views and feelings of angels and men! *We* are struck with the merchant, the philosopher, the prince, the hero: *they* gaze with pleasure on the missionary; on the Sunday-school, that is seeking to save the children of the needy; on the broken-hearted penitent, crying 'God be merciful to me a sinner.' *We* are attracted by the wonders of creation, and the productions of art: *they* desire to look into the sufferings of Christ, and the glory that should follow. *We* rejoice in a victory: *they* 'rejoice over one sinner that repenteth.' *We* celebrate the birth of a Wellington: and *they* the birth of a Whitefield—for they 'look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.' What am I saying? God himself cares for these things. In *his* judgment they are of the highest moment. For what purpose did He make this earth, and for what purpose does He continue it? To be a field of slaughter for heroes? A counting-house for merchants? A laboratory for chemists? An observatory for astronomers? No—but to be a theatre, in which to display redeeming grace; a temple, in which to proclaim the tidings of salvation; a school, in which to train up the heirs of life, for glory, honour, and immortality. In these things he delights. These are his glory. To these he makes every thing else subordinate and subservient. To these every thing else must bend, or he will trample it under foot: 'The nation and kingdom that will not serve thee shall perish.' These shall see the 'sun turned into darkness, and the moon into blood;' survive the wreck of the universe; and flourish for ever in the 'new heavens and new earth, wherein dwelleth righteousness.'"

In the application of the subject, the preacher recommends the Home Missionary Society, from considerations enforced by patriotism, the *facility* by which its objects might be

accomplished, and the *necessity* which exists for such labours, notwithstanding all the means of instruction provided by the establishment, and established congregations of Dissenters and Methodists throughout the country; and by the *encouragement* the Society had already received, though "but a year old, and yet it has sent forth, and is supporting no less than ten Missionaries."

In concluding the discourse, this eloquent minister says,

"Complain not of the number of these applications. It foretells, it implies good. Would you wish there was no cause for such calls? Would you wish for the same sort of religious dulness and death, which prevailed in this country about ninety years ago, and which would indeed effectually preclude you from all these spiritual exertions? Have you not for years been praying that his kingdom may come, and that his word may have free course and be glorified? And are you displeased with God for hearkening to your petitions? Or did you imagine He would fulfil your requests by miracles, instead of means? Or did you indeed wish Him, that he should carry on the cause, but that you should be excused from the work? You say, 'The times are trying, and we must economize.' We have no objection to economy—we wish many had introduced it long ago—you cannot economize too much, if you run not into meanness and niggardliness. But we hope you will not *begin*, at least, with the part of your substance, which you have consecrated to benevolence. I hope you will see what can be retrenched in servants, and table, and furniture, and dress, before you think of refusing the applications of those, who come to you in the behalf of perishing souls, and in the name of Him who loved us, and gave himself for us."

We recommend this sermon most earnestly to the attention of Christians who feel concerned for the promotion of the gospel abroad and at home; especially to the Members of the Baptist Itinerant and Home Missionary Society.

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*Deity and Humanity united: or, the Attributes of both Natures ascribed to Jesus Christ in the sacred Writings. A Sermon, preached at the white Chapel, Leeds, on Lord's-day, February 6, 1820; containing some Remarks on a Discourse lately published, entitled, "Omniscience the Attribute of the Father only." By Thomas Scales.* Second Edition, 1*s*.

A VERY respectable sermon, founded on Col. ii. 9, "For in him dwelleth all the fulness of the Godhead bodily." Mr. Scales has noticed, at some length, the objection urged against the omniscience of Christ, drawn from Mark xiii. 32. "Neither the Son"—and pleads that it is sufficient to recognize the humanity of Christ. "We may say," he observes, "with truth, that the humanity of Christ did not know the judgment day—though the deity of Christ knew that and *all things*." We are of opinion that it is far more judicious to insist on the interpretation which Mr. Scales has hinted at in p. 21, "It formed no part of the discoveries which he was to communicate." This view of the matter is strongly supported by the idiom of the language employed in that passage, by the context, and indeed by the current doctrine of holy writ respecting Christ as Mediator. See a paper in which this subject is discussed in our Number for October, 1811. Vol. III. p. 416. We earnestly hope this valuable discourse will be useful. Perhaps, in another edition, the worthy Author will mark the divisions more distinctly. The plan is not chargeable with perplexity or obscurity; but we like to see the mile-stones on the road, though the journey may not be long, nor the country through which it passes unknown.

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*Means of doing Good, proposed and exemplified, in several Letters to a Friend. By John Brown, Minister of the Gospel, Whitburn.* Edinburgh; printed for Ogle, Alardyce, and Thomson.

EVERY Christian, from the principle of grace he has received, is disposed "to do good." It is his earnest desire, at the same time, to be suitably directed in this, which is the proper business of his life.

Much assistance in this work—much profitable direction, will be found, at a small price, in this volume.

In the *six* letters, which it contains, various important questions on this subject will be found properly answered. *Who* should do good? *To whom* should we do good? And *What means* should we use for this purpose?

These, and various other topics, are discussed in a pleasing and satisfactory manner in these letters; the fruit of much labour and study.

This volume possesses one very singular advantage above many other works of this, or of a similar kind; that the means of doing good which are proposed and recommended, are likewise *exemplified*. They are thus demonstrated to be practicable; and the usefulness of them is also pointed out. It is not a matter of speculation, but of great and practical utility, which is here taught. It appears to be a truly noble distinction of the Christian character—*usefulness*—"The doing of good."

This volume will be found a truly happy addition to the work of Dr. *Cotton Mather*, entitled "Essays to do good." Let it be read with deep attention, and with prayer to "the God of all grace," to furnish abundantly for every good work. May HE command his rich blessing on it, and cause it to answer its excellent design!

## LITERARY INTELLIGENCE.

### *In the Press.*

*The Elements of Oral Language*; or a Dissertation on the Art of Speech, with respect to its Elementary Sounds, and to the Combination of those Sounds in the Current and Rapidity of Discourse: including also a Universal Alphabet, intended to express with Precision all the Articulate Sounds uttered by the Human Voice, in connexion with their various Modifications; being the Result of an Attempt to facilitate the Acquisition of Foreign Languages, and to furnish a Mode of correctly expressing own own. By John Freeman, Author of the *Method of teaching Adults*, advertised on the cover of this *Magazine*.

The Pilgrim's Progress, in two parts; by John Bunyan. With Notes, by the Rev. Joseph Ivimey: in which the Work will be elucidated from the Life of the Author, and from the History of the Times in which he lived.

Third Edition of Brown's (Whitburn) Memoirs of Hervey, with considerable Improvements.

Practical Discourse on Baptism. New Edition. With a Preface by the Rev. Mr. Murch of Frome. A Fragment on Christian Communion is added, (never before published,) by the late Rev. William Foot.

Second Volume of Brown's Religious Letters.

Sequel to "The Pleasures of Religion," in Letters from Charles Felton to his Son George. 8s. 6d.

Happiness: a Tale for the Grave and the Gay.

Ninth Anniversary Sermon of the Rev. Andrew Reed's Ordination.

Evangelical Catechism, shewing the Way of Salvation 6d.

Joseph Jones's Divine Origin of Revelation. 2s. 6d.

Edmeston's Sacred Lyrics, Vol. II.

Second Edition of Foster's Essays on Ignorance.

A Christian Biographical Dictionary. By John Wilks, Jun.

A new and improved Edition of Lectures on the Christian Sabbath; by the Rev. W. Thorn of Penrith.

The Christian Recorder: a new Periodical Work, published by Jackson and Orr, Glasgow.

Sixth Edition of Buck's Young Christian's Guide.

### *Just Published.*

Dr. J. P. Smith's Scripture Testimony to the Messiah, Vols. II. and III. 8vo. 20s.—Anston Park; a Tale, 6s.—Brown's (Whitburn) Means of doing Good, proposed and exemplified.—Cray's (Associate Congregation, Avonbridge, near Falkirk,) Scripture Monitor for every Day of the Year.—Mr. Isaac Mann's Life of Mr. Joseph Mann of Bridlington, and Mrs. Ann Mann his wife. 1s.—Dr. Winter's Funeral Sermon for the Rev. J. Webb.—J. A. James's Sermon on board the Floating Chapel. 1s. 6d.—Sermon by the Rev. J. Harm, for the Benefit of the Horsham Sunday School.

The Price of Chamberlain's New-testament Church (reviewed in our last) is 2s.

ciety, will feel the re-action of the same principle, and hail the labours and success of all such Auxiliaries, until moral and spiritual darkness shall be chased from every part of our land, by the light of evangelical truth.

*London.* J. E.

## NOTICE.

The Annual Meeting of the Stepney Academical Institution will be held at the King's Head Tavern in the Poultry, on Tuesday evening, January 16, 1821. The chair to be taken at six o'clock precisely.

# Poetry.

## REMEMBRANCE OF RURAL WALKS,

*After a long Confinement to the Chamber of Affliction,*

Written in Bed, 23d April, 1812.

"Acquaint thyself with God, if thou wouldst taste
"His works." COWPER.

There, where those tiny flow'rs of brightest blue,
That help'd to form my simple nosegay, grew;
There, where the *Crouch's* distant banks were seen,
Array'd in various shades of beauteous green;
And *Canewdon's* high tow'r conspicuous rose—
'Twas there my solitary walk I chose.
To me, emerg'd from long confinement's gloom,
How sweet th' uncultur'd wild flow'r seem'd to bloom:
How sweet the distant landscape, long unseen,
The rural path-way, where I oft had been;
There *Lonicera* twines her fragrant bine,
And there, beset with thorns, sweet *Eglantine.*
The *White-thorn* hanging high her snowy flow'rs—
All the wild store which Flora lavish pours,
Greeting th' enraptur'd eye! I seem to see
A new creation rising suddenly.
Where am I? Is it fairy-land? There floats
On ambient air such clear mellifluous notes,
That my wrapt spirit almost seems to soar
"Where pain and sickness shall be felt no more!"
Ye feather'd choir! who, from your leafy homes,
Welcome the languid wand'rer as she roams—
Untutor'd minstrels! let my heart aspire
To hymn with you Creation's bounteous Sire.
Where'er I move, whichever way I bend,
I trace thy footsteps, my Almighty Friend!
When, from my casement, I have view'd afar
The brilliant morn, and many a radiant star;—
When at the midnight-hour, in solemn tone,
The winds have rush'd with loud tempestuous groan;
And when, in Autumn, the dread thunders roar,
Or the pent clouds a mighty torrent pour—
In ev'ry change, terrific or serene,
Thy hand, great Sov'reign, I've admiring seen!

*Burnham, Essex.* E. S. G.*

* The truly interesting and pious Author of the preceding Lines, (who is now totally deprived of the use of her right side, by a third, and most severe attack of paralysis,) has a small post octavo volume of Evangelical Poetry preparing for the press, entitled "*Spiritual Recreations in the Chamber of Affliction,*" written during thirteen years of bodily sufferings, and now publishing for her benefit. Subscriptions, 5s. common paper—superfine 7s. will be thankfully received by Mr. *Haddon, 12, Tabernacle-walk. Finsbury-square; Mr. Garrington, Burnham, Essex; or Mr. Colyer, Foot's Cray, Kent.*

# Irish Chronicle.

THE Committee of the Baptist Irish Society have, during the past month, received fresh tokens of the interest which is felt by British Christians, in the measures which are pursued for diffusing the light of the truth among our fellow-countrymen in Ireland. They acknowledge, with devout gratitude to God, the kindness of those who have contributed to the funds of the Society. A pious Lady at Bath has, in addition to former liberal donations, sent them Fifty Pounds. The Proprietors of the "Youth's Magazine" have kindly voted *Twenty-five* Pounds from the profits of that pleasing and useful work, which has been paid by the Treasurer, W. B. Gurney, Esq. The Rev. Mr. Barker of Towcester, has sent Four Pounds from a Penny-a-week Society; and the Rev. Mr. Winterbotham of Horsley, Three Pounds from a similar institution. They have heard also of several auxiliary Societies having been lately formed, from which assistance may be depended upon: and of other friends, who are "devising liberal things" for helping forward "the work of faith, the labour of love, and the patience of hope," in which they are engaged. The Committee hope, therefore, that notwithstanding they may not be able to meet the expenses of the present *quarter*, yet that renewed exertions among Christians throughout the country will provide a supply for the next *half year*; since they feel desirous, as they have hitherto been enabled to do, of raising their supplies during the year in which their expenses are contracted. They know that "the shields of the earth belong to the Lord," that "the silver and the gold are his also;" and, therefore, while they are employing good men as their agents, and are only solicitous to make the Irish acquainted with "the scriptures of truth," they depend upon him who has said, "Him that honoureth me I will honour."

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*From the Rev. Josiah Wilson, Superintendent of the Schools in Connaught, to Mr. Ivimey.*

*Ballina, Nov. 20, 1820.*

MY DEAR BROTHER,

With this you will receive the journals of the Irish readers; some of which will be read, I am certain, with peculiar interest by the Committee. With W. M.'s journal I also inclose a note addressed to me, which contains an interesting *fact*, that it should be made known to you.

I have nothing at this time to say respecting the Schools, as during the last month they have been nearly empty, the children being employed in getting in and storing up potatoes, the "staff of life" in Ireland. And it ought to be mentioned to the praise of him who watcheth over the seed when it is put into the ground, that he has not permitted it "to abide alone" in this country, but has graciously caused it "to bring forth *much* fruit." For this the inhabitants of this part of the kingdom should indeed be grateful; for the effects of the scarcity of 1816 are still extensively felt.

But neither the "goodness" nor the "severity" of God has produced that change of mind and of conduct, which, by every pious person must be devoutly wished.

In this town and neighbourhood the small pox has been recently very prevalent and fatal, nearly one hundred and fifty children having died of it. I will

to make them sensible of the danger that attended such an abominable practice as kneeling to a fellow sinner, with an intention of receiving pardon from him for their sins, as that prerogative belongs to God only; they replied, We all know that it is not for our good; but if we omit going regularly to confessions, and pay him money twice a year, he will announce a station at our houses, the expense of which would be very considerable; and if we do not use him well, he will cry us out from the altar, so that it is for peace sake. Most of the people of this part of Ireland (they said) paid their priests money, not for the sake of religion. I besought them not to be any longer led astray by error, but to lay hold of the promises of God, which were calculated to afford them consolation in this world, and real happiness in the world to come.

There are four descriptions of people in this country, that hate the proceedings of the Baptist Institution, viz. the *priests*, the *pilgrims*, the *dancing masters*, and the *pipers*: the people who profess these different occupations are well aware that if the preaching of the gospel, and reading and explaining the scriptures, be continued a few years longer, they will have to learn some other craft or scheme for their support; therefore each of the above parties has an aversion to the circulation of the scriptures, particularly the priests, who are using all the means in their power to extinguish the glorious light of the gospel, lest their legerdemain should be made known unto all men. The pilgrims get their living from ignorant people, on account of invoking saints and angels on their behalf. The dancing-masters and pipers get their living by breaking the Sabbath. Neither the one nor the other of these practices is sanctioned in the Bible; therefore the Bible is considered as a nuisance by such characters. But, thanks be to Almighty God, there is more good done at present than ever can be extirpated.

I remain, Rev. Sir,
Yours, very sincerely.

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*From R. P.*

Rev. Sir, *November* 21, 1820.

On my tour through Liny, I met with a young man at Frenchford. I hope the Lord has opened his heart to receive his word. I spent several hours explaining the scriptures to him. At Maghangh I spent a night and part of two days at a Mr. P——'s, both arguing with and explaining the scriptures to a Roman Catholic. At our parting, he told me he never got a satisfactory explanation of the scriptures before—and that he was convinced that I was right, and that he himself was wrong.

The night following I preached at Kilmattigue, to a small congregation: part of them were Roman Catholics. Some of them stopped after preaching, and I had a conversation with them on the plan of salvation.

I still continue to preach in Ardwoley, and I hope the Lord is blessing his word. I was much delighted (the last Sabbath) to hear many of them thank God that their eyes were opened to see the way of salvation by Jesus Christ, and that their Sabbaths were now spent in the service of God, and not in the service of the Devil, as they were in time past.

I often have a prayer-meeting in Lacarnavenagh, seldom fewer than twenty or thirty persons attend.

Some of the neighbouring Roman Catholics come to hear me explain the scriptures in my own house. I often have a conversation with a young man, (his parents are Roman Catholics;) he was taught to read the Testament at a free school, and by this means he was convinced of the errors of Popery: he has not joined any religious congregation of people as yet. He often asks me, "Which is the true religion?" as he says he is determined to join those who profess it, whatsoever name they may go by. I desire him to search the scriptures, and to judge for himself: he is still on the inquiry, and I hope he will find that Jesus Christ is "the way, the truth, and the life."

There are many in this neighbourhood who are convinced of the errors of Popery; but I fear they see not further at present. I hope that the Sun of righteousness will arise upon their minds, and will carry on that glorious work he has begun, and enable them who now "see men as trees walking," shortly to see things as they really are.

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*Subscriptions and Donations received by* W. Burls, Esq. *Treasurer, 56, Lothbury; or the* Rev. Joseph Ivimey, *Secretary, 20, Harpur-Street, London. Any Person wishing a Copy of the last Annual Report may be supplied by Application to the Secretary.*

# Missionary Herald.

*It is requested that all Communications on Missionary Business, intended for the Rev. John Dyer, may be addressed, not as heretofore to* 15, Wood Street, *but to* 9, Wardrobe Place, Doctors' Commons, *where the Meetings of the Committee will in future be held, and the Business of the Society transacted.*

## BAPTIST MISSION.

### Home Proceedings.

*Letter from Mr. Saffery to Mr. Dyer.*

MY DEAR BROTHER,

My late visit to Portsea occasioned the following letter, addressed to our friend Mr. Ellyett, referring to the highly interesting state of the Sunday-schools in that town. Perhaps you will not deem so animating a proof of exertion in the *home* department, foreign to the interests of the Missionary Herald, where an insertion of the letter will probably serve to render the calculations efficient, by recommending to general attention so *simple*, and *pleasing*, and *productive* a source of revenue.

I am, my dear brother,
Very cordially yours,
J. SAFFERY.

*Salisbury, Dec. 7, 1820.*

*Salisbury, Nov. 20. 1820.*

MY DEAR FRIEND,

I was much interested with my attendance on the meeting of the friends who support the Mary-le-bone and Lake-lane Sunday-schools, at your public tea party on Tuesday last. The detail of your Annual Reports was particularly pleasing, both on account of the numbers instructed, and the assiduity of the teachers, repaid by various instances of divine mercy.—With the motion put into my hand, "*That the meeting highly approved of the institution of Missionary Societies in these schools, and recommended their adoption wherever practicable,*" I felt appropriate pleasure, suited as it was to the work in which I was engaged of collecting for our Mission, and affording me an opportunity of advocating that important cause.

During the speeches of those who preceded me, I made some hasty calculations, to show, that while you were laudably engaged in procuring from the pupils £15 per annum, to support a Native School of forty children in India, much more than this might be accomplished. I now forward to you and Mr. Ralfs, Treasurers of the schools, a copy of these calculations, hoping that your united influence will give them permanent effect. It was observed that *one halfpenny* per week from the 1323 children would amount to £143 6*s.* 6*d.* per annum—a sum which would support *nine* Native Schools, and leave a surplus of £8 6*s.* 6*d* Or, if all these children were to give upon an average, but one farthing per week, £71 13*s.* 3*d.*

per annum would be produced; a provision more than equal to the expense of *four* Native Schools, leaving a surplus of £11 13s. 3d. Taking the first sum, it appears that *these two Sunday-schools might daily educate 382 Hindoo children!*

You have in your two schools 134 teachers. Now, if each of these were to collect *one halfpenny* per week from ten persons unconnected with the schools, for the *general purposes* of the Mission, which *more especially require assistance*, the amount would be £145 3s. 4d. which, added to the foregoing sum, would make a total of £288 9s. 10d. exclusive of *annual subscriptions and collections*. Thus in Portsea alone, between £300 and £400 a year might be raised for the Mission.

Some, perhaps, may think this an Utopian, or an impracticable measure. It is neither. You have it already in operation to a certain limit; extend that operation to its utmost boundary. Consider the infinitude and blessedness of the object; labour to have your own minds impressed with it, and convey, if possible, the same animating impression to the minds of your superintendents and teachers, by such addresses and communications as are calculated to keep alive the interest, and the work will be done.

It is the opinion of some, and in that opinion I fully coincide, that *not half* the money which might be raised among us, has yet been collected. Not a few of our churches *do nothing* for the Mission; others do *little*; and I fear that when the above calculations are considered, *not one* of them all could deserve the encomium given of Mary, "*She hath done what she could.*"

The Mission is in great pecuniary difficulties, and it will be a reproach to the denomination if it be suffered to continue so. Very generally at least, the *rich*—the *poor*—the *young*—might do more—*much more*. From the exertions of the latter, a great deal is to be hoped for. Let us enlist all their energies, supply materials for their glowing zeal, and animate their enthusiasm in the good cause. This, probably, will arouse others to exertion, and the embarrassment we complain of will vanish.

I am,

Yours, cordially,

JOHN SAFFERY.

## *Formation of an Auxiliary Society* IN THE WEST OF ENGLAND.

*From the Rev. John Singleton, Tiverton, to Mr. Dyer.*

*Tiverton, Dec. 8, 1820.*

DEAR SIR,

The importance of Missionary exertions has long been acknowledged by most of the churches in this neighbourhood; but, through some unknown cause, there has not been that co-operation which is so essential to render effective the benevolent designs of the well-disposed. Anxiously desirous, especially in the present state of your finances, to call forth our respective resources in aid of the Foreign Mission, a meeting was held at Taunton on November 15, "to take into consideration the state of the Mission, and the propriety of forming an Auxiliary Society in aid of its funds." The necessity of the object was unanimously acknowledged, and resolutions passed recommending the immediate formation of a Society auxiliary to the Mission; which was accordingly carried into execution. Twelve or thirteen churches have already united with us, amongst which are Exeter, Wellington, Taunton, Tiverton, Collumpton, &c. &c. The Society has been denominated, "The Auxiliary Baptist Mission Society, for part of the Western District."

In order to give publicity to our design, as well as to engage the attention of our churches, we should be happy to be furnished by you with the "necessary papers" specified in your circular, in order to their distribution, previous to the first meeting of the Society, which is appointed to be held in Taunton about May.

I am, dear Sir, on behalf of the Committee, respectfully and affectionately yours,

JOHN SINGLETON, Sec.

**Accounts have also been received of the establishment of an Auxiliary Society, in connexion with the Baptist Church at Dartmouth, now under the pastoral care of the Rev. Philip House.**

## REV. WILLIAM WARD.

WE have great pleasure in announcing, that Mr. Ward arrived

safely at New York on the 29th of November, after a favourable passage of 28 days.

# Foreign Intelligence.

## CALCUTTA.

We have been repeatedly favoured by Mr. Lawson with a variety of minor articles of intelligence, under the denomination of "Scraps," many of which have been inserted in the Herald. We add, this month, a few of the same description.

*Extract of a Note from Mr. Pearce to Mr. Lawson.*

*June* 20, 1819.

Dear Brother Lawson,

You wished to be made acquainted with interesting circumstances relative to the Mission. If you think the following worthy of notice, you may make use of it.

Last night I went to visit one of the native sisters, who is very ill, and to whom our brother Johns has shown much kind attention, in administering to her relief. I asked the poor woman, "Well, how is your mind? I see your body is weak." She replied, "All is well. I have no fear of death. Jesus Christ has suffered for me. All my trust is in him." Thinking she was thirsty, I asked her if she wanted water. She said, "I have living water within, which my Saviour has given me; the same that was given to the woman of Samaria. You know you read the chapter to us the other day." After this she went to sleep. I have not heard how she is to-day. Yours, &c.

*From Mr. Sutton, Moorshedabad, to Mr. Adam.*

*June* 29, 1819.

My heart has been peculiarly delighted during the last week with the appearances of things around me. I know appearances are often very deceptive, and the native character difficult to be understood; but I have now three, who, I think, are sincerely seeking after Zion. Two of them have been brought, through a Testament I gave away, and some conversation I had with them immediately after *my arrival*; and from that time they have been reading it in secret, and are now anxious about farther inquiries. I am very happy in the station, and hope the work of the Lord will prosper in my hand. There is one of the inquirers I think peculiarly conscientious, and his heart is deeply affected with the love of Christ.

Yours, &c.

S. Sutton.

*From Mr. Robinson, Batavia, to Mr. Lawson.*

*Weltevreden, June* 4, 1819.

My dear Brother,

I have been busying myself these last two years in trying to compose a few Malay hymns, and have at last, after much painful study, brought my little work to a conclusion, and prepared a fair copy for the press. The parcel I send you contains these hymns, which I wish to get printed as soon as possible, hoping that when they are put into circulation, they will, through a divine blessing, be the means of some good. We have no native converts to make hymns for us here, as you have in Bengal; and, judging from appearances, we shall not have any for many years to come. To this day the greater part of the people sing the Dutch psalms, when I preach in Malay; for there are very few of them capable of understanding the version in Malay, the style being too high for them. From hence you can judge that a few hymns, conveying gospel ideas in a familiar style, are very desirable. We always sing these hymns at our Monday evening prayer-meeting, and on the Sabbath morning; and those who possess manuscript copies, sing them in their houses. I have introduced English tunes, and I find the people like them as well as the Dutch tunes, if not better; and many of the children are masters of several English tunes, so as to be able to sing them without any assistance. So far all is well; but if you ask how many souls have been saved by my means, I have but a poor account to give. I cultivate a barren soil, which produces only here and there a half-grown shrub. Plants of luxuriant growth are not to be found here. I often feel much distressed, but the Lord enables me to go on, though I often feel as if I could preach no more. I fear that I shall have but very few at last to be my joy and crown of rejoicing: but pray for me, that I may yet be useful. I do not forget you, and my other brethren, and am always happy to hear of your success.

Yours affectionately,

W. Robinson.

The following paragraph (writes Mr. Lawson,) is from the Calcutta Journal of last month. I insert it here, as it may be interesting to English friends to read such an evident proof that very considerable revolutions are taking place in the minds of the Hindoos.

Calcutta. The Monotheistical doctrine of religion so readily reconciles itself to every mind capable of reflection, and the puerility of the contrary system is so apparent to those who have the courage and independence to think for themselves, that the number of Hindoos who openly profess the Vedantic doctrines, increases in a very rapid progression, amongst that class especially whom birth, education, and station in life, as well as intellectual endowments, entitle to the term, respectable. With the slavish system of idolatry, such a host of prejudices, inimical to the best interests of society, at once vanish, that the philanthropist cannot but partake of the pleasure with which we note the occurrences which indicate its approaching overthrow. Amongst these, the most obvious, perhaps, is the frequency with which the professors of the purer doctrine meet together, with the view of promoting free discussion—as the readiest means of strengthening themselves in the maintenance of what they have come to consider as truth. We have heard of another of these meetings, held at Kidderpore, on Sunday the 30th ultimo, at the house of Motu Chundru, a near relation of the Raja of Burdwan, and a Divan in the Salt department. This gentleman having closely studied the Vedantic system, and investigated the arguments advanced against it, has warmly embraced its doctrines; and to manifest the sincerity of his opinions, invited a number of his friends to a meeting, similar to those we have already had occasion to describe, but from the rank and character of the convoker, more numerously attended than usual, by Hindoos of the first respectability and learning. The following translation may serve as a specimen both of the poetry composed for this occasion, and of the opinions professed by the audience.

"See Time's destroying hand efface
Each form that vision's power can trace:
Think you then human sight extends
To Him on whom e'en Time depends?
That soul if no one can pourtray,
Which animates our mortal clay;
Say, how can human eye embrace
The Mind that fills all nature's space?"

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The following is an extract from a soldier at Cuttack, to one of our brethren at Bale Gunge, and is copied here that our *friends in England may know* with what real pleasure and gratitude religious tracts are received. The account, in the Baptist Magazine, of Temperance Pascoe, was printed in the form of a tract by our Auxiliary Society, and sent to our brethren in different regiments.

Dear Brother, *July* 21, 1819.

With many thanks we received the books by the bearer of this. I never met with any thing more enlivening to our faith than the Conversion of Timme. This is another addition to our belief, that we are not in any respect justified by our own works of righteousness, but by divine mercy, which is overflowing and immeasurable; for we find where sin hath abounded like a flood, divine mercy abounds like an ocean. The grace of God is immensely rich; it accomplishes all its blessed ends. Who can declare the noble acts of our blessed Lord, or show forth half his praise? but as long as we are permitted to lisp his holy name, may it be the delight of all our hearts. It gives us great joy to hear that you are all well, and that the good work of our Master is flourishing among you. What can I say? Why, may the Lord bless your endeavours, and grant you a still greater measure of the out-pourings of his Holy Spirit. May you see still more of the light of his glorious gospel, and enter into the unsearchable riches of Christ, and continue to hold on to the end, true disciples of our Redeemer, and ornaments unto his church and people!

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*Extract of a Letter from Mr. Chamberlain to Mr. Yates, dated*

*July* 31, 1819.

"For the last fortnight I have been gaining strength gradually, but slowly, and have been enabled to do a little at my work. During the two or three last days I have been in better spirits than usual; and I have been better every way bodily. I feel grateful, but not to that degree I ought, certainly. I am anxious to finish this letter for fear another attack should commence before it is finished. I am discouraged in my work. Had I any one in prospect to take what I have accomplished, I should feel easier. However, on this head I feel more at rest than I have done."

"We are almost in *statu quo* here. The native brethren are very active. We have two schools, which, according to report, contain 40 boys; and one shop in a bazar where many people hear the word read; but as yet, neither amongst Europeans or natives, do any appear to be converted. Let us hope, however, that things are approximating towards the manifestation of the glory of divine grace."

## MOORSHEDABAD.

**We have lately received from Mr. Sutton, our Missionary at this important station, a copy of his Journals for December and January last. We shall select a few extracts, which will sufficiently prove that he is diligently employed in the service of his Divine Master.**

Dec. 5, 1819. At Berhampore. Early this morning I baptized seven persons. Preached in the afternoon from 1 Cor. xi. 24. *This do in remembrance of me,* and administered the Lord's Supper to 46 persons. In the evening preached again, from Rom. viii. 6. *To be spiritually minded is life and peace.* To-day has been one in which I have had much spiritual enlargement and joy; and I think those who have heard the word have found the Spirit of God with them, solemnizing and preparing their hearts for the reception of his truths.

Dec. 7. Rode home this morning in the midst of the heat of the sun, and was afterwards fearful of the consequences; but the Lord has protected me hitherto from the sun by day, as well as from enemies by night. No adequate idea can be formed in Britain of the exceeding great heat of the sun in tropical climates. On my return home found my native Brother Kureem very ill. May the Giver of life restore him. In the evening had worship in Bengalee.

Dec. 8. There has been for some months much illness near me. Have administered medicine several times this morning, and with it spoke of the necessity of seeking for that medicine which can heal the diseases of the soul. Gratitude is but little exercised among Christians, but among heathens it is scarcely discoverable. When medicine is given they seldom return the second time for it, if it does not completely succeed at first; and if it does succeed in healing them, it is an extraordinary thing for a native to return and acknowledge his obligation. In looking at the state of *human nature* among the heathen, we may justly say, How are the mighty fallen! How different from man in his primeval state! and there is nothing that can in any way restore him but that gospel which has brought light and immortality into the world. I believe some of the *Hindoo books* have endeavoured to inculcate a principle of morality; some of their writers have been as great as any of the philosophers of Greece or Rome. But what *has ever philosophy done for the renovation of the human* mind? It has not had a greater effect than a drop of pure water would in being thrown into a sea full of filth.

Dec. 9. Spent the morning with my Hindoostanee Pundit; and afterwards read the history of one of the Hindoo gods. In the evening spoke to several of the natives concerning him who came to be a light to the Gentiles.

Dec. 11. To-day Sister Marshman gave me a call. I received a visit also from a native, who had before heard the gospel, and wished to embrace it. When I saw him about two months since, I did not approve of his disposition; but he now appears more humble, spiritual, and holy. From a letter also received from Mr. H—, whom I lately baptized, it appears he is exerting himself to make known to his servants and neighbours that truth which has brought holiness and peace to his soul.

Dec. 12. Went early to Berhampore. Preached from John v. 39, *Search the scriptures.* In the afternoon visited the hospital, and preached to several of the patients. In the afternoon preached again to a very attentive audience from 1 Kings xviii. 21; *How long halt ye between two opinions.* After worship conversed with the brethren concerning the proper means to promote the spirituality and peace of the church.

Dec. 14. Went with the Brethren Kureem and Kangalee to Kattra market, where many heard with attention; afterwards retired to the shade of a large tree, where many assembled and heard. Towards the conclusion several of the poor natives came, and requested I would acquaint the magistrate with the exceeding dearness of provisions. I answered, Though I much pitied their circumstances, yet I had not power to interfere; I could only give them the bread of life, which was free to all, and would last for ever.

Dec. 17. Have been much distressed lately at not seeing more fruit from my labours among the natives; but the labour is mine, and the blessing belongs to the Lord of the harvest. He knows well when to cause his sun to shine, and his rain to descend; and no doubt in due time, if I faint not, an abundant harvest will be reaped. But the hearts of the Hindoos appear greatly steeled against spiritual objects. In other countries a Felix will often tremble under the sound of the gospel, though his mind may not be changed; but here Satan has so managed his devices, that the arrows of God appear to fly off without entering. Death, eternity, and judgment, are words of no solemn meaning to them. Kangalee left this morning for Cutwa; he has been out preaching continually since he has been with me, and the word of life has been widely sounded forth.

Dec. 19. Preached this morning at Berhampore, from Malachi iii. 16, *They that feared the Lord spoke often.* Preached again in the evening to an attentive congregation. I find these Sabbath-day seasons with my brethren and friends at Behrampore peculiarly endearing to my soul. After labouring during the week with my studies in the Hindoostanee language, and in preaching to the natives, it appears like a day of rest to stand up amongst my countrymen, and divide the bread of life to their hungry souls.

Dec. 20. Was at a prayer-meeting this morning at Berhampore, with some soldiers. After breakfast visited two Native Schools at Kulkepore and Kayra. One was in a good state, but the other not. Afterwards established another in a good situation. In the evening, on my way home, conversed with several pilgrims going to Juggernaut, and informed them that holiness was only to be found in the heart, and not from the pieces of ground which they called holy places.

Dec. 22. There is one great evil among the heathen, namely, the idea of *fate.* Satan cannot destroy that principle which is called conscience, but he appears greatly to have injured it, by inculcating the idea that fate is the author of all things; and nothing is more common, when speaking to the Hindoos about the necessity of holiness of life and heart, than this answer, "What can we do? that which will be, will be;" and therefore they rest satisfied without either thinking or acting.

Dec. 23. Was engaged to-day in conversing with two of my inquirers. The answers of one were very pleasing. In his figurative way he told me, Christ was a good pilot, and would steer in the greatest storms; that Satan's garden was pleasant to behold at a distance, but within every evil weed; that a house unguarded would be entered by thieves; and the mind without watchfulness would be filled with evil.

Dec. 29. Went again to-day by the side of the river, when the majority heard willingly, but several, like the Pharisees of old, were only anxious to cavil at things of little importance, while they would believe those of the greatest absurdity. I endeavoured to argue against one error in particular, namely, *fate,* and told them, by attributing every thing to *fate* they made God the author of sin. But this is an argument which has little effect with heathens; for it is well known nearly all their gods are guilty of the worst crimes. While speaking, many told me they were ignorant, and what could they do but tread the road their fathers had before them.

*(To be continued.)*

## DELHI.

### ACCOUNT of a journey, by Mr. Thompson, from Delhi, to Loodiana, (or Ludheeana,) a town about 210 miles to the north-west, on the borders of the Punjab.

*December* 8. 1819. At two p. m. left home, with a thousand books and tracts in various languages. In half an hour passed out from Delhi at the Lahoree-gate, in a N. W. direction. The country was well stocked with fruit; gardens are very numerous and extensive. The first piece of water was one of no great depth, yet affording a large reservoir of clear and sweet water throughout the year; this spot is made a halting-place. Beyond Badlee there are no more ruins, but one extensive plain, with here and there a mound of earth, a solitary tree, or an isolated village. The fields on all sides seem very partially cultivated. On reaching the village of Nerila, I found, that on account of a dispute between the Nabob of Lucknow and the widow of a Mahratta chief respecting the right of possession, a vast tract of land remains uncultivated.

NERILA; *twenty-four miles from Delhi.*

Nerila is a populous though a straggling kind of village: it sends great quantities of dried cow dung for fuel to Delhi. After a little inquiry, I found a few well-disposed Hindoos, and among them the pundit of the village: they expressed great pleasure on hearing me address them respecting the way of salvation. The poor men seemed to hear with all their souls, and promised themselves much pleasure from the perusal of the books given them. One brahmun, who at first laughed at every thing serious, and declared himself satisfied with this world, afterwards made many inquiries. The poor man said, that now I had made him my disciple, he would count the days till my return. The pundit, whose house is frequented by Vidyart'hees,* readily took a few tracts for distribution: others took some for themselves.

SOONPUT; *forty miles from Delhi.*

Excepting the ruins of two large and puckah built inns, there is nothing but extensive plains all the way to Soonput, a large village, with the ruins of a fortification; on which account it is still called a city. It boasts of great antiquity. Here I had a good opportunity of distributing the word of God in Persian and Hindee. These parts have never been visited with the word of God, and the people are eager

* "Vidyart'hees," men who profess to search for knowledge.

to read it: some proposed to me to come and spend a few days occasionally with them, that they might obtain more instruction: others offered to become Christians if they were rewarded for losing cast; but the generality believed that the religion of Jesus would prevail, and said it only required to be known. Great eagerness was manifested for books, and from mid-day till near midnight, I was variously engaged with the people; but I was obliged to send multitudes away with tracts only. A poor drunken Sikh on being reproved, fell at my feet, and touching my thighs, promised for ever to renounce liquor and intoxicating drugs, and give himself wholly to the reading of the scriptures, which hearing me read in his own language, he asked for. He was a respectable man and well attended; he could read; one of his attendants said he had squandered thousands of rupees since his taking to liquor. Some sipahees were among my hearers, and were particularly desirous of the only two copies of the scripture selections I had; when I told them books would encumber them on their march, and tracts were more convenient, they repeated, that tracts would be crumpled, but a well-stitched book would be safer in their knapsack. A young Moosulman soldier, who applied for the scriptures, mentioned the parts he wanted, saying, that since his brother had, some years ago, given him an account of their contents, he had been desirous of perusing them. This is pleasing, and shows that the scriptures are talked of among the natives.

In the evening I heard one of the native soldiers repeat a stanza in praise of certain virtues. I called the man in, and giving him some tracts, recommended the gospel to him: after some conversation he offered to resign his situation, and attend me for further instruction. I told him, that his gooroo Busunt-Misr had taken a New Testament, and recommended to him to peruse it attentively.

Between two and three this afternoon an immense flight of locusts darkened the air for a considerable time, and awakened the fears of the poor husbandmen, who ran out into their fields, and waved their clothes and hands to prevent their descent upon their fields, which were but just sown.

*(To be continued.)*

## AMERICA.

*Extract of a Letter from a Christian Friend, who lately went to the Settlement of Honduras.*

*Honduras, Belize, July* 18, 1820.

BELIZE is not a regular built town; the houses are from twenty to a hundred feet apart, for the benefit of air, as the windows, or *jalousies*, are on every side. Some houses have glass in part: jalousies are like Venetian blinds, only much larger. The houses are built on large mahogany blocks, three to six feet long. The house consists of a cellar for provisions; over that the store, or what we should call the shop; and over that are the apartments in which they live. In the evening, we use large glass shades to protect the candles. Mattresses are used instead of feather beds, and a pavilion to keep off the flies. It is not an uncommon thing to have scorpions in our bed-rooms: I have killed three in mine.

As it respects religion, I am at a loss what to say. I fear the principal part of the people think nothing of it. Of the negroes, perhaps not one in fifty can read. On Sabbath-days they work for themselves, making bowls, paddles, &c. and attend to their plantations, the produce of which they sell to their masters. About the end of June, I had occasion to survey some mahogany on the Rio Grande. I had a cutter prepared for me, to take me to the mouth of the river, where I took a doray, (a kind of small boat cut out of a tree,) and went forty miles up. As I was passing along, about five o'clock on a Sabbath-day, I saw a number of little sheds. All the negroes were at work, making large bowls of 3 feet diameter, used for washing, dorays, paddles, &c. I addressed myself to one, but I soon had a dozen. I pointed out the evil of working on the Sabbath, but they said, "My massa no give me money, so me work to get money to buy tings." At half-past six, I suppose there were near thirty; but after I closed, they went to their usual amusements, beating the drum, singing, dancing, and firing guns, till one in the morning.

**THE Committee of the Baptist Missionary Society beg to express their cordial thanks to the Ministers, and other Christian Friends, in Scotland, by whom the Secretary and Mr. Mack were so kindly received, *and cheerfully assisted*, in their late Journey.**

*The following Sums should have been inserted in the List of Monies received in our last Number.*

| | £ | s. | d. |
|---|---|---|---|
| Essex Auxiliary Society, by the Rev. J. Wilkinson | | | |
| Saffron Walden, in addition to a former Collection this year ..... £7 3 0 | | | |
| Harlow for Translations, by the Rev. T. Finch 12 7 0 | | | |
| Ditto, Juvenile Society, for Native Schools ..... 8 0 0 | | | |
| Potter-street, Collection by the Rev. J. Bain .... 4 0 0 | | | |
| Rayleigh, Collection and Subscription, by the Rev. J. Pilkington ..... 4 6 8 | | | |
| Old Samford ..... by the Rev. R. Pettit .... 1 7 6 | | | |
| Halstead ..... by the Rev. J. King .... 1 4 0 | | | |
| Earls Colne ..... by the Rev. M. G. Pudney 5 0 0 | | | |
| Thorpe ..... by the Rev. W. Bolton ... 2 0 0 | | | |
| Braintree, Collection at ..... 8 10 1 — 48 | 18 | | 5 |
| Thrapstone, Collection and Subscriptions, by Mr. Stevenson ..... | 23 | 10 | 0 |
| Mr. F. Duerden, of Bermuda, Donation ..... | 5 | 0 | 0 |
| Hemel Hempsted, Female Missionary Society, Half-year's Subscriptions to Midsummer, by the Rev. James Clark ..... | 11 | 1 | 9 |
| Cardington, Cotton End, Collection and other Subscriptions, by the Rev. W. Freeman ..... | 26 | 0 | 11 |

N.B. Of the Sum of £49 11s. 5½d. received from *Abingdon*, as mentioned in the Herald for December, it should have been specified that £14 1s. 2d. was subscribed for the Support of *Native Schools*. For *Evesham*, in the same List, read *Ensham*. The amount collected at *Newbury* should have been entered £45 13s. instead of £33.

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*Just Published*,—THE Annual Report of the Committee of the Baptist Missionary Society, read at the General Meeting, June 22, 1820; together with an Appendix, and List of Subscriptions, Donations, and Collections for the Year.

London: Printed by J. BARFIELD, 91, Wardour-street, Soho.

THE

# Baptist Magazine.

FEBRUARY, 1821.

## WORLDLY ANXIETY

PRODUCTIVE OF

## *RELIGIOUS DISTRACTION;*

Sketch of a Sermon on 1 Cor. vii. 29—31.

THE apostle is here cautioning the Corinthians against worldly anxiety. The 35th verse is the key which unlocks his design in urging the advice with which this chapter abounds. It is as if he had said, "Christians, that is a snare to you, whatever it may be, which so occupies your thoughts and your anxieties, that you cannot *serve the Lord without distraction*. To engage in his service, whether in reading his holy word, or in attending to secret, or family, or public worship, with a divided and distracted mind, is neither comely in itself, nor for your profit. You cannot justify it, that when you are in the house of God, instead of thinking upon his loving-kindness in the midst of his temple, you should be thinking upon some person or favourite object, that absorbs all your affections. But if our hearts condemn us, God is greater than our hearts, and knoweth all things."

To check these contrivances about worldly connexions and pursuits, which relate merely to the present life, and to events pertaining to the *earth, the apostle* proposes one principle, short, but weighty; trite, but convincing; laconic, but grave;—"Brethren, the time is short."

*Marriage* occasions great anxiety and employment for the mind. The unmarried are anxious to enter into that endearing relation; and there is no impropriety in the desire,—only let it be "in the Lord." The married are anxious to promote each other's happiness; and all married persons should consider themselves bound to do this, even at the expense of their own individual inclinations: but let them not forget that the time is short—and let this regulate their anxieties and enjoyments.

The *afflictions* of life are another source of anxiety. Rachel mourned for her infants; Eli and David for their sons; Jacob for his Rachel; and Mary and Martha for their brother Lazarus. We do not blame you for weeping; for Jesus wept. But let not grief occupy all your thoughts, and consume all your hours and days.—"The time is short."

The *prosperities* of life may have a similar effect in distract-

ing the mind, and in drawing it off from God. You "rejoice," for you have gained the object of your affections, and have entered the married state. You have done well; marriage is honourable in all; but rejoice with trembling. There is probably a canker-worm, though unseen, at the root of your comforts, and a blasting wind may soon destroy the flower of the field. You "rejoice;" for God has heard your prayers, and has delivered you from the pinching straits of adversity, and you are now placed in easy circumstances. But remember, the wheel is still going round. Do not let these pleasant feelings engross all your thoughts, and draw them off from God. You "rejoice;" *your children are about you; your root is spread out by the waters, and the dew lies all night upon your branch;* the blessing of the Almighty is with you; *you wash your feet in butter, and the rock pours you out rivers of oil.* Job xxix. 5, 6, 19. It is well you should be thankful: but take heed lest even these things draw off your heart from God, distract you in his worship, and render you unfit for his service. "The time is short."

*Buying and selling* are other engagements which are necessary to the well-being of society, and to the providing of things honest in the sight of all men. But take heed lest these engross all your attention. It is not necessary that the buying of articles of provision or of dress should so occupy your thoughts, that you cannot serve God without distraction. It will require thought and care to buy a house, or an estate; and to buy articles for your trades, on the profits of which your families depend. But surely you should not be so anxious; so solicitous; so delighted when you buy cheap, and so vexed when you have purchased a bad article; so constantly employed in calculating how many shillings profit will produce so many hundred pounds upon the whole, and then how much per annum you will get for your savings, and where you shall place them to the best advantage. Alas! alas! were men only born to count pounds, shillings, and pence; and not rather *to number their days, that they might apply their hearts unto wisdom?* Psalm xc. 12.

"And they that use this world, as not abusing it; for the fashion of this world passeth away." The apostle, addressing Christians, takes it for granted that they would not *abuse* the things of the world; that they would not through covetousness hoard them, nor in prosperity extravagantly waste them in eating or drinking, in dress, in furniture, in unnecessary journeys, &c.

But even they who *use the world as not abusing it* had need take heed lest their minds be too much exercised, and too much employed about it. There are *some* of you who have not much to use; and what you get, you use well. You are industrious, and support yourselves by your labour. You are honest, and therefore contract no debts which you have not the prospect of paying. Take care lest your honest anxiety to render to all their dues, become a sinful anxiety, which shall lead you to forget or distrust the providence of God; and thus your hearts be *overcharged with the cares of this life,* Luke xxi. 34. There are *others* of you that have an abundance of the world to use, so that (like Solomon) you *withhold not your heart from any joy,*

Eccles. ii. 10. Take heed lest from this, your spirit degenerate into carnal use. There is a danger of your forgetting your constant dependence, and of your saying, "Who is the Lord?" and that thus your hearts should be unfitted for the work of God. Again: there are those who are *poor*, and have scarcely any thing of the world to use. You have scarcely meals; you are poorly fed, and meanly clad. Your situation requires you to exercise daily care, lest you should be tempted to use unlawful means to provide for your own wants; lest, being poor, you should steal, and take the name of God in vain, by telling falsehoods in the name of the Lord. Prov. xxx. 9. Zech. xiii. 9. You are in danger lest a murmuring, complaining, discontented, and envious spirit eat up all your thoughts, and prevent you from serving God without distraction. But remember, "the time is short." All these things will soon be over. You were born for higher employments; you are capable of nobler enjoyments; you are destined for eternity. Every thing worldly, or that can be enjoyed in the present world, if trusted to for happiness, will prove vanity and vexation of spirit. Seek first the kingdom of God, and then you may enjoy every thing else. Hear the conclusion of the whole matter. *Fear God, and keep his commandments; for this is the whole* happiness *of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil,* Eccles. xii. 13, 14.

But I proceed to illustrate the PRINCIPLE by which these sentiments are enforced. "Brethren, the time *is short: it* remaineth that both they that have wives be as though they had none, &c." The time is short which is allotted, 1. For our existence in the present life. 2. Which is capable of being improved for spiritual purposes. 3. The time which *remains* is short: to many of us at least; perhaps to all. And I purpose to conclude, by mentioning some of the most important *objects* to which we are called to consecrate the time we may have yet to spend.

1. There was a period when human life was counted by hundreds of years. See Gen. xi. But now it is reckoned by scores, Ps. xc. 10; and is reduced to a handbreadth, Ps. xxxix. 5. It is less than a twelfth part of that of the antediluvians. How few reach the period of 80!

2. The hours which we are under the necessity of consuming in sleep occupy a third part of our time, during which we are stretched in a species of tomb, and undergo as it were an anticipated death. Add to these the hours spent in dressing and undressing, and in other occupations equally insipid and unimportant; and then how short will the time appear, when the mind is completely at liberty to think of spiritual subjects, or to engage in useful employments! Shall we not be constrained to acknowledge, that the man who has lived sixty years, has not lived twenty years complete? Although he has in truth spent sixty years in the world, forty of them have passed away in listlessness and inaction. Let us ask seriously the questions, "What proportion of our time has been given to God? What proportion of it has been given to the world?" Ah, my friends, the proportion that has been given to God is so short as

to be almost imperceptible, compared with the years which have been engrossed by the world.

3. That which remains. Our times are in the hand of God, Ps. xxxi. 15; he has appointed our bounds, Job xiv. 5; he alone can make an accurate estimation. And as he alone has fixed the term of our life, he alone is capable of knowing it. It is not absolutely impossible, however, to ascertain what shall be the probable remaining years of those who are now hearing me. Let me suppose 900 persons. I will divide them into six classes:

| | | |
|---|---|---|
| 1. | from 10 to 20 - | 265 |
| 2. | — 20 — 30 - | 220 |
| 3. | — 30 — 40 - | 173 |
| 4. | — 40 — 50 - | 127 |
| 5. | — 50 — 60 - | 80 |
| 6. | — 60 & upwards | 35 |
| | | 900 |

According to the most exact calculations of those who have made such kind of researches their study, each of these classes must, in the course of the next year, present to death a tribute of ten persons. In that case, sixty will be numbered with the dead. Conformably to the same rate of computation, of the 900 present, there will remain in ten years, 635; in twenty years, only 415; in thirty, 240; in forty, 115; and in fifty, no more than 35. Surely the sacred writers are correct in representing human life as a shadow that declineth, Ps. cii. 11; as a vanity, which has nothing real and solid, Ps. xxxix. 5; as a flower which fadeth, Isai. xl. 7; as grass which is cut down and withereth, Ps. xc. 6; as a vapour, that appeareth for a little time, and then vanisheth away, James iv. 14; as a dream which *flies away*, Job xx. 8; and as swifter than a weaver's shuttle, Job vii. 6.

IMPROVEMENT. Time is given us as a state of probation for eternity. How valuable then is every moment! It is time we must redeem, Eph. v. 16; it is a time of visitation which we must know, Luke xix. 44; a time accepted, and a day of salvation we must improve, 2 Cor. vi. 2; a period of forbearance and long-suffering which we must embrace, Rom. ii. 4; and a time beyond which there shall be time no longer, Rev. x. 5, 6. Time is allotted us, not merely to acquire a trade, or a fortune; not to fill the magistrate's bench, the senator's seat, or the monarch's throne; not to spend our days in mirth and jollity, or in sorrow and misery;—but to repent and turn to God; to believe, and be converted, and to serve and honour God. Let each of us then say, What shall I render unto the Lord for all his benefits toward me? Ps. cxvi. 12. It was a useful reflection which I once heard an old member of the church make. Having said, "I am the oldest in this company," he added, "I feel confounded at the thought,—but what have I done to serve my generation by the will of God." We may all say the same.

Many ways will present themselves to those who are anxious to be useful. It is astonishing how facilities will open to those whose hearts are alive in the work of God. "The way of the slothful man is as a hedge of thorns; but the way of the righteous is made plain," Prov. xv. 19. Do not say, I have nothing to do. Are there not School-visiting Societies? Are there not Missionary Societies to the East Indies and to Ireland? Is there not Social Prayer? Is there not

Village Preaching? Ought you not constantly to prepare for death? It is true that habitual readiness for that solemn event depends upon our faith in Christ, through whom alone we have a title to the heavenly inheritance; but our actual readiness depends upon the state of our hearts, and upon the holiness of our conduct. Let us not then sleep, as do others; but let us watch and be sober. Let us gird up the loins of our mind. And when the Bridegroom shall come, may we be ready to go forth to meet him! Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

IOTA.

## QUESTIONS AND COUNSEL,

*Addressed to Young Persons who feel a Concern for their best Interests. By the Rev. Ashbel Green, D.D. LL.D. President of the College of New Jersey, North America.*

### QUESTIONS.

1. HAVE you seen yourself to be, by *nature* and by *practice*, a lost and helpless sinner? Have you not only seen the sinfulness of *particular* acts of transgression, but also that your *heart* is the *seat* and *fountain of sin;* that in you, literally, there is no good thing? Has a view of this led you to despair of help *from yourself;* to see that you must be *altogether* indebted to Christ for salvation, and to the gracious aid of the Holy Spirit for strength and ability rightly to perform any duty?

2. On *what* has your hope of acceptance with God been founded? On your *reformation?* on your *sorrow* for your *sins?* on your *prayers?* on your *tears?* on your *good works* and *religious observances?* or has it been on *Christ alone*, as your *all in all?* Has Christ ever appeared very *precious* to you? Do you *mourn* that he does not appear more so? Have you sometimes felt great freedom to commit your soul to him? In doing this (if you have done it) has it been not only to be delivered from the *punishment* due to your sins, but also from the *power, pollution, dominion*, and *existence* of sin in your soul?

3. As far as you know yourself, do you hate, and desire to be delivered from *all sin*, without any exception of a favourite lust? Do you *pray* much to be delivered from sin? Do you *watch* against it, and against temptation to it? Do you *strive* against it, and in some good degree get the victory over it? Have you so *repented* of it, as to have your soul *really* set against it?

4. Have you counted the *cost* of following Christ, or of being *truly* religious? that it will cut you off from *vain amusements*, from the *indulgence of your lusts*, and from a *sinful* conformity to the world; that it may expose you to ridicule and contempt;—possibly to more serious persecution? In the view of all these things, are you *willing* to take up the cross, and to follow Christ whithersoever he shall lead you? Is it your *solemn purpose*, in reliance on his grace and aid, to *cleave* to him, and to his cause and people, to the end of life?

5. Do you *love* holiness? Do you love a Holy God, and because he is holy? Do you earnestly desire to be more and more conformed to God, and to his holy law?—to bear more and more the *likeness* of your Redeemer? Do you *seek*, and sometimes find, *communion* with your God and Saviour?

6. Are you *resolved*, in God's strength, to endeavour conscientiously to perform your *whole* duty to God, to your neighbour, and to yourself? Do you perform *common* and *relative* duties conscientiously, as a part of the duty which you owe to God?

7. Do you make conscience of *secret prayer* daily? Do you not sometimes feel a backwardness to this duty? Do you at other times feel a great delight in it? Have you a *set time*, and *place*, and *order* of exercises for performing this duty?

8. Do you *daily* read a portion of the Holy Scriptures, in a devout manner? Do you *love* to read the Bible? Do you ever perceive a sweetness in the truths of Holy Scripture? Do you find them *adapted* to your necessities, and see at times a wonderful beauty, excellence, and glory in God's word? Do you make it the man of your counsel, and endeavour to have both your *heart* and *life* conformed to its doctrines and requisitions?

9. Have you ever attempted to *covenant* with God? To *give* yourself away to him, solemnly and irrevocably, hoping for acceptance through Christ *alone;* and taking God, in Christ, as the covenant God, and satisfying portion of your soul?

10. Does the *glory* of God ever appear to you as the *first, greatest,* and *best* of all objects? Do you desire to promote the glory of God, as the *chief* object of life?

11. Do you feel a *love to mankind*—such as you did *not* feel before you became religious?—Have you a great desire that the *souls of men* should be saved, by being brought to a genuine faith and trust in the Redeemer? Do you love God's people with a *peculiar* attachment, because they bear their Saviour's image; and because they love and pursue the objects, and delight in the exercises, which are most pleasing and delightful to yourself? Do you, from your heart, forgive all your personal enemies; and refuse to cherish or entertain any sentiments of hatred or revenge? If you have injured any person, have you made reparation; or are you willing and ready to make it?

12. Do you feel it to be very important to adorn religion, by a holy, exemplary, amiable, and blameless walk and conversation? Do you fear to bring a reproach on the cause of Christ? Does this appear to you extremely dreadful? Are you afraid of backsliding, and of being left to return to a state of carelessness and indifference in religion?

13. Do you desire and endeavour to grow in grace, and in the knowledge of Christ your Saviour, more and more? Are you willing to sit at his feet as a little child, and to submit your reason and understanding *implicitly* to his teaching; imploring his Spirit to guide you into all necessary truth, to save you from all fatal errors, to enable you to receive the truth in the love of it, and to transform you, more and more, into a likeness of himself?

## COUNSEL.

1. Remember that these questions are intended to point your attention to subjects of inquiry the most important. Do not, therefore, content yourself with a careless or cursory reading of them. Read and deliberate, and examine yourself *closely* on the questions under each head; and let your heart be lifted up to God, while you are considering each

particular question, in earnest desires that he may show you the very truth. You cannot ordinarily go over all these questions at one time. Divide them, therefore, and take *one part* at one time, and another at another. But try to go over the whole in the course of a week; and do this every week, for some months. When you find yourself doubtful or deficient, in any point, let it not discourage you; but note down that point in writing, and bend the attention of your mind to it, and labour and pray till you have made the attainment which will enable you to answer clearly. It is believed that you cannot fail to see how each question ought to be answered.

2. Remember that *secret prayer*, *reading the word of God*, *watchfulness*, and *self-examination*, are the great means of preserving comfort in religion, and of growing in grace. In proportion as you are exact and faithful in these, such *usually* will be your inward peace, and the safety of your state. Unite them *all* together, and never cease to *practise* them while you live. Think often of the character of Enoch, and try to walk with God. Read Mason's little book on Self-Knowledge—I recommend it as excellent.

3. Besides the Bible, have constantly in reading, at your leisure hours, the works of some author of known piety and excellence: such as Owen's, Baxter's Saints' Rest, Doddridge's Rise and Progress, Watts's, Witherspoon's, Newton's, Scott's, Venn's, &c.&c.

4. Do not suppose that any evidence which *at present* you may think you possess of a gracious state, will release you from the necessity of maintaining a constant vigilance in time to come; nor from repeated examinations and trials of yourself even to the end of life. Many marks and evidences of a gracious state are set down by pious writers; but they must all come to this—to ascertain what is your *prevalent* temper and character; whether, on the whole, you are *increasing* in sanctification, or not. If you are, you may be comforted; if not, you have cause to be alarmed. It is only he that endureth to the *end* that shall be saved.

5. I think it of very great importance to warn you not to imagine that *true religion* is confined to the closet or to the church; even though you apprehend that you have great comfort and freedom there. Freedom and comfort there, are indeed most desirable; but true religion reaches to every thing: it alters and sweetens the temper: it improves the manners; it goes into every duty, relation, station, and situation of life. If you have true religion, you will have a better spirit—you will be better sons, better daughters, better friends, better members of society, and more exemplary in the discharge of every duty; as the sure consequence of this invaluable possession. And if your religion does *not* produce these effects, although you may *talk* of inward comforts, and even of raptures, you have great reason to *fear* that the whole is a delusion, and that the root of the matter is *not* in you. "Herein (said the Saviour) is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

6. Be careful to avoid a *gloomy*, and to cherish a *cheerful* temper. Be habitually cheerful; but avoid levity. Mirth and laughter are not always sinful; but let your

indulgence in them be clearly innocent, not very frequent, and never of long continuance. Be very humble. Be not talkative. Before experienced Christians, be a *hearer* rather than a *talker*. Try in every way, however, to promote religion among your relatives and friends: win them to it by your amiable temper and exemplary deportment. "Flee youthful lusts." Shun every excitement of them. Guard against dissipation—it extinguishes piety. Be not disconcerted by ridicule and reproach; your Saviour bore much of these for you. Think of this, and be ashamed of nothing so much as of being ashamed of Him. Trust in his protection—live to his praise—and you will spend an eternity in his blissful presence.

## REMARKS

UPON THE

"HISTORICAL MEMOIRS

RESPECTING THE

*English, Irish, and Scottish Catholics,*

From the Reformation to the present Time.

By Charles Butler, Esq. of Lincoln's-inn.

*(Concluded from Page 9.)*

SINCE the English Roman Catholics were obliged to abandon the protestation mentioned in our last number, a new project has been tried, for the purpose of obtaining eligibility to all the offices of trust and authority in this Protestant state. This was, by proposing to give the king a power in the election of the Roman Catholic bishops in Ireland. "This proposal received," says Mr. Butler, "the short, but expressive, appellation of *the Veto*." Vol. ii. p. 144—148.

We are informed by Mr. Butler, *but in* the transactions relating to this document, "the English Catholics can scarcely be said to have taken any part;" but we are favoured with a copy of what are called the "celebrated resolutions of the Irish prelates in 1799, in favour of the Veto." The first and second of these are, "That a provision, through government, for the Roman Catholic clergy of this kingdom, competent and secured, ought thankfully to be accepted."—"That in the appointment of the prelates of the Roman Catholic religion to vacant sees, within the kingdom, such interference of government as may enable it to be satisfied of the loyalty of the person appointed, is just, and ought to be agreed to." Several other resolutions to the same import follow; and then it is added, "Agreeably to the discipline of the Roman Catholic church, these regulations can have no effect without the sanction of the holy see; which sanction the Roman Catholic prelates of this kingdom shall, as soon as may be, use their endeavours to procure." "The prelates are satisfied that the *nomination* of the parish priests, with a certificate of their having taken the oath of allegiance, be certified to government." These resolutions were the result of the most grave deliberations: they are signed "by the four [titular] metropolitan archbishops, and the six senior bishops;" and a Committee was appointed to transact all business with the government relative to the said proposals. P. 154—157.

In the year 1800, this subject was introduced into the House of Commons by Mr. Ponsonby, who said, "The Catholics have considered among themselves, and they are determined to give to the government every information upon the subject, and to make

their superior clergy subject to the crown." Mr. P. further stated, that Dr. Milner, (one of the English Vicars-apostolic, who represented the Catholic prelates of Ireland,) had said, "That if the prayer of their petition for emancipation were granted, they would have no objection to make the King of England virtually the head of their church." This statement was afterwards confirmed in writing by Dr. Milner, in these words: "The Catholic prelates of Ireland are willing to give a direct negative power to his Majesty's government, with respect to the nomination of bishops." P. 178—188.

This provision for securing the just prerogatives of the crown, and for preventing the improper influence of the *spiritual* authority of the Pope over his Majesty's subjects, appears to have been considered by the House of Commons as a sufficient ground for granting to the Roman Catholics a share in the honours and jurisdictions of the state; but we soon find that, however satisfied the Irish prelates were to be made dependent upon the crown, and to accept their support from the government, there was a power greater than the throne, by which they were over-ruled, and were even constrained to pass a censure upon their own conduct. This appears in some resolutions passed in September, 1808, at a convention of the Irish bishops in Dublin. They then resolved, "It is the decided opinion of the Roman Catholic prelates of Ireland, that it *is inexpedient* to introduce any alteration in the canonical mode hitherto observed in the nomination of the Irish Roman Catholic bishops; which mode long experience has proved *to be unexceptionable, wise, and* salutary." Then the Roman Catholic prelates pledge themselves to adhere to the rules by which they have hitherto been uniformly guided, namely, to recommend to his Holiness only such persons as are of unimpeached loyalty, and peaceable conduct." Mr. Butler says, "It must be added, that, some time after the Irish prelates had published their resolution, that the VETO was inexpedient, Doctor Milner, their agent, also declared against it." P. 194—196.

The sentiments of Mr. Butler on this subject may be collected from the following paragraph. "How greatly the acquiescence of the Irish prelates in the Veto, disposed the public mind in favour of Catholic emancipation, has been mentioned. As soon as this actual rejection of it was known, it was evident, that the mention of it in Parliament had, in consequence of this rejection, become the most unfortunate circumstance which had befallen the Catholics, since they had been suitors for their relief. It may be said, with the greatest truth, that it was a matter of triumph to all the enemies, and a matter of great concern to all the friends, of Catholic emancipation. Unhappily there were not wanting those, who too successfully exerted themselves to keep alive the general irritation which this wayward event had produced." P. 196.

At the beginning of the year 1810, the *English* Roman Catholics, who had petitioned Parliament, were informed by Lord Grey, then at the head of the Administration, that "the English Catholics should annex to their petition some general declaration of their willingness to give any reasonable pledge, not inconsistent with their religious

principles, for the loyalty of the persons who should be appointed their bishops." It appears that the *English* Roman Catholics "were willing, whenever an enlarged and liberal system should be adopted in their regard, to acquiesce in any arrangement, *consistent with their religious principles, and the discipline of the Roman Catholic church*, which might be deemed expedient for securing the loyalty of the persons thereafter to be chosen to the rank or office of bishop." As this declaration, however, might appear to express a readiness on the part of the English Catholics to accede to the specific measure of the "VETO," which the Irish prelates had declared to be inexpedient, and fearing that it might give offence to the *Roman Catholics of Ireland*, the following resolution was framed instead of it; viz. "That the English Roman Catholics, in soliciting the attention of Parliament to their petition, are actuated, not more by a sense of hardships and disabilities, under which they labour, than by a desire to secure, on the most solid foundation, the peace and harmony of the British empire; and to obtain for themselves opportunities of manifesting, by the most active exertions, their zeal and interest in the common cause, in which their country is engaged, for the maintenance of its freedom and independence; and that they are firmly persuaded that adequate provision for the maintenance of the civil and religious establishment of this kingdom may be made, consistently with the strictest adherence, on their part, to the tenets and discipline of the Roman Catholic religion; and that any arrangement, founded on this basis of mutual satisfaction and security, and extending to them the full enjoyment of the civil constitution of their country, will meet their perfect concurrence." This resolution was unanimously adopted, Feb. 1, 1810, at a meeting of the English Roman Catholics, with the exception of the Rev. Dr. Milner, the agent of the Irish prelates. The above resolution, having been cast into the form of a petition, was signed by the Vicars-apostolic of the London, Northern, and Western Districts, and their coadjutors, and by about two hundred of the principal Roman Catholic noblemen, gentlemen, and clergy. These measures of the English Roman Catholics, though adopted with so much caution, gave great offence to the Irish prelates, and led to many disputes. It will, however, be perceived, that they took good care to leave room sufficiently large, by which to retrace their steps, if it were found necessary; namely, "Whatever might primarily, or intermediately, or ultimately, be proposed by government, if it contained a single iota, *inconsistent with the strictest adherence to the tenets or discipline of the Roman Catholic religion*, the gentlemen who subscribed the resolution in question, might most honourably, most conscientiously, and consistently refuse it." P. 197—201.

In the progress of the history, Mr. Butler informs his readers what were the sentiments of Rome respecting the Veto. That these were favourable to the sentiments of the English Roman Catholics appears from a rescript of Mons. Quarantotti, dated 16th of Feb. 1814, written during the time of the Pope's captivity in France. After the liberation of Pope Pius VII, "his Holiness answered

a letter of congratulation sent him by the English Roman Catholics, in which he informs them, that as it respected the rescript first now mentioned, 'he should most willingly comply with their wishes, *as far as the dignity, the purity, and the integrity of the Catholic religion would allow.*'" By a subsequent letter from Cardinal LITTA, dated Genoa, 26th of April, 1815, we are furnished with some important information, how far his Holiness could allow his subjects in England to go, in order to satisfy the government that their subjection to the Pope would not endanger the safety of the state. "His Holiness will feel no hesitation in allowing those to whom it appertains, to present to the King's ministers a list of candidates, in order that if any of them should be obnoxious or suspected, the government might immediately point him out, in order that he might be expunged; care however being taken to leave a sufficient number for his Holiness to choose therefrom individuals, whom he might deem best qualified in the Lord for governing the vacant churches. THE EXAMINATION OF PAPAL RESCRIPTS CANNOT EVEN BE MADE A SUBJECT OF NEGOTIATION: SUCH A PERMISSION CANNOT BE GRANTED. WHEN IT IS PRACTISED, IT IS AN ABUSE, WHICH THE HOLY SEE, TO PREVENT GREATER EVILS, IS FORCED TO BEAR AND TOLERATE, BUT CAN NEVER APPROVE"!!!

The letters from which the above extracts are made, are inserted at length in "*The Report from the Select Committee appointed to report the nature and substance of the laws and ordinances existing in foreign states, respecting the regulations of the Roman Catholics in ecclesiastical matters, and their intercourse with the see of Rome, or any other foreign ecclesiastical jurisdictions; with an Appendix. Ordered by the House of Commons to be printed, 25th June, 1816.*" P. 201—204.

It is rather singular, that "his Holiness" should grant the examination of his rescripts to the small petty Protestant states of Germany, and yet absolutely refuse such a license to the court of Great Britain. But can a state be safe, when several millions of its subjects are under the immediate and secret direction of a *foreign Potentate?*

This account of the proceedings of the Irish and English Roman Catholics, respecting the Veto, confirms the correctness of the sentiments of the celebrated Judge Blackstone, in his Commentaries, Book iv. chap. 4. p. 35, "If once they could be brought to *renounce the supremacy of the Pope*, they might quietly enjoy their seven sacraments, their purgatory, and auricular confession; their worship of reliques and images; nay, even their transubstantiation. *But while they acknowledge a foreign power, superior to the sovereignty of the kingdom, they cannot complain if the laws of that kingdom will not put them upon the footing of good subjects.*" IOTA.

*Erratum in our last Number.*

P. 5, col. 2, l. 27—For *Protestants* read *Catholics.*

## A LETTER

*From the Rev. John Lawson, Pastor of the Baptist Church in Calcutta, to his Brother Joseph, a little orphan Boy.*

MY DEAR BROTHER JOE,

I think you are now old enough to understand a letter from your

brother; therefore I shall begin to write one to you, and I will try to write it very plain indeed, that you may know and remember every word of it.

You, my dear young brother, have been the subject of many afflictions, and I will just speak of some of them; not that I wish you to repine on account of them, but that you may see the goodness of the Lord in providing for you amidst them all. About a month before our dear father died, I visited our native town; I then, for the first time, saw you, a very little boy indeed, asleep in your cradle. Little did I then think that we were so soon to lose a kind parent. He was particularly anxious for your welfare. He loved you, he prayed to God that he would bless you and preserve you; and although he was very ill, and looked extremely pale, yet he would sit by you rocking your cradle; and if you had been old enough to observe it, you would have seen his eyes swimming with tears, which he let fall on your account: for he knew that you were but a very little child, and feared that soon you would be left without a dear father to care for you, and pray for you. But he was a good man; and though he loved you so much that it made him cry at the thoughts of parting from you, yet God whom he served, enabled him to leave you, a helpless orphan, in his hands; and when he saw you last, his heart was full of sorrow, and I am sure, if he could have spoken, he would have said, "O Lord, if it be thy will, spare my life, that I may provide for my poor little Joseph, for he is very dear to me, and I will teach him to fear thy name. O spare my life, that I may provide for little Joseph."

God, who always does right, thought it best not to grant this last request. Our dear parent grew worse and worse, and then he became more and more submissive to the will of God, in separating him from you, and your brothers and sisters, who stood weeping round his bed. He told me that Jesus was precious, and his only support. I prayed, kneeling by him, and his eyes and his hands sufficiently declared how earnestly he was engaged in this solemn exercise. You were then unconscious of what passed in the chamber of death, and I shall not attempt to describe it.

The remains of our dear father were interred the following Lord's day. The grave in which he lies is in the corner of the Baptist Meeting-house yard. It is parallel with some palisadoes which inclose the tomb of some rich family. There is no grave-stone. Perhaps if you were to try to find the grave, you could not.

In less than a year your poor mother was laid in the same place, and I hope they are both now singing the praises of him who hath said, "I am the resurrection and the life." If they can be anxious in heaven, it is, that poor little Joseph may be a good child, that he may love the Redeemer, that he may shun the paths of the destroyer, and that he may finally join them in the mansions of glory.

Thus, my dear brother, you were left an orphan at a very early period indeed. You were left in the very depths of poverty.* Then you had no earthly

* The circumstances here alluded to, are very feelingly expressed and enlarged upon in the Author's Poem, entitled, "*The Maniac*," printed a few years ago in England, and reprinted in America, with high commendations.—*Ed.*

friend but the parish, no place in which you might find refuge but the gloomy apartments of the work-house; there were none to caress you, and rejoice in your smiles; there were none to dry your tears, or supply your wants. But God, who is a "very present help in time of trouble," thought upon you in your distress, and in a little time he delivered you. Yes, my dear brother, it was God that delivered you. He raised you up kind benefactors. He put it into the hearts of his people to rescue you; and now you are in circumstances of mercy which loudly call for your gratitude. Think, my dear Joseph, what might have been your circumstances. I shudder when I reflect on the situation of the fatherless; pitied by none on earth—the wretched object of cold contempt—a prey to penury and disease—and the unresisting victim of the meanest vices: for having no earthly friend, who shall sympathize with him in his sorrows? who will regard his wants with pity, and administer to him in his afflictions? who is there to encourage in the paths of rectitude, or to deter in the career of wickedness? And you, my brother, would have been thus destitute but for the abounding mercy of God, who is "a Father to the fatherless, in his holy habitation." Ps. lxviii. 5. O then let the orphan's sacrifice ascend to God: devote yourself to gratitude and praise, and when it is well with you, O pray for the Baptist Missionary Society, and Mr. and Mrs. Ivimey.—I would now entreat you to remember him who is called "a brother born for adversity." You have a world of affliction to pass through. You have already been exercised with a great deal of bodily pain, and must expect a great deal more; but let your sufferings remind you of the sufferings of Jesus our Redeemer. What are yours compared with his? He was born in a manger. He was daily the object of insult, and scorn, and hatred. His enemies were cruel, his friends were unkind. He had not where to lay his head. He was as an outcast in the earth, despised and rejected of men. At length when his time was fulfilled, he began to be sore amazed; and in the garden of Gethsemane he endured sufferings which it is impossible for mortals to comprehend; and on the cross of Calvary the awful scene was ended. He bled and died.—But why all these sufferings? He was not, as you are, a sinner. He did not need afflictions to make him more holy, as you need them. Jesus, my dear Joseph, suffered thus, to redeem a people unto himself. He died, that sinners might live; and he is willing that you should come unto him, and obtain eternal life. He will not refuse you because you are a little boy; but he will fold you in his arms, and carry you in his bosom. He will guide your feet in the paths of righteousness, and he will supply all your need from his own treasury. It is impossible that your brother in India could receive more pleasure than in hearing that you love the blessed Redeemer.

Let your sufferings also remind you of your mortality. The seeds of death are sown in your mortal body. Prepare for eternity. Every pang is a kind monition, telling you that happiness is not to be found below, and that it becomes afflicted mortals to think of another world, where there is no pain. Farewell, my dear Joseph. May God still be your friend and protector; I leave you in his gracious hands, and

pray that this may be your devout resolve, "My father, thou shalt be the guide of my youth!"

Your ever affectionate brother,
JOHN LAWSON.

*Calcutta*, 1818.

## *Where are your Fellow Travellers?*

### A DREAM.

"Now and then I get, whilst sleeping,
A hint or two that's worth the keeping."
NEWTON.

AFTER a day, occupied more than usually in meditation on the great and inestimable truths of revelation, I lay down to enjoy my customary repose. In my slumbers, my busy imagination presented me with a number of circumstances, a few of which, perhaps, may be worth recording.

I thought that, in some unaccountable way, I had been transported into a very dreary region—a land of briars, and thorns, and savage beasts, wild and desolate beyond any place I had ever beheld. It appeared to me, and the thought gave me great uneasiness, that it was my native country, and that my habitation had once been in the midst of it. I was however informed, I scarcely know how, that the land was formerly as beautiful, as it was now sterile and uninviting. It had been one extensive, lovely, and fruitful garden, where every "tree grew, which was pleasant to the sight, and good for food," Gen. ii. 9, where there were

"Flow'rs of all hues, and without thorn the rose."

The vast change that had taken place I learned was in consequence of the rebellion of the inhabitants against their rightful Sovereign. So universal was their defection, that they all departed from their allegiance; there was not an individual who yielded the submission and obedience which were pre-eminently due, Rom. iii. 10—12. Their conduct was utterly inexcusable, and of a nature peculiarly aggravated, as their gracious Monarch had indeed, in every sense of the word, been the father of his people. His incomparable character was distinguished by consummate perfection. His name alone was excellent through his boundless dominions; his glory is above the earth and heaven, Psalm cxlviii. 13. He was by no means a hard master; he liberally and freely bestowed on them all things richly to enjoy, and gave them only one easy command as a test of their obedience. That they might be influenced by all that was sacred and affecting to continue their attachment to their rightful Sovereign, they were not only loaded with his favours, but they were solemnly assured, that the penalty of rebellion would be death. Awful to relate, without any reason, they renounced his sovereignty, they affronted him to his face, they impeached his wisdom, though it is divine, and they contemned his unutterable goodness. They dared to enter on a contest with HIM, whose almighty wrath, when "kindled, yea but a little," no creature, however elevated or powerful, is able to withstand, Psalm ii. 12. Of their offended Sovereign, infinite in magnificence, it might be said, with the utmost propriety, "He covereth himself with light as a garment—He stretches out the heavens like a curtain—He lays the beams of his chambers in the waters—He maketh the clouds his chariot, he walketh on the wings of the wind," Psalm civ. 2, 3, 4. What then

could be expected in such a conflict, but entire defeat, ignominy, and ruin: these indeed were their miserable portion. Their Sovereign, as a display of his infinite rectitude, and as a memorable and striking example to all beings in all worlds, frowned on the land which had produced nothing but traitors, and its fair features, the admiration of every eye, were immediately in a great measure deranged, and deprived of their glory;* and the criminal inhabitants, without exception, since they had all shared in this most unnatural rebellion, were involved in a general and merited sentence of condemnation.

The execution however of this terrible, but just sentence, was yet delayed; and I saw in my dream, that the King's own son, invested with the most ample powers from his offended Father, came, and proclaimed his intentions, all divine and gracious, animated merely by his own love and kindness, fully and freely to pardon all who should lay down their weapons of rebellion, and return to their rightful Sovereign. He also declared, that though the deserved curse, which the unnatural rebellion had brought down on the land, should not be remitted, yet in many respects it should be turned into a blessing; and that he would safely conduct all who would obey his commands, to a land prepared for them by his Father, "flowing with milk and honey"—a land, which should be their own, of unspeakable and everlasting felicity. "Full of grace and truth," John i. 14, he came near the place where I lived, and, as I had often feared, from the dreariness and sterility of the country, that I should one day "perish with hunger," Luke xv. 17. I determined to go, and if he would receive me, to follow him. I went and mingled with the throng with which he was surrounded, and gazed on his unparalleled glories. I had heard of his compassion, loveliness, and grandeur, but the one half had not been told me. I said,

"Fly through the world, O sun, and tell
How dark thy beams, compar'd with his!"

I exclaimed, "Happy are thy men, and happy are these thy servants, who stand continually before thee! O that I might be permitted to occupy the meanest place in such blessed and elevated society!" Luke xv. 19. I perceived, that there were scars in his hands, his feet, and his side, John xx. 20; and I learned that he had taken the place of the wretched traitors, and by his own sufferings and obedience, "even unto death," had satisfied the righteous demands of the violated law, and purchased infinite bliss for a multitude of guilty rebels, that no man could number, Rev. vii. 9. Unlike all other victors, he had conquered by dying, and he appeared on his throne as one who had been slain, Rev. v. 6. I saw him receive and pardon many of the most unworthy of my companions, and with trembling steps I ventured to come into his venerable presence. Prostrate before him, I exclaimed, "I have sinned against heaven, and in thy sight, and am unworthy of the meanest blessing from thy hands; yet be merciful to me a sinner—Other Lords have had dominion over me, but henceforth by thy name I will be called. Art not thou the Saviour, whom God the Father hath sealed? Art thou not he concerning

* "Creation bears obvious marks of being a MIGHTY RUIN."
*Butler's Analogy.*

when the promise is made, He that believeth on him shall not be confounded?—Thou art; and I come to thee, I believe on thee—I cast myself on thy mercy—God has laid the help of poor rebels on thee—and on thee I build my hope of pardon, of life, and salvation—I am willing, Lord, thou shouldst do with me as seemeth thee good—only let me be a vessel of honour in thy palace, and let it be of wood or of stone, of gold or of silver, as thou pleasest—only let me have a place in thy family, and number me, if thou wilt, among the door-keepers (Psalm lxxxiv.) in thy house, or the hewers of wood, or drawers of water—Call me, as thou wilt, to do or to suffer, to be exalted or to be trodden under foot, to be full or to be hungry, to possess all things or to be destitute, only reject me not—say not, I will not pity thee—I will not take thee into my service—if I perish it shall be suing for thy mercy—I cannot—yea, Lord, be not angry, pardon the importunity of thy wretched suppliant,—'I will not let thee go, except thou bless me!'"

Trembling, and silent, I waited his reply—I durst not so much as lift up my eyes from the ground on which I had fixed them, Luke xviii. 13. I feared, that at least he would reproach me for my past rebellions; but in infinite condescension, and boundless grace, he called his servants and said, "Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet—This my son was dead, and is alive again; he was lost, and is found," Luke xv. 11—32. He assigned me a place in his royal household, and bade me follow him whithersoever he should go; he also repeatedly and solemnly declared, that they who did not serve and follow him, should assuredly die, and perish in their rebellions, Luke xiv. 26, 27. Mark xvi. 15, 16.

Many of my neighbours and acquaintance came also, and supplicated his compassion; and they met with a similar reception. Indeed, I do not recollect, though I have had the happiness of serving my Master for more than twenty years, that he has ever cast a poor rebel out of his presence or service, however unworthy. But during this period many have left our society, and others have been added to it.

Now I saw in my dream, that in the course of our journey, all who followed my glorious Leader, peculiarly consecrated one day in seven, by his express command, to refreshment and repose. On these delightful days, he used familiarly to converse with each of his servants. It was, I think, so far as my memory will serve me, at the close, or the commencement of a year, on one of those hallowed periods devoted to reflection, when I had withdrawn a little from my accustomed society, and was meditating on the glory of my Master, and the unmerited and unspeakable felicity he designed to confer on me, that, amidst my solitude, some one in a plaintive tone of voice, made the inquiry, *Mortal! where are thy Fellow Travellers?* The question awakened me to a recollection of the way by which I had been brought, and to the history of my companions. The throng that surrounded my Master when I first supplicated his compassion, were almost all known to me; but numbers of them had quitted our society, yet so imperceptibly, and at such different periods, that I had

scarcely missed them. I began, however, eagerly to inquire after them, and though I could not recall all my old companions to my remembrance, yet some of their histories were fresh in my memory. It may not, perhaps, be uninteresting or uninstructive to mention a few of them. I thought of one, who at first bade fair to persevere till he reached the land of promise; he had not however proceeded far in his journey, before he began to think of turning back; and having loved the rebellious country, of which I have made mention, he went back to it, going out from us, as might readily have been expected, because he was not of us, 1 John ii. 19. He made light of the infinite felicities of the pleasant land, whither we were journeying, Psalm cvi. 24.

I recollected another, who, though he professed an attachment to my Master, never decidedly and heartily loved him. He was also secretly devoted to the service of the guilty rebels who contemned the government of the most gracious of Sovereigns. We were not surprised that he forsook our society, for it was but too manifest by the whole of his conduct, that his heart was never with us. He too returned, to perish I fear in his abominations. My Master said of him, "It would have been better for him not to have known the way of righteousness, than afterwards to depart from the holy commandment delivered unto him," 2 Pet. ii. 21.

A third who occurred to my recollection, was a youth, who frequently, in strong terms, expressed his determination never to desert the service of his adorable Lord; nor did he, *till he was called to encounter* a few hardships for which he was not prepared, and he could not endure them. He had determined to accompany us, but he had not counted the cost, and he was unwilling to make any sacrifices. So he went away, and walked no more with my Master.

I could easily enlarge the list, but I must mention a few who left our company for "the pleasant land," of which I have been speaking. Having done and suffered the will of their Lord, he sent his superior servants to bring them to his Father's court, where it is his glorious design, that all who love and follow him shall dwell for ever, partaking his glory and his joy. Indeed, before they left us, they had evident foretastes of the felicity they were about to participate. One of them, I well recollect, whose heart was immoveably fixed on the goodly land, a little before he left us exclaimed, "I go to Jesus, the Mediator of the New Covenant, to God the Judge of all, and to the spirits of the just made perfect.—

'My passions rise and soar above,
Fain would I reach eternal things;
I'm wing'd with faith, and fir'd with love,
And learn the notes that Gabriel sings.'"

Another, who was lately sent for to this blissful country, had such a delightful prospect of it, that the last words we heard her utter were, "Farewell to all sorrow!"

A third often said, that he was daily listening for the sound of the wheels of the chariot, which he knew would shortly convey him to his home. At length it was heard, and exclaiming, "I am ready!"—in an instant he entered into bliss.

A fourth, ere he quitted his accustomed society, looking round on it, said, "I would not ex-

change my life with you all. I already perceive the fragrance of the place whither I am going."

A fifth, after committing his family to the kind care of his adorable Lord and Master, exclaimed,

"Above the rest this note shall swell,
My Jesus has done all things well!"

and just as he was entering "the pleasant land," he elevated his hand, and in gentle whispers pronounced the interesting words, "Happy!—happy!—happy!"

A sixth, on the very threshold of eternal joys, said, "I am going to leave you, but I am not afraid to depart—the kingdom of heaven is my portion—the Lord Jesus has promised to receive me—my mind is happy!"

Many more are on the eve of their departure, and when a few more years are elapsed, all who are now following my Master, will have entered into his joy. O I wish I could impart adequate ideas of this delightful region; but I know not how to do it. No language, however copious, no tongue, however eloquent, nor imagination, however rich, can pourtray the incomparable beauty of the inheritance, or the immensity of the bliss which my Master has prepared for those who love him. Reader! above all things be concerned to have a share of this indescribable, this infinite felicity.

*Southampton.* B. H. D.

## QUERY.

Is there any impropriety in administering the Lord's Supper privately to Christians in dying circumstances?

IGNOTUS.

# Juvenile Department.

## LETTER
FROM
## WILLIAM, EARL OF BEDFORD TO HIS SONS.

*(Continued from Page 18.)*

Now, Frank, you being thus fitted with comely presence, and furnished with good language, and sufficiency and dexterity of discourse, I will proceed to your EMPLOYMENT, which at present is your study; and I shall be less careful herein, upon a presumption that your tutor's care and sufficiency in the kind have prevented me; however, I shall tell you what I have heard a very learned man speak concerning books, and *true use of them.*

1. You are to come to your study as to the table, with a sharp appetite, whereby that which you read may the better digest. He that has no stomach to his book, will very hardly thrive upon it.

2. And because the rules of study do so exactly agree with those of the table, when you are from your tutor, take care that what you read be wholesome, and but sufficient. Not how much, but how good, is the best diet. Sometimes, for variety, and to refresh and please the palate of your understanding, you may read something that is choice and delicate; but make no meal thereon. You may be allowed also the music of poetry, so it be clear, chaste, and not effeminate.

3. After you have read a little, make a stand upon it, and take not

more in, nor that down, till it be well chewed and examined. Go not to another thing until the first be understood in some measure. If any thing stick with you, note down your doubts in a book for the purpose, and rest not till you be satisfied; then write that down too.

4. In your reading, use often to apply that which you observe applicable to some purpose: and if this change be a robbery, I know not what will become of late writers. Sure I am, nothing to my reason appears more effectual to raise your invention, and enrich your understanding.

5. After reading, remember, as from the table, so you rise from your book, with an appetite; and being up, disturb not the concoction, which is infinitely improved by a rumination, or chewing of the cud. To this end, recollection with yourself will do well, but a repetition with another far better; for thereby you will get a habit of readily expressing yourself, which is a singular advantage to learning; and by the very discoursing of what you learn, you will again teach yourself: besides, something new, and of your own, must of necessity stream in.

6. For the choice of your books, be advised by your tutor; but, by my consent, you should not have above one or two at the most in every science, but those very choice ones.

7. For the more orderly managing of your study, I would have you divide the day into several employments. Great and wise persons have given you the example. If you will have me dispose your time for you, I shall proportion it into three octaves: eight hours of which for sleep, comprehending dressing and undressing; eight hours for devotion, food, and recreation, in which I comprehend visits and your attendance upon me; the other octave, give it constantly to your studies, unless business, or like accident, interrupt, which, if it shall, you must either recompense by the succeeding day's diligence, or borrow from your recreation. But by no means *intrench upon your hours of devotion, which I would have you* proportion into little and frequent offices, to sweeten the spirits and prevent wearisomeness. Possibly even these hours of devotion may sometimes receive interruption, by travel or employment of necessity; then your offices must be the less. You may likewise be deprived of the conveniency of place: if so, yet steal a retirement—nothing must hinder you from withdrawing yourself; and a good man makes any place an oratory. But be sure no merry-meeting, pastime, or humouring of others, make a breach upon your daily exercise of piety—nothing but evident necessity can dispense.

8. Be not ashamed to ask if you doubt: but be ashamed to be reproved for the same fault twice.

9. Be constant in your course of study; and although you proceed slowly, yet go on in your path: assiduity will make amends at last. He that can but creep, if he keeps his way, will sooner come to his journey's end than he that rides post out of it.

10. Endeavour at the highest perfection, not only at your studies, but in whatsoever you attempt; strive to excel in every thing, and you may perform many things worthy of praise, nothing meanly. He that aims further than he can shoot, and draws with his utmost strength, will hardly shoot short, at least deserves not to be blamed for short shooting.

11. Avoid night studies, if you will preserve your wit and health.

12. Whether thou dost read or hear any thing—indeed whatsoever you do—intend what thou art about, and let not thy mind wander, but compel it to be fixed and present. If any other thought comes across thee in thy study, keep it off, and refer it to some other time: this wandering of your spirit you know I have often reproved; therefore, whatsoever you do, do it, and nothing else.

13. Suffer not thy memory to rest; she loves exercise, and grows with it every day. Commend something notable to her custody: the more she receives, the better she keeps. And when you have trusted any thing to her care, let it rest with her a while, then call for it again, espe-

brother; therefore I shall begin to write one to you, and I will try to write it very plain indeed, that you may know and remember every word of it.

You, my dear young brother, have been the subject of many afflictions, and I will just speak of some of them; not that I wish you to repine on account of them, but that you may see the goodness of the Lord in providing for you amidst them all. About a month before our dear father died, I visited our native town; I then, for the first time, saw you, a very little boy indeed, asleep in your cradle. Little did I then think that we were so soon to lose a kind parent. He was particularly anxious for your welfare. He loved you, he prayed to God that he would bless you and preserve you; and although he was very ill, and looked extremely pale, yet he would sit by you rocking your cradle; and if you had been old enough to observe it, you would have seen his eyes swimming with tears, which he let fall on your account: for he knew that you were but a very little child, and feared that soon you would be left without a dear father to care for you, and pray for you. But he was a good man; and though he loved you so much that it made him cry at the thoughts of parting from you, yet God whom he served, enabled him to leave you, a helpless orphan, in his hands; and when he saw you last, his heart was full of sorrow, and I am sure, if he could have spoken, he would have said, "O Lord, if it be thy will, spare my life, that I may provide for my poor little Joseph, for he is very dear to me, and I will teach him to fear thy name. O spare my life, that I may provide for my poor little Joseph."

God, who always does right, thought it best not to grant this last request. Our dear parent grew worse and worse, and then he became more and more submissive to the will of God, in separating him from you, and your brothers and sisters, who stood weeping round his bed. He told me that Jesus was precious, and his only support. I prayed, kneeling by him, and his eyes and his hands sufficiently declared how earnestly he was engaged in this solemn exercise. You were then unconscious of what passed in the chamber of death, and I shall not attempt to describe it.

The remains of our dear father were interred the following Lord's day. The grave in which he lies is in the corner of the Baptist Meeting-house yard. It is parallel with some palisadoes which inclose the tomb of some rich family. There is no grave-stone. Perhaps if you were to try to find the grave, you could not.

In less than a year your poor mother was laid in the same place, and I hope they are both now singing the praises of him who hath said, "I am the resurrection and the life." If they can be anxious in heaven, it is, that poor little Joseph may be a good child, that he may love the Redeemer, that he may shun the paths of the destroyer, and that he may finally join them in the mansions of glory.

Thus, my dear brother, you were left an orphan at a very early period indeed. You were left in the very depths of poverty.* Then you had no earthly

* The circumstances here alluded to, are very feelingly expressed and enlarged upon in the Author's Poem, entitled, "*The Maniac*," printed a few years ago in England, and reprinted in America, with high commendations.—*Ed.*

friend but the parish, no place in which you might find refuge but the gloomy apartments of the work-house; there were none to caress you, and rejoice in your smiles; there were none to dry your tears, or supply your wants. But God, who is a "very present help in time of trouble," thought upon you in your distress, and in a little time he delivered you. Yes, my dear brother, it was God that delivered you. He raised you up kind benefactors. He put it into the hearts of his people to rescue you; and now you are in circumstances of mercy which loudly call for your gratitude. Think, my dear Joseph, what might have been your circumstances. I shudder when I reflect on the situation of the fatherless; pitied by none on earth—the wretched object of cold contempt—a prey to penury and disease—and the unresisting victim of the meanest vices: for having no earthly friend, who shall sympathize with him in his sorrows? who will regard his wants with pity, and administer to him in his afflictions? who is there to encourage in the paths of rectitude, or to deter in the career of wickedness? And you, my brother, would have been thus destitute but for the abounding mercy of God, who is "a Father to the fatherless, in his holy habitation." Ps. lxviii. 5. O then let the orphan's sacrifice ascend to God: devote yourself to gratitude and praise, and when it is well with you, O pray for the Baptist Missionary Society, and Mr. and Mrs. Ivimey.—I would now entreat you to remember him who is called "a brother born for adversity." You have a world of affliction to pass through. You have already been exercised with a great deal of bodily pain, and must expect a great deal more; but let your sufferings remind you of the sufferings of Jesus our Redeemer. What are yours compared with his? He was born in a manger. He was daily the object of insult, and scorn, and hatred. His enemies were cruel, his friends were unkind. He had not where to lay his head. He was as an outcast in the earth, despised and rejected of men. At length when his time was fulfilled, he began to be sore amazed; and in the garden of Gethsemane he endured sufferings which it is impossible for mortals to comprehend; and on the cross of Calvary the awful scene was ended. He bled and died.—But why all these sufferings? He was not, as you are, a sinner. He did not need afflictions to make him more holy, as you need them. Jesus, my dear Joseph, suffered thus, to redeem a people unto himself. He died, that sinners might live; and he is willing that you should come unto him, and obtain eternal life. He will not refuse you because you are a little boy; but he will fold you in his arms, and carry you in his bosom. He will guide your feet in the paths of righteousness, and he will supply all your need from his own treasury. It is impossible that your brother in India could receive more pleasure than in hearing that you love the blessed Redeemer.

Let your sufferings also remind you of your mortality. The seeds of death are sown in your mortal body. Prepare for eternity. Every pang is a kind monition, telling you that happiness is not to be found below, and that it becomes afflicted mortals to think of another world, where there is no pain. Farewell, my dear Joseph. May God still be your friend and protector; I leave you in his gracious hands, and

pray that this may be your devout resolve, "My father, thou shalt be the guide of my youth!"

Your ever affectionate brother,
JOHN LAWSON.

*Calcutta*, 1810.

## *Where are your Fellow Travellers?*

### A DREAM.

"Now and then I get, whilst sleeping,
A hint or two that's worth the keeping."
NEWTON.

AFTER a day, occupied more than usually in meditation on the great and inestimable truths of revelation, I lay down to enjoy my customary repose. In my slumbers, my busy imagination presented me with a number of circumstances, a few of which, perhaps, may be worth recording.

I thought that, in some unaccountable way, I had been transported into a very dreary region—a land of briars, and thorns, and savage beasts, wild and desolate beyond any place I had ever beheld. It appeared to me, and the thought gave me great uneasiness, that it was my native country, and that my habitation had once been in the midst of it. I was however informed, I scarcely know how, that the land was formerly as beautiful, as it was now sterile and uninviting. It had been one extensive, lovely, and fruitful garden, where every "tree grew, which was pleasant to the sight, and good for food," Gen. ii. 9, where there were

"Flow'rs of all hues, and without thorn the rose."

The vast change that had taken place I learned was in consequence of the rebellion of the inhabitants against their rightful Sovereign. So universal was their disaffection, that they all departed from their allegiance; there was not an individual who yielded the submission and obedience which were pre-eminently due, Rom. iii. 10—12. Their conduct was utterly inexcusable, and of a nature peculiarly aggravated, as their gracious Monarch had indeed, in every sense of the word, been the father of his people. His incomparable character was distinguished by consummate perfection. His name alone was excellent through his boundless dominions; his glory is above the earth and heaven, Psalm cxlviii. 13. He was by no means a hard master; he liberally and freely bestowed on them all things richly to enjoy, and gave them only one easy command as a test of their obedience. That they might be influenced by all that was sacred and affecting to continue their attachment to their rightful Sovereign, they were not only loaded with his favours, but they were solemnly assured, that the penalty of rebellion would be death. Awful to relate, without any reason, they renounced his sovereignty, they affronted him to his face, they impeached his wisdom, though it is divine, and they contemned his unutterable goodness. They dared to enter on a contest with HIM, whose almighty wrath, when "kindled, yea but a little," no creature, however elevated or powerful, is able to withstand, Psalm ii. 12. Of their offended Sovereign, infinite in magnificence, it might be said, with the utmost propriety, "He covereth himself with light as a garment—He stretches out the heavens like a curtain—He lays the beams of his chambers in the waters—He maketh the clouds his chariot, he walketh on the wings of the wind," Psalm civ. 2, 3, 4. What then

could be expected in such a conflict, but entire defeat, ignominy, and ruin: these indeed were their miserable portion. Their Sovereign, as a display of his infinite rectitude, and as a memorable and striking example to all beings in all worlds, frowned on the land which had produced nothing but traitors, and its fair features, the admiration of every eye, were immediately in a great measure deranged, and deprived of their glory;* and the criminal inhabitants, without exception, since they had all shared in this most unnatural rebellion, were involved in a general and merited sentence of condemnation.

The execution however of this terrible, but just sentence, was yet delayed; and I saw in my dream, that the King's own son, invested with the most ample powers from his offended Father, came, and proclaimed his intentions, all divine and gracious, animated merely by his own love and kindness, fully and freely to pardon all who should lay down their weapons of rebellion, and return to their rightful Sovereign. He also declared, that though the deserved curse, which the unnatural rebellion had brought down on the land, should not be remitted, yet in many respects it should be turned into a blessing; and that he would safely conduct all who would obey his commands, to a land prepared for them by his Father, "flowing with milk and honey"—a land, which should be their own, of unspeakable and everlasting felicity. "Full of grace and truth," John i. 14, he came near the place where I lived, and, as I had often feared, from the dreariness and sterility of the country, that I should one day "perish with hunger," Luke xv. 17. I determined to go, and if he would receive me, to follow him. I went and mingled with the throng with which he was surrounded, and gazed on his unparalleled glories. I had heard of his compassion, loveliness, and grandeur, but the one half had not been told me. I said,

"Fly through the world, O sun, and tell
How dark thy beams, compar'd with his!"

I exclaimed, "Happy are thy men, and happy are these thy servants, who stand continually before thee! O that I might be permitted to occupy the meanest place in such blessed and elevated society!" Luke xv. 19. I perceived, that there were scars in his hands, his feet, and his side, John xx. 20; and I learned that he had taken the place of the wretched traitors, and by his own sufferings and obedience, "even unto death," had satisfied the righteous demands of the violated law, and purchased infinite bliss for a multitude of guilty rebels, that no man could number, Rev. vii. 9. Unlike all other victors, he had conquered by dying, and he appeared on his throne as one who had been slain, Rev. v. 6. I saw him receive and pardon many of the most unworthy of my companions, and with trembling steps I ventured to come into his venerable presence. Prostrate before him, I exclaimed, "I have sinned against heaven, and in thy sight, and am unworthy of the meanest blessing from thy hands; yet be merciful to me a sinner—Other Lords have had dominion over me, but henceforth by thy name I will be called. Art not thou the Saviour, whom God the Father hath sealed? Art thou not he concerning

* "Creation bears obvious marks of being a MIGHTY RUIN."
*Butler's Analogy.*

when the promise is made, He that believeth on him shall not be confounded? Thou art; and I come to thee, I believe on thee—I cast myself on thy mercy—God has laid the help of poor rebels on thee—and on thee I build my hope of pardon, of life, and salvation—I am willing, Lord, thou shouldst do with me as seemeth thee good—only let me be a vessel of honour in thy palace, and let it be of wood or of stone, of gold or of silver, as thou pleasest—only let me have a place in thy family, and number me, if thou wilt, among the door-keepers (Psalm lxxxiv.) in thy house, or the hewers of wood, or drawers of water—Call me, as thou wilt, to do or to suffer, to be exalted or to be trodden under foot, to be full or to be hungry, to possess all things or to be destitute, only reject me not—say not, I will not pity thee—I will not take thee into my service—if I perish it shall be suing for thy mercy—I cannot—yea, Lord, be not angry, pardon the importunity of thy wretched suppliant,—'I will not let thee go, except thou bless me!'"

Trembling, and silent, I waited his reply—I durst not so much as lift up my eyes from the ground on which I had fixed them, Luke xviii. 13. I feared, that at least he would reproach me for my past rebellions; but in infinite condescension, and boundless grace, he called his servants and said, "Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet—This my son was dead, and is alive again; he was lost, and is found," Luke xv. 11—32. He assigned me a place in his royal household, and bade me follow him whithersoever he should go; he also repeatedly and solemnly declared, that they who did not serve and follow him, should assuredly die, and perish in their rebellions, Luke xiv. 26, 27. Mark xvi. 15, 16.

Many of my neighbours and acquaintance came also, and supplicated his compassion; and they met with a similar reception. Indeed, I do not recollect, though I have had the happiness of serving my Master for more than twenty years, that he has ever cast a poor rebel out of his presence or service, however unworthy. But during this period many have left our society, and others have been added to it.

Now I saw in my dream, that in the course of our journey, all who followed my glorious Leader, peculiarly consecrated one day in seven, by his express command, to refreshment and repose. On these delightful days, he used familiarly to converse with each of his servants. It was, I think, so far as my memory will serve me, at the close, or the commencement of a year, on one of those hallowed periods devoted to reflection, when I had withdrawn a little from my accustomed society, and was meditating on the glory of my Master, and the unmerited and unspeakable felicity he designed to confer on me, that, amidst my solitude, some one in a plaintive tone of voice, made the inquiry, *Mortal! where are thy Fellow Travellers?* The question awakened me to a recollection of the way by which I had been brought, and to the history of my companions. The throng that surrounded my Master when I first supplicated his compassion, were almost all known to me; but numbers of them had quitted our society, yet so imperceptibly, and at such different periods, that I had

scarcely missed them. I began, however, eagerly to inquire after them, and though I could not recall all my old companions to my remembrance, yet some of their histories were fresh in my memory. It may not, perhaps, be uninteresting or uninstructive to mention a few of them. I thought of one, who at first bade fair to persevere till he reached the land of promise; he had not however proceeded far in his journey, before he began to think of turning back; and having loved the rebellious country, of which I have made mention, he went back to it, going out from us, as might readily have been expected, because he was not of us, 1 John ii. 19. He made light of the infinite felicities of the pleasant land, whither we were journeying, Psalm cvi. 24.

I recollected another, who, though he professed an attachment to my Master, never decidedly and heartily loved him. He was also secretly devoted to the service of the guilty rebels who contemned the government of the most gracious of Sovereigns. We were not surprised that he forsook our society, for it was but too manifest by the whole of his conduct, that his heart was never with us. He too returned, to perish I fear in his abominations. My Master said of him, "It would have been better for him not to have known the way of righteousness, than afterwards to depart from the holy commandment delivered unto him," 2 Pet. ii. 21.

A third who occurred to my recollection, was a youth, who frequently, in strong terms, expressed his determination never to desert the service of his adorable Lord; nor did *he, till he was called to encounter* a few hardships for which he was not prepared, and he could not endure them. He had determined to accompany us, but he had not counted the cost, and he was unwilling to make any sacrifices. So he went away, and walked no more with my Master.

I could easily enlarge the list, but I must mention a few who left our company for "the pleasant land," of which I have been speaking. Having done and suffered the will of their Lord, he sent his superior servants to bring them to his Father's court, where it is his glorious design, that all who love and follow him shall dwell for ever, partaking his glory and his joy. Indeed, before they left us, they had evident foretastes of the felicity they were about to participate. One of them, I well recollect, whose heart was immoveably fixed on the goodly land, a little before he left us exclaimed, "I go to Jesus, the Mediator of the New Covenant, to God the Judge of all, and to the spirits of the just made perfect.—

'My passions rise and soar above,
Fain would I reach eternal things;
I'm wing'd with faith, and fir'd with love,
And learn the notes that Gabriel sings.'"

Another, who was lately sent for to this blissful country, had such a delightful prospect of it, that the last words we heard her utter were, "Farewell to all sorrow!"

A third often said, that he was daily listening for the sound of the wheels of the chariot, which he knew would shortly convey him to his home. At length it was heard, and exclaiming, "I am ready!"—in an instant he entered into bliss.

A fourth, ere he quitted his accustomed society, looking round on it, said, "I would not ex-

change my life with you all. I already perceive the fragrance of the place whither I am going."

A fifth, after committing his family to the kind care of his adorable Lord and Master, exclaimed,

"Above the rest this note shall swell,
My Jesus has done all things well!"

and just as he was entering "the pleasant land," he elevated his hand, and in gentle whispers pronounced the interesting words, "Happy!—happy!—happy!"

A sixth, on the very threshold of eternal joys, said, "I am going to leave you, but I am not afraid to depart—the kingdom of heaven is my portion—the Lord Jesus has promised to receive me—my mind is happy!"

Many more are on the eve of their departure, and when a few more years are elapsed, all who are now following my Master, will have entered into his joy. O I wish I could impart adequate ideas of this delightful region; but I know not how to do it. No language, however copious, no tongue, however eloquent, nor imagination, however rich, can pourtray the incomparable beauty of the inheritance, or the immensity of the bliss which my Master has prepared for those who love him. Reader! above all things be concerned to have a share of this indescribable, this infinite felicity.

*Southampton.* B. H. D.

## QUERY.

Is there any impropriety in administering the Lord's Supper privately to Christians in dying circumstances?

IGNOTUS.

# Juvenile Department.

## LETTER
FROM
## WILLIAM, EARL OF BEDFORD TO HIS SONS.

*(Continued from Page 18.)*

Now, Frank, you being thus fitted with comely presence, and furnished with good language, and sufficiency and dexterity of discourse, I will proceed to your EMPLOYMENT, which at present is your study; and I shall be less careful herein, upon a presumption that your tutor's care and sufficiency in the kind have prevented me; however, I shall tell you what I have heard a very learned *man speak concerning* books, and *the true use of them.*

1. You are to come to your study as to the table, with a sharp appetite, whereby that which you read may the better digest. He that has no stomach to his book, will very hardly thrive upon it.

2. And because the rules of study do so exactly agree with those of the table, when you are from your tutor, take care that what you read be wholesome, and but sufficient. Not how much, but how good, is the best diet. Sometimes, for variety, and to refresh and please the palate of your understanding, you may read something that is choice and delicate; but make no meal thereon. You may be allowed also the music of poetry, so it be clear, chaste, and not effeminate.

3. After you have read a little, make a stand upon it, and take not

more in, nor that down, till it be well chewed and examined. Go not to another thing until the first be understood in some measure. If any thing stick with you, note down your doubts in a book for the purpose, and rest not till you be satisfied; then write that down too.

4. In your reading, use often to apply that which you observe applicable to some purpose: and if this change be a robbery, I know not what will become of late writers. Sure I am, nothing to my reason appears more effectual to raise your invention, and enrich your understanding.

5. After reading, remember, as from the table, so you rise from your book, with an appetite; and being up, disturb not the concoction, which is infinitely improved by a rumination, or chewing of the cud. To this end, recollection with yourself will do well, but a repetition with another far better; for thereby you will get a habit of readily expressing yourself, which is a singular advantage to learning; and by the very discoursing of what you learn, you will again teach yourself: besides, something new, and of your own, must of necessity stream in.

6. For the choice of your books, be advised by your tutor; but, by my consent, you should not have above one or two at the most in every science, but those very choice ones.

7. For the more orderly managing of your study, I would have you divide the day into several employments. Great and wise persons have given you the example. If you will have me dispose your time for you, I shall proportion it into three octaves: eight hours of which for sleep, comprehending dressing and undressing; eight hours for devotion, food, and recreation, in which I comprehend visits and your attendance upon me; the other octave, give it constantly to your studies, unless business, or like accident, interrupt, which, if it shall, you must either recompense by the succeeding day's diligence, or borrow from your recreation. But by no means *intrench upon your hours of devotion, which I would have you* proportion into little and frequent offices, to sweeten the spirits and prevent wearisomeness. Possibly even these hours of devotion may sometimes receive interruption, by travel or employment of necessity; then your offices must be the less. You may likewise be deprived of the conveniency of place: if so, yet steal a retirement—nothing must hinder you from withdrawing yourself; and a good man makes any place an oratory. But be sure no merry-meeting, pastime, or humouring of others, make a breach upon your daily exercise of piety—nothing but evident necessity can dispense.

8. Be not ashamed to ask if you doubt: but be ashamed to be reproved for the same fault twice.

9. Be constant in your course of study; and although you proceed slowly, yet go on in your path: assiduity will make amends at last. He that can but creep, if he keeps his way, will sooner come to his journey's end than he that rides post out of it.

10. Endeavour at the highest perfection, not only at your studies, but in whatsoever you attempt; strive to excel in every thing, and you may perform many things worthy of praise, nothing meanly. He that aims further than he can shoot, and draws with his utmost strength, will hardly shoot short, at least deserves not to be blamed for short shooting.

11. Avoid night studies, if you will preserve your wit and health.

12. Whether thou dost read or hear any thing—indeed whatsoever you do—intend what thou art about, and let not thy mind wander, but compel it to be fixed and present. If any other thought comes across thee in thy study, keep it off, and refer it to some other time: this wandering of your spirit you know I have often reproved; therefore, whatsoever you do, do it, and nothing else.

13. Suffer not thy memory to rest; she loves exercise, and grows with it every day. Commend something notable to her custody: the more she receives, the better she keeps. And when you have trusted any thing to her care, let it rest with her a while, then call for it again, expe-

cially if it be a fault corrected. You must not err twice; and by this frequent calling her to account, she will be always ready to give you satisfaction; and the sooner, if what she was entrusted with was laid up orderly, and put, as it were, in the several boxes of a cabinet.

14. If thou wouldst seem learned, the best way is to endeavour to be learned; for if thou dost not strive to be that which thou desirest to be, thou desirest to no purpose;—which gives me occasion to recommend this following advice to your especial regard.

15. It is an extreme vanity to hope to be a scholar, and yet to be unwilling to take pains; for what excellent thing is there that is easily acquired? Its very difficulty doth imply, and, as it were, doth invite us to, something worthy and rare. Consider, it is a rose that thorns do compass; and the forbidden object sharpens the desire in all other things. Thus a difficult mistress makes a lover more passionate; and that same man hates an offered and a prostitute love. I dare say, if learning were easy and cheap, thou wouldst as much slight her. Something there is, doubtless, in it, that none but noble and unwearied spirits can attain her; and these are raised higher, and heightened, by its difficulty, and would not gain her otherwise. Something there is in it, that no money or jewels can buy her. No, Frank, nothing can purchase learning but thy own sweat: obtain her, if thou canst, any other way. Not all my estate can buy thee the faculty of making but one quick epigram—the trifling part of her; wherefore I entreat thee, Frank, to raise thy spirit, and stretch thy resolution. And so often as thou goest to thy book, place before thy eyes what crowns, sceptres, mitres, and other ensigns of honour, learning hath conferred upon those that have courted her with labour and diligence; besides the rare pleasure of satisfaction, which, of itself, is an honourable reward. And let me tell thee, Frank, a learned holy man, (and such a one would I fain have thee to be,) looks like an angel in flesh —*a mortal cherub.* And because letters are great discoverers of the man, therefore, when you write, let your style be genteel, clean, round, even, and plain, unless the subject or matter require a more manly and vigorous expression. I cannot allow you a curiosity, unless it be like a lady's dress, negligently neat. Go not to counsel for every word, yet neglect not to choose. Be more careful to think before you write than before you speak; because letters pass not away as words do; they remain upon record, are still under the examination of the eye, and tortured they are, sometimes, to confess that of which they were never guilty. That is rare, indeed, that can endure reading. Understand the person well to whom you write. If he be your inferior, or equal, you may give your pen the more liberty, and play with it sometimes; but if to your superior, then regard is to be had to your interest with him, his leisure, and capacity; all which will be so many caveats and instructions to the humility, neatness, and brevity of your style. You shall do well if, like a skilful painter, your draw your sense, and the proportions of your business, in a plain draft first, and then give it colour, heightening, and beauty afterwards. And, if it be duly considered, it is no such great commendation to be praised for penning a letter without making a blot, not in my judgment however; therefore, after you have pondered and penned, then examine and correct. A negligent manner of writing, methinks, is a kind of an affront and a challenge, not a letter, to a person of distinction. Avoid all roughness, swelling, poverty, and looseness, in your style: let it be rather riotous than niggardly. The flowing pen may be helped, but the dry never. Especially shun obscurity, because it must go a begging for an interpreter: and why should you wish to entreat him to understand you if he can? Be this your general rule, both in your writing and speaking, —labour for sense, rather than words: and for your book, take this also,—study men and things.

16. Perhaps you will expect, after all these instructions, I should com-

mend unto you some copy or example to imitate. As for the Greek and Latin tongues, I leave it to your tutor's choice. In the English, I know no style I should sooner prefer to your imitation than that of Sir Francis Bacon, that excellent unhappy man. And to give you direction for all imitation in general, as well as of his style in particular, be careful so to imitate, as that by drawing forth the very spirits of the writer, you may, if possible, become himself. Imitate him, but do not mock him: for the face of a bull, or a horse, is more comely, than of an ape or a monkey, though the ape most resembles man, the most beautiful of all creatures; and, in that regard, your own genuine and natural style may show more comely than an imitation of Sir Francis Bacon, if it be not exactly done. I would have the imitator be as the son of the father, not the ape of a man; that is, to put on the likeness of a child, not of an ape: for the ape only imitates the deformities and the ridiculous actions of man—the son represents all the graces of the face, gesture, and every figure of his father; and, in this representation, he hath something of himself too. I shall add but one caution more, and that is this;—As he can never run well, who shall resolve to set his foot in the footsteps of one that went before; so neither shall any man write well, who precisely and superstitiously ties himself to another's words. And with this liberty I wish you still happy.

17. And such will all your studies be, if you constantly put in practice this my last admonition, which I reserved purposely for this place. It is, that you be careful every night, before you go to bed, or perform your devotions, to withdraw yourself into your closet, or some private part of your chamber, and there call memory, your steward, to recount what she has heard or read that day worthy of observation; what she hath laid up, and what she hath spent; how the stock of knowledge improves; where and how she decays. A notable advantage will this bring to your studies at *present, and hereafter (if that way employed)* to your estate. But if this course be strictly observed each night between God and your soul, there will be true advantage appear. Fail not, therefore, Frank, what employment soever you have, every night, as in the presence of God and his holy angels, to pass an inquisition on your soul what ill it hath done, what good it hath left undone; what slips, what falls, it hath had that day; what temptation hath prevailed upon it; and by what means, or after what manner. Ransack every corner of thy dark heart, and let not the least peccadillo, or kindness to a sin, lurk there; but bring it forth, bewail it, protest against it, detest it, and scourge it by a severe sorrow. Thus each day's breach between God and your soul being made up, with more quiet and sweet hope thou mayst dispose thyself to rest. Certainly, at last, this inquisition (if steadily pursued) will vanquish all customary sins, whatever they be. I speak it upon this reason, because I presume thou wilt not have the face to appear before God *every night* confessing the same offence; and thou wilt forbear it, lest thou mayst seem to mock God, or despise him, which is dreadful but to imagine. This finished, for a delightful close to the whole business of the day, cause your servant to read something that is excellently written or done, to lay you to sleep with it, that, if it may be, even your dreams may be profitable or learned. This you will find, by your own experience, true, that things will appear more naked to the eye of the soul, when the eye of the body is shut; by which, together with the quiet of the night, that time is rendered a most fit season for contemplation and contrivance. As a great advantage, not only to your book, but health and business also, I cannot but advise and enjoin you to accustom yourself to rise early; for, take it from me, no lover of his bed did ever yet form great and noble things. Now, though I allowed eight hours for your bed, with the preparation to it and from it, yet this was rather to point out the utmost limit beyond which you should not go, rather than to oblige you to observe such a proportion exactly. Borrow,

therefore, of these golden morning flowers, and bestow them on your book. A noble person, of all others, has need of learning, and therefore should contribute most time to it; for, besides that it gilds his honour, and sets off his birth, it becomes his employment, which a nobleman, of all others must not want, if he will secure his soul, honour, and estate, all which are in most certain danger from idleness, the rock of nobility, considering the plenty of his table, and society, with all sorts of temptation. If, therefore, he be a hard student, he is not at leisure to be vitious: the devil knows it is to no purpose to tempt a busy man. Be always, therefore, employed: and because some are triflingly active, that you may not with them be idly busy, your book will instruct you how. O Frank, did you but hear the complaints of excellent personages, for missing of that opportunity which you are now master of; or could you but suppose yourself old and ignorant; how tender would you be of the loss of one minute! What would you not give to return to these years you now enjoy! Let this consideration sink deep and settle in you. Be more curious of the expense of your time than of your gold; time being a jewel whose worth is invaluable, whose loss is irreparable: therefore secure the present time, that you may not hereafter lose more by a vain bewailing of the past.

Now, because the best of learning is to study yourself, and I have reason to believe I have some skill in you, having so curiously observed your nature and inclinations, I shall make some useful discourse in order to this knowledge, by which you may both see your defects and amend them.

The most profitable and necessary thing in the world is to know and study thyself. Wherefore, with all the plainness, sincerity, and observation you can make in your best temper of mind and body, lay yourself open to yourself: take an impartial survey of all your abilities and weaknesses, and spare not to expose them to your eye by writing, which I conceive the best done by framing your own character, and so to draw the picture of your mind, which I recommend to your yearly practice during your life. This, Frank, if you flatter not yourself, will be your best looking-glass, and must needs have a singular influence upon your religion, and serve your soul extremely well to very high purposes; for, by this means, your growth or decay in piety will be discovered, and, consequently, ways for the increase of that growth, or for the repairing of those decays and breaches in the soul, will more readily be found out, and be more easily cured.

* * * * * To conclude: If the fear of God be the star you sail by, doubt not of a good voyage; at least, be sure of a good harbour.

# Obituary.

## Miss ELIZABETH WOODHILL.

Miss Elizabeth Woodhill had the unspeakable privilege of being born of pious parents, who trained her up in the nurture and admonition of the Lord. By restraining grace she was kept from following the vain *oms of* a sinful world; yet she *lived a total stranger* to the transforming influence of Divine grace, until near three years ago, when, hearing a sermon by a stranger, she became deeply convinced of her lost condition, and her utter inability to do any thing towards extricating herself from her wretchedness. In her diary she thus writes: "Oh may the impressions I have received this day never be

forgotten, but may they produce a lasting effect on my life and conduct! Lord, do thou condescend to help me, a poor sinner! I now feel I can do nothing of myself; Oh teach me, and save me, for thy mercy's sake! Until now, the trifles of time have engrossed me, but to-day I have been led to see the infinite value of my never-dying soul. Oh may I never cease to seek the Lord, until I find Him to my soul's salvation!" She began to read her Bible with prayer, diligently attended public worship, and retired in secret to mourn over the hardness of her heart, and earnestly to pray for a right spirit to be renewed within her.

Many weeks she continued the subject of much dejection and distress, yet still pressed with diligence after some sweet assurance of interest in the forgiving love, pardon, and salvation of God. At length the favoured hour arrived, under a sermon preached by Mr. Earl, March 18, 1818, from John xii. 32: *And if I be lifted up*, &c. Her hardness of heart was dissolved, and all her powers were engaged, fixed, and concentrated, in beholding with an eye of faith a crucified Saviour. She felt she could give up her soul, her life, her all, to him who had done so much for her. From that time she went forward in the divine life, frequently, (as her Diary expresses,) enjoying sweet communion with *God* as *her* Saviour.

It is about six months since it pleased God to afflict her with that disease which terminated her mortal career. At its commencement she was asked by a friend, what she thought of her situation, and if she had any anxieties respecting recovery. She replied, "No, I have left it with the Lord: if he sees fit to restore me, it is *well;* if not, it is *well*. I am quite submissive to the will of God." She was favoured throughout with a sweet composure of spirit, was always placid, and was never once heard to utter a murmuring word. She said, "I dare not murmur; the Lord is so kind: so gently he deals with me, laying upon me no more than he enables me to bear."

Conversing with a friend on the state of her mind, in the season of extreme bodily weakness, she said, "I have no *triumphs*, but I have no *doubts, no cloud. I feel I am safe; I am looking to Jesus.*" When entering on the dark valley of the shadow of death, an aged and endeared relative said, "How do you feel now?" She replied, "Very happy." On seeing her sister weep, she said, "Do not weep for me; I am going to glory. Jesus there stands waiting to receive me;"—and in a few minutes she sweetly fell asleep in the arms of her Saviour, August 21, 1820, aged twenty-four years.*

* "This account was written by her beloved friend Miss Cope, a few days after her decease, and presented to her grandmother, Mrs. Woodhill, John-street, Aston Parish, at whose house the dear sufferer expired, after living chiefly with her grandfather and grandmother for twenty years and upwards"

JOHN WOODHILL.

# Review.

*On Protestant Nonconformity. By Josiah Conder.*

*(Continued from Page 27.)*

IT is with regret that we turn from the more agreeable task of commendation, to advert to *what we deem an exception to the merits of a work* in which there is so much to admire. But Mr. Conder has left us no alternative.

After all that has been written upon the much-controverted subject of Baptism, we are informed in the preface, that "it seemed incumbent on the Writer, to exhibit what he

conceives to be the proper light in which the scriptures authorize our regarding the institution, notwithstanding that it led him to touch upon points respecting which Nonconformists themselves differ;" and that, "on the maturest consideration no alternative presented itself." Pref. Page vii. Under this conviction, the Author has devoted more than thirty pages in his second volume, to discuss the nature, design, mode, and subject of Baptism.

Every controverted point is open to discussion, and we are far from questioning Mr. Conder's *right* to adopt the language of Elihu, in reference to this, or any other subject, *I also will show mine opinion.* But the *necessity pleaded* for extending the dicussion in these pages, beyond the prescribed limits of his subject, into "points on which Nonconformists themselves differ," we confess we have not been able to perceive. To show that Baptism is not a saving ordinance;—that it does not regenerate its subject, whether infant or adult, and by whatever mode administered;—to clear it of all the fabulous virtues, and fanciful analogies, with which it has been corrupted in ecclesiastical establishments;—was clearly a duty incumbent on the writer, and his work would have been incomplete without it. But beyond this line the author was not impelled by his subject. A defence of the *rite of Baptism* was not required in discussing the principles of Protestant Nonconformity. A defence of *Infant Baptism* is still less in character. This is altogether a work of supererogation. It is the very point where our author and the Episcopalian meet and shake hands. Mr. Conder could hardly be supposed to feel that the Baptism of Infants derived *so much* support from the false notions with which it is associated in ecclesiastical establishments, as that the removal of these should render it necessary forthwith to raise for it an abutment out of other materials. Rather, perhaps, his gratuitous defence of this ritual observance, was *intended as a compensation to the church for the damages he has done her in all her other institutions.* Be this as it may, on this ground we think she is fairly entitled to all the benefit of our author's arguments in favour of Infant Baptism; while we, who happen to be *Nonconformists* with respect to that rite, must be *Protestants* also, so long as it shall appear to us to want the seal and sanction of a divine authority.

As a term of salvation, or a rite of initiation into the visible church, the Baptism of Infants Mr. C. acknowledges to be indefensible: but he asks,

"Who then are the proper objects of Christian Baptism? Those alone who believe? Assuredly, if the remission of sins, the great blessing of the Gospel, is absolutely suspended on the intelligent exercise of faith in Christ." P. 466.

That the remission of sins is not suspended on the intelligent exercise of faith, in any case where such an exercise is naturally impossible, is freely granted. And that it is not suspended on the administration of any external rite, will also be admitted by those who have not swallowed the monstrous dogma of Dr. Mant and his disciples, "that all besides are left to the uncovenanted mercies of God." But neither of these concessions will negative the position that faith is a prerequisite to Baptism. Baptism may be suspended on the exercise of faith, though the remission of sins is not: and *it is thus suspended,* if the testimony of our author may be adduced as legitimate authority.

"Now, since none can forgive sins but God only, an acceptance of Jesus Christ in his Divine character as a Saviour, as well as in that of a Teacher,—a *belief* in other words, in the Father, the Son, and the Holy Ghost, *was essential to the being baptized in the name of Christ for the remission of sins.*" P. 459.

In whose name then are unconscious babes baptized, whom our author acknowledges to be incapable of that *faith* which was made *essential* to this Christian ordinance? If a power exist to remit any of the *essential terms of a Christian institution,* that power, we apprehend, must be adequate "to decree rites and ceremonies."

If we advert to the symbolical *design* of Baptism, as stated by Mr. C.

we shall be as little warranted to conclude that Infants are its proper subjects.

"That the rite or action of Baptism was symbolical either of repentance or of the remission of transgression, by no means follows from this being the distinguishing doctrine of his (i. e. John's) preaching. The Jewish washings had certainly no such significance; they were typical of moral cleanliness, but the only instance in which the affusion of water was employed as an expiatory rite is that in which the whole efficacy was derived from the ashes of the sacrificed heifer. The occasions on which the ceremonial purifications under the Law became requisite, were not such as immediately called for repentance; they frequently related to involuntary extrinsic pollution. The Baptism of John, on the contrary, was designed to signify a moral change, a total cleansing, of permanent virtue, and the true idea of the figure seems to be, *the purifying influence of his doctrine upon the mind.*" P. 441.

In accordance with this sentiment the author observes of Baptism, as connected with the Christian system, that

"The rite of Baptism was symbolically significant neither of belief nor of repentance, but it continued to represent the designed effect of Divine instruction," i. e. moral purity. "In the same sense, it seems the most natural to understand the strongly figurative language of our Lord's conversation with Nicodemus, by referring it to the regeneration of mind which a proselyte underwent who *really embraced the doctrines into which he was baptized.*" P. 447.

Speaking of its moral significance, and in reference to its mode, Mr. C. afterwards remarks,

"As symbolical of moral purity or cleansing, any mode of administering it might seem to be of *equal* significance; but that of immersion appears to me to be less appropriate to its specific import, and to be at the same time more likely to countenance the superstitious notion of its *efficacy* as washing away sin." P. 451.

Having adduced these passages in relation to the *subject* of Baptism, it might seem to be departing from this object to notice the author's reasoning in reference to the *mode*. But without losing sight of our principal design, a specimen of Mr. C.'s logic on this point may claim our attention for a moment. We refer to the passage last quoted. It appears by the course of the argument of which this passage forms the opening, that Mr. C. is wishing to establish the position, that the baptism of adults by immersion is favourable to the notion of its possessing a regenerating efficacy;—a charge, in which he is not borne out either by fact or reason. Not by fact. For with whom has this superstitious notion originated; and where are the advocates of it to be found? Not amongst those who administer Baptism by immersion on a profession of faith; but with those who practise a different mode, and upon subjects entirely passive. Neither is this charge supported by the reason of the case. Christian faith is held to be one of the fruits and evidences of regeneration, and inseparable from it. Hence where faith is made a prerequisite to Baptism, by whatever mode it is administered, so long as this constitutes an essential term of the institution, a state of regeneration is presupposed by the administration of the rite. Where one thing is made an indispensable prelude to another, it cannot be supposed to be subsequent to, or simultaneous with it; or to produce that, of the existence of which it is required as "a sign and attestation." This would be equivalent to the placing of an effect antecedently to its cause, an error at which the early converts from Judaism to Christianity would certainly never arrive, as Mr. C. has stated, "by a process of association the most natural." They who make faith indispensable to Baptism are therefore sufficiently secured against the danger of ascribing to it a regenerating efficacy, by the terms of the institution. They are amongst the last on whom such an error is fairly chargeable, notwithstanding our author's readiness to fix it upon them, even at the hazard of contradicting himself. For, in the passage before quoted, Mr. C. argues, that any mode of administering the rite might seem to be of *equal* significance as a *symbol* of moral cleansing —or *washing*—but that that of im

a part of worship, therefore they are worship, and worship uncommanded is forbidden,—the analogy warrants the use of the metaphor,—it is *strange fire*. The ritual consecration of places and things,"—and might not the author have added, of persons—i. e. infants?—"is clearly no part of the circumstantials of obedience; it has no relation to any positive commandment, and must be classed with those palpable corruptions of Christianity by human invention, which the scriptures pointedly condemn. 'It is not in the power of man,' it has been well remarked, 'to determine of any such religious or holy place, because he can make none so.' Here Protestants are called upon to make a stand, and to reiterate the famous declaration of Chillingworth in terms somewhat modified; the New Testament *only* is the religion of Christians." P. 347—350.

These arguments breathe the very soul of Protestantism; and for their reflex operation on the rite of Infant Baptism we are not responsible. But Mr. C.'s defence of that rite in the same volume, we confess, does not appear to us *like apples of gold in pictures of silver*.

*Tea-table Chat; or Religious Allegories told at the Tea-table in a Seminary for Ladies. By Robert Burnside, A. M.* Vol. I. 193 Pages. 12mo. Bds. 3s. 6d.

"*The Religion of Mankind*," by the same author, reviewed pp. 419—422 of our last volume, was better suited to the hours of study; this little work, to the hours of relaxation. The object of both, however, is to promote the best interests of their readers.

"The substance of these tales, with the exception of one or two, was delivered at a respectable seminary for ladies in the neighbourhood of the metropolis. They were taken from a multitude similar to them, not as being the best, but because they presented themselves first. The reason of their recital was, that the author deemed it his duty, in maintaining the character of a tutor, not to lose sight of that which belongs to a Christian minister. He therefore took advantage of the few moments that were set apart for refreshment at the tea-table, when business was suspended, to remind his fair pupils, in a manner which might be somewhat pleasing as well as instructive, that it was of importance to be amiable and happy, not in time only, but also in eternity. For the sake of insuring variety, the story was usually founded on one of the texts that had been preached from the preceding Sabbath; and two or three questions relative to its meaning, with the answers, terminated the affair. To what use, if to any, the narrative was applied the relater is ignorant; but this he knows, that when he was in danger of deviating from the custom through press of business, the young ladies always took care to intimate, in a manner sufficiently intelligible, though respectful, that they had not had their tale." ADVERTISEMENT.

We rejoice to see our venerable and esteemed friend thus usefully employed. It is of great importance, not merely that "what is written be upright, even words of truth," but also that "the preacher seek to find out *acceptable words*," thus deserving the commendation given in the sacred oracles to him "that *winneth* souls." We pray that his valuable life may be long spared as a blessing to the rising generation, and that his labours to do good may be crowned with eminent success.

Our opinion of the work cannot be more correctly given than in the following extract of a letter which we have just seen, written to a person who resides above sixty miles from the metropolis, and with which we shall conclude.

"I have lately read with very great pleasure Mr. Burnside's Tea-table Chat. This minister seems to be in the habit of preaching his sermons twice over;—once in the pulpit; and the second time, worked up into entertaining and very edifying allegories, at the tea-table, between the lessons which he is in the habit of giving to his fair pupils. Not knowing what more acceptable present to make you, I have purchased and now send one, of which I beg your acceptance."

## LITERARY INTELLIGENCE.

### *Just Published.*

WHAT is Life, and other Poems. By Thomas Bailey. 3s. 6d.

Plain Truths, or Conversations on Baptism, Confirmation, &c. 4d.

Miscellaneous Thoughts on Divine Subjects; together with Extracts from some of the best religious Authors.

# Intelligence, &c.

*Extract of a Letter from the Rev. Dr. Staughton of Philadelphia, to Mr. Ivimey, dated Nov.* 11, 1820.

My dear Brother,

By the ship Jartine, I have the pleasure of sending you a line, and with it some of our recent publications. These will inform you of the state of things among us in a missionary point of view. We have many trials, but the palm-tree can sustain pressure. The cause is the Lord's, and his kingdom must come.

Brother Ward has arrived in America. I have received a letter from him, dated New York, but have not yet had the pleasure of seeing him. I hope he may do something in these States that shall amply repay his visit.

We have a fine building rising in Washington city—four stories high, 117 feet by 50, for the accommodation of a national, Baptist, theological institution. Twenty young men are now studying in Philadelphia, some of whom are persons of considerable promise. These will, in all probability, be removed to the federal city, at the close of the next summer, when it is expected the building will be ready for their reception. Mr. Ira Chase, a professor in the Institution, is a young man, whose habits of study are laborious, and whose talents are of a superior order. The education, like the mission concern, meets with considerable opposition; but I trust it will exceedingly grow and increase.

What a painful reverse has occurred at Burmah! You will be pleased with the manly, godly temper that breathes through Mr. Judson's journal. Let us hope that all these scenes, unpropitious as is their aspect, will yet terminate in the furtherance of the gospel.

The Lord bless you. Ever yours,

W. Staughton.

*The following Extract from the Journal of the Rev. Mr. Judson, contains the account to which Dr. Staughton alludes. It is copied from an American Quarterly Publication, entitled* "The Latter Day Luminary for November, 1820."

**Application to the New Emperor of Burmah by the American Missionaries,** for permission to propagate Christianity in his Empire.

*January* 27.—We left the boat, and put ourselves under the conduct of Moung Yo. He carried us first to Mya-day-men, as a matter of form; and there we learnt, that the Emperor had been apprized of our arrival, and said, Let them be introduced. We therefore proceeded to the palace. At the outer gate, we were detained a long time, until the various officers were satisfied that we had a right to enter, after which we deposited a present for the private minister of state, Moung Zan, and were ushered into his apartments in the palace-yard. He received us very pleasantly, and ordered us to sit before several governors and petty kings, who were waiting at his levee. We here, for the first time, disclosed our character and object—told him, that we were missionaries or "propagators of religion;" that we wished to appear before the emperor, and present our sacred books, accompanied with a petition. He took the petition into his hand, looked over about half of it, and then familiarly asked several questions about our God and our religion, to which we replied. Just at this crisis, some one announced, that the golden foot was about to advance; on which the minister hastily rose up, and put on his robes of state, saying, that he must seize the moment to present us to the emperor. We now found, that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Cassays, and the very hour when his Majesty was coming forth to witness the display made on the occasion. When the minister was dressed, he just said, "How can you propagate religion in this empire? But come along." Our hearts sunk at these inauspicious words. He conducted us through various splendour and parade, until we ascended a flight of stairs, and entered a most magnificent hall. He directed us where to sit, and took his place on one side; the present was placed on the other, and Moung Yo, and another officer of Mya-day-men, sat a little behind. The scene to which we were now introduced, really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole com-

therefore, of these golden morning flowers, and bestow them on your book. A noble person, of all others, has need of learning, and therefore should contribute most time to it; for, besides that it gilds his honour, and sets off his birth, it becomes his employment, which a nobleman, of all others must not want, if he will secure his soul, honour, and estate, all which are in most certain danger from idleness, the rock of nobility, considering the plenty of his table, and society, with all sorts of temptation. If, therefore, he be a hard student, he is not at leisure to be vitious: the devil knows it is to no purpose to tempt a busy man. Be always, therefore, employed: and because some are triflingly active, that you may not with them be idly busy, your book will instruct you how. O Frank, did you but hear the complaints of excellent personages, for missing of that opportunity which you are now master of; or could you but suppose yourself old and ignorant; how tender would you be of the loss of one minute! What would you not give to return to these years you now enjoy! Let this consideration sink deep and settle in you. Be more curious of the expense of your time than of your gold; time being a jewel whose worth is invaluable, whose loss is irreparable: therefore secure the present time, that you may not hereafter lose more by a vain bewailing of the past.

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After all that has been written upon the much-controverted subject of Baptism, we are informed in the preface, that "it seemed incumbent on the Writer, to exhibit what he

conceives to be the proper light in which the scriptures authorize our regarding the institution, notwithstanding that it led him to touch upon points respecting which Nonconformists themselves differ;" and that, "on the maturest consideration no alternative presented itself." Pref. Page vii. Under this conviction, the Author has devoted more than thirty pages in his second volume, to discuss the nature, design, mode, and subject of Baptism.

Every controverted point is open to discussion, and we are far from questioning Mr. Conder's *right* to adopt the language of Elihu, in reference to this, or any other subject, *I also will show mine opinion.* But the *necessity pleaded* for extending the dicussion in these pages, beyond the prescribed limits of his subject, into "points on which Nonconformists themselves differ," we confess we have not been able to perceive. To show that Baptism is not a saving ordinance;—that it does not regenerate its subject, whether infant or adult, and by whatever mode administered;—to clear it of all the fabulous virtues, and fanciful analogies, with which it has been corrupted in ecclesiastical establishments;—was clearly a duty incumbent on the writer, and his work would have been incomplete without it. But beyond this line the author was not impelled by his subject. A defence of the *rite of Baptism* was not required in discussing the principles of Protestant Nonconformity. A defence of *Infant Baptism* is still less in character. This is altogether a work of supererogation. It is the very point where our author and the Episcopalian meet and shake hands. Mr. Conder could hardly be supposed to feel that the Baptism of Infants derived *so much* support from the false notions with which it is associated in ecclesiastical establishments, as that the removal of these should render it necessary forthwith to raise for it an abutment out of other materials. Rather, perhaps, his gratuitous defence of this ritual observance, was *intended as a compensation to the church for the damages he has done her in all her other institutions.* Be this as it may, on this ground we think she is fairly entitled to all the benefit of our author's arguments in favour of Infant Baptism; while we, who happen to be *Nonconformists* with respect to that rite, must be *Protestants* also, so long as it shall appear to us to want the seal and sanction of a divine authority.

As a term of salvation, or a rite of initiation into the visible church, the Baptism of Infants Mr. C. acknowledges to be indefensible: but he asks,

"Who then are the proper objects of Christian Baptism? Those alone who believe? Assuredly, if the remission of sins, the great blessing of the Gospel, is absolutely suspended on the intelligent exercise of faith in Christ." P. 466.

That the remission of sins is not suspended on the intelligent exercise of faith, in any case where such an exercise is naturally impossible, is freely granted. And that it is not suspended on the administration of any external rite, will also be admitted by those who have not swallowed the monstrous dogma of Dr. Mant and his disciples, "that all besides are left to the uncovenanted mercies of God." But neither of these concessions will negative the position that faith is a prerequisite to Baptism. Baptism may be suspended on the exercise of faith, though the remission of sins is not: and *it is thus suspended,* if the testimony of our author may be adduced as legitimate authority.

"Now, since none can forgive sins but God only, an acceptance of Jesus Christ in his Divine character as a Saviour, as well as in that of a Teacher,—a *belief* in other words, in the Father, the Son, and the Holy Ghost, *was essential to the being baptized in the name of Christ for the remission of sins.*" P. 459.

In whose name then are unconscious babes baptized, whom our author acknowledges to be incapable of that *faith* which was made *essential* to this Christian ordinance? If a power exist to remit any of the *essential terms of a Christian institution,* that power, we apprehend, must be adequate "to decree rites and ceremonies."

If we advert to the symbolical *design* of Baptism, as stated by Mr. C.

We shall be as little warranted to conclude that Infants are its proper subjects.

"That the rite or action of Baptism was symbolical either of repentance or of the remission of transgression, by no means follows from this being the distinguishing doctrine of his (i. e. John's) preaching. The Jewish washings had certainly no such significance; they were typical of moral cleanliness, but the only instance in which the affusion of water was employed as an expiatory rite is that in which the whole efficacy was derived from the ashes of the sacrificed heifer. The occasions on which the ceremonial purifications under the Law became requisite, were not such as immediately called for repentance; they frequently related to involuntary extrinsic pollution. The Baptism of John, on the contrary, was designed to signify a moral change, a total cleansing, of permanent virtue, and the true idea of the figure seems to be, *the purifying influence of his doctrine upon the mind.*" P. 441.

In accordance with this sentiment the author observes of Baptism, as connected with the Christian system, that

"The rite of Baptism was symbolically significant neither of belief nor of repentance, but it continued to represent the designed effect of Divine instruction," i. e. moral purity. "In the same sense, it seems the most natural to understand the strongly figurative language of our Lord's conversation with Nicodemus, by referring it to the regeneration of mind which a proselyte underwent who *really embraced the doctrines into which he was baptized.*" P. 447.

Speaking of its moral significance, and in reference to its mode, Mr. C. afterwards remarks,

"As symbolical of moral purity or cleansing, any mode of administering it might seem to be of *equal* significance; but that of immersion appears to me to be less appropriate to its specific import, and to be at the same time more likely to countenance the superstitious notion of its *efficacy* as washing away sin." P. 451.

Having adduced these passages in relation to the *subject* of Baptism, it might seem to be departing from this object to notice the author's reasoning in reference to the *mode*. But without losing sight of our principal design, a specimen of Mr. C.'s logic on this point may claim our attention for a moment. We refer to the passage last quoted. It appears by the course of the argument of which this passage forms the opening, that Mr. C. is wishing to establish the position, that the baptism of adults by immersion is favourable to the notion of its possessing a regenerating efficacy;—a charge, in which he is not borne out either by fact or reason. Not by fact. For with whom has this superstitious notion originated; and where are the advocates of it to be found? Not amongst those who administer Baptism by immersion on a profession of faith; but with those who practise a different mode, and upon subjects entirely passive. Neither is this charge supported by the reason of the case. Christian faith is held to be one of the fruits and evidences of regeneration, and inseparable from it. Hence where faith is made a prerequisite to Baptism, by whatever mode it is administered, so long as this constitutes an essential term of the institution, a state of regeneration is presupposed by the administration of the rite. Where one thing is made an indispensable prelude to another, it cannot be supposed to be subsequent to, or simultaneous with it; or to produce that, of the existence of which it is required as "a sign and attestation." This would be equivalent to the placing of an effect antecedently to its cause, an error at which the early converts from Judaism to Christianity would certainly never arrive, as Mr. C. has stated, "by a process of association the most natural." They who make faith indispensable to Baptism are therefore sufficiently secured against the danger of ascribing to it a regenerating efficacy, by the terms of the institution. They are amongst the last on whom such an error is fairly chargeable, notwithstanding our author's readiness to fix it upon them, even at the hazard of contradicting himself. For, in the passage before quoted, Mr. C. argues, that any mode of administering the rite might seem to be of *equal* significance as a *symbol* of moral cleansing —or washing—but that that of im

mersion appears *less appropriate* to its specific import, and at the same time to be *more likely* to countenance the superstitious notion of its efficacy *as washing away sin*. But why *more likely* to countenance the superstitious notion of its efficacy in *washing away sin*, if any mode be *equally symbolical of a moral washing?* The argument appears to us so complete a solecism, that we know not how to account for it without supposing that the writer's prejudices upon this subject have betrayed his understanding. But passing this; we wish more particularly to direct our readers' attention to the symbolical design of the rite, in reference to the *subject*, as stated in the above quotations.

If Baptism be symbolical of moral purity, or of the cleansing efficacy of those christian doctrines into which the subject is baptized, as Mr. C. has stated, it seems natural to ask, With what propriety can it be administered to one, *born in sin, and shapen in iniquity*, while yet incapable of becoming the subject of that *faith which purifieth the heart?* Wherein consists the significance or appropriateness of this mystic sign, as applied to the certain heir of a depraved and polluted nature, concerning whom no evidence can have been furnished that he is, or ever will be, the subject of that grace which can alone sanctify and cleanse it? The moral defilement is certain, because universal; *Who can bring a clean thing out of an unclean? not one.* But the language of Peter, we apprehend, would not admit of an application equally extended: *Seeing ye have purified yourselves in obeying the truth through the Spirit.*

Are all who are born into the world *born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever?*

"That such a change necessarily, or usually takes place *at* Baptism," Mr. C. justly observes "is disproved by the incontrovertible argument of fact." * * * * * The proof of such a change being *attendant upon* the ordinance, seeing that scripture contains no promise to that effect, can never be obtained." P. 426.

The same "*incontestable argument*," we apprehend, will equally disprove the *existence* of that necessary change, at the time the baptismal rite is administered, and in precisely the same number of instances. And that the cleansing efficacy of the gospel on the mind of the unconscious subject, will certainly be realized at any subsequent period, "seeing that scripture contains no promise to that effect, can never be obtained."

That all whom infinite Wisdom designs to remove from this state of trial ere personal responsibility commences, are comprehended in the provisions of sovereign Mercy, we have no question. But these can only be known, and the change wrought upon their incipient powers only perceived, by Him, in whose gracious purposes they are included. Between those who are thus early sanctified, by the immediate operation of the Holy Spirit, and removed beyond the power of temptation without feeling its darts, or bearing its scars; and those who shall be called to encounter all the perils of probation, we cannot discriminate at the time the baptismal rite is administered. And if we could, we should still be at a loss to perceive the appropriateness of the symbol as applied to either.

For with respect to the former; if, as our author states, "the true idea of the figure seems to be, the purifying influence of *any doctrine upon the mind*;" if it was designed to represent the regeneration of mind which a proselyte underwent who *really embraced* the *doctrines* into which he was baptized, its mystic design is lost, as applied to those whose faculties in the present state will never be sufficiently developed to apprehend them, *God having from the beginning chosen such to salvation through sanctification of the Spirit* without the *belief of the truth*. As a *symbol* of the sanctifying *efficacy of truth upon the heart*, the well-known operation of death as a natural cause, must render it an unmeaning ceremony as to a large proportion of those to whom it is applied. And with respect to the rest, those who are called to encounter the temptations of the world, the flesh, and the devil; we have "the

*incontestable argument of fact,*" that the cleansing efficacy of the gospel is not uniformly realized in them. *There is,* says the wise man, *a generation that are pure in their own eyes, and yet are not washed from their filthiness.*

Far be it from us to wish to encourage a contracted, or a distrustful view of the purifying influence of the gospel on the hearts and lives of men; but against the "incontestable argument of fact" there is no appeal. The sanctifying operation of the gospel, on the spirits of those who shall be spared to hear its sound, being thus awfully precarious, surely the mystic exhibition of that efficacy must be premature. In all cases, therefore, the baptism of infants, as it appears to us, is symbolical of a moral transformation, of which the subject can afford no evidence, and for the prospective expression of which scripture has given us no authority. And it is unnecessary to remind Mr. C. that "the sufficiency of the scriptures is the foundation-stone of protestantism." For after having argued for the baptism of infants on the ground that such are included in the purposes of sovereign grace; with a happy disregard to consistency, he remarks, that "the will of God, not the divine purpose, must constitute our rule." P. 469.

Mr. C. observes,

"There is, we know, a way in which little children may come to Christ; and as, while he was upon earth, they received his divine benediction, so now, they may be made partakers of the blessings of his death." P. 467.

A case which has often been referred to; and which may well enough be cited as an example to pious parents to bring their infant offspring in the arms of their faith, and present them to the Saviour; but nothing short of the most extreme necessity, could induce such writers as Mr. C. to press into the argument for this ritual observance, a passage in which it is neither expressed nor implied; where there is no more allusion to Baptism than to the Supper, either in the text or the context; and which, by the same latitude of inference, might be urged in favour of absolution, confirmation, or signing with the sign of the cross. What would become of Protestant Nonconformity if such a law of interpretation were once admitted; and if to acts of pious dedication, ritual observances were thus easily attached?

In adopting such kind of reasoning in favour of Infant Baptism, and it is on this account particularly to be regretted, our author loses that vantage ground, which he has so nobly occupied in demolishing the unscriptural ceremonies of the Romish Hierarchy. Take a passage or two as a specimen.

The danger of attaching to religious actions, adventitious circumstances, not authorized by scripture, is thus pointedly exposed.

"This wooden engine proves to contain within itself a hostile army. What may not by this artifice be smuggled into the christian church? Rites are circumstances, ceremonies are circumstances, circumstances fitting and decent in order to the due celebration of divine worship. The cross in baptism is a circumstance; so are the spittle, and the oil, and the salt, circumstances; such is the use of the crucifix itself. The consecration of churches is a circumstance; so is the consecration of water, of vestments, and of images. The Prayer-book and the Mass-book are alike circumstances, and so are all the mummeries of Rome. * * * * * * * * *

The proposition, that every thing relating to the worship of God, which is not commanded, is forbidden, presents after all, when rightly understood, the only satisfactory conclusion on which we can rest. * * * * * * * * * *

Whatsoever is added as a moral or religious circumstance, with the view of constituting the action either more efficient, or more acceptable to the Lord of worship, is to be condemned as superstition; it being that sort of addition to the commandments of God, which is *expressly forbidden.* The application of this axiom may, like that of every general principle, be a matter of some delicacy; for this very reason, the decision must ultimately be left with conscience; but thus much there is no room for hesitation in affirming, that all symbolical, or ceremonial worship, not *expressly* instituted by God himself, borders upon modal idolatry. These form

a part of worship, therefore they are worship, and worship uncommanded is forbidden,—the analogy warrants the use of the metaphor,—it is *strange fire* The ritual consecration of places and things,"—and might not the author have added, of persons—i. e. infants?—" is clearly no part of the circumstantials of obedience; it has no relation to any positive commandment, and must be classed with those palpable corruptions of Christianity by human invention, which the scriptures pointedly condemn. 'It is not in the power of man,' it has been well remarked, 'to determine of any such religious or holy place, because he can make none so.' Here Protestants are called upon to make a stand, and to reiterate the famous declaration of Chillingworth in terms somewhat modified; the New Testament, the New Testament *only* is the religion of Christians." P. 347—350.

These arguments breathe the very soul of Protestantism; and for their reflex operation on the rite of Infant Baptism we are not responsible. But Mr. C.'s defence of that rite in the same volume, we confess, does not appear to us *like apples of gold in pictures of silver*.

*Tea-table Chat; or Religious Allegories told at the Tea-table in a Seminary for Ladies. By Robert Burnside, A. M.* Vol. I. 193 Pages. 12mo. Bds. 3s. 6d.

"*The Religion of Mankind*," by the same author, reviewed pp. 419—422 of our last volume, was better suited to the hours of study; this little work, to the hours of relaxation. The object of both, however, is to promote the best interests of their readers.

"The substance of these tales, with the exception of one or two, was delivered at a respectable seminary for ladies in the neighbourhood of the metropolis. They were taken from a multitude similar to them, not as being the best, but because they presented themselves first. The reason of their recital was, that the author deemed it his duty, in maintaining the character of a tutor, not to lose sight of that which belongs to a Christian minister. He therefore took advantage of the few moments that were set apart for refreshment at the tea-table, when business was suspended, to remind his fair pupils, in a manner which might be somewhat pleasing as well as instructive, that it was of importance to be amiable and happy, not in time only, but also in eternity. For the sake of insuring variety, the story was usually founded on one of the texts that had been preached from the preceding Sabbath; and two or three questions relative to its meaning, with the answers, terminated the affair. To what use, if to any, the narrative was applied the relater is ignorant; but this he knows, that when he was in danger of deviating from the custom through press of business, the young ladies always took care to intimate, in a manner sufficiently intelligible, though respectful, that they had not had their tale." ADVERTISEMENT.

We rejoice to see our venerable and esteemed friend thus usefully employed. It is of great importance, not merely that "what is written be upright, even words of truth," but also that "the preacher seek to find out *acceptable words*," thus deserving the commendation given in the sacred oracles to him "that *winneth* souls." We pray that his valuable life may be long spared as a blessing to the rising generation, and that his labours to do good may be crowned with eminent success.

Our opinion of the work cannot be more correctly given than in the following extract of a letter which we have just seen, written to a person who resides above sixty miles from the metropolis, and with which we shall conclude.

"I have lately read with very great pleasure Mr. Burnside's Tea-table Chat. This minister seems to be in the habit of preaching his sermons twice over;—once in the pulpit; and the second time, worked up into entertaining and very edifying allegories, at the tea-table, between the lessons which he is in the habit of giving to his fair pupils. Not knowing what more acceptable present to make you, I have purchased and now send one, of which I beg your acceptance."

## LITERARY INTELLIGENCE.

### *Just Published.*

WHAT is Life, and other Poems. By Thomas Bailey. 3s. 6d.

Plain Truths, or Conversations on Baptism, Confirmation, &c. 4d.

Miscellaneous Thoughts on Divine Subjects; together with Extracts from some of the best religious Authors.

# Intelligence, &c.

*Extract of a Letter from the Rev. Dr. Staughton of Philadelphia, to Mr. Ivimey, dated Nov.* 11, 1820.

My dear Brother,

By the ship Jartine, I have the pleasure of sending you a line, and with it some of our recent publications. These will inform you of the state of things among us in a missionary point of view. We have many trials, but the palm-tree can sustain pressure. The cause is the Lord's, and his kingdom must come.

Brother Ward has arrived in America. I have received a letter from him, dated New York, but have not yet had the pleasure of seeing him. I hope he may do something in these States that shall amply repay his visit.

We have a fine building rising in Washington city—four stories high, 117 feet by 50, for the accommodation of a national, Baptist, theological institution. Twenty young men are now studying in Philadelphia, some of whom are persons of considerable promise. These will, in all probability, be removed to the federal city, at the close of the next summer, when it is expected the building will be ready for their reception. Mr. Ira Chase, a professor in the Institution, is a young man, whose habits of study are laborious, and whose talents are of a superior order. The education, like the mission concern, meets with considerable opposition; but I trust it will exceedingly grow and increase.

What a painful reverse has occurred at Burmah! You will be pleased with the manly, godly temper that breathes through Mr. Judson's journal. Let us hope that all these scenes, unpropitious as is their aspect, will yet terminate in the furtherance of the gospel.

The Lord bless you. Ever yours,

W. Staughton.

*The following Extract from the Journal of the Rev. Mr. Judson, contains the account to which Dr. Staughton alludes. It is copied from an American Quarterly Publication, entitled* "The Latter Day Luminary for November, 1820."

**Application to the New Emperor of Burmah by the American Missionaries,** for permission to propagate Christianity in his Empire.

*January 27.*—We left the boat, and put ourselves under the conduct of Moung Yo. He carried us first to Myaday-men, as a matter of form; and there we learnt, that the Emperor had been apprized of our arrival, and said, Let them be introduced. We therefore proceeded to the palace. At the outer gate, we were detained a long time, until the various officers were satisfied that we had a right to enter, after which we deposited a present for the private minister of state, Moung Zan, and were ushered into his apartments in the palace-yard. He received us very pleasantly, and ordered us to sit before several governors and petty kings, who were waiting at his levee. We here, for the first time, disclosed our character and object—told him, that we were missionaries or "propagators of religion;" that we wished to appear before the emperor, and present our sacred books, accompanied with a petition. He took the petition into his hand, looked over about half of it, and then familiarly asked several questions about our God and our religion, to which we replied. Just at this crisis, some one announced, that the golden foot was about to advance; on which the minister hastily rose up, and put on his robes of state, saying, that he must seize the moment to present us to the emperor. We now found, that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Cassays, and the very hour when his Majesty was coming forth to witness the display made on the occasion. When the minister was dressed, he just said, "How can you propagate religion in this empire? But come along." Our hearts sunk at these inauspicious words. He conducted us through various splendour and parade, until we ascended a flight of stairs, and entered a most magnificent hall. He directed us where to sit, and took his place on one side; the present was placed on the other, and Moung Yo, and another officer of Myn-day-men, sat a little behind. The scene to which we were now introduced, really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole com-

pletely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. Our situation prevented us from seeing the further avenue of the hall; but the end where we sat, opened into the parade, which the emperor was about to inspect. We remained about five minutes, when every one put himself into the most respectful attitude, and Moung Yo whispered, that his majesty had entered. We looked through the hall, as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward, unattended—in solitary grandeur—exhibiting the proud gait and majesty of an eastern monarch. His dress was rich, but not distinctive; and he carried in his hand, the gold-sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye, that chiefly riveted our attention. He strided on. Every head, excepting ours, was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the monarch. When he drew near, we caught his attention. He stopped, partly turned towards us—"Who are these?" "The teachers, great king," I replied. "What, you speak Burman—the priests that I heard of last night? When did you arrive? Are you teachers of religion? Are you like the Portuguese priest? Are you married? Why do you dress so?" These, and some other similar questions, we answered; when he appeared to be pleased with us, and sat down on an elevated seat—his hand resting on the hilt of his sword, and his eyes intently fixed on us. Moung Zah now began to read the petition, and it ran thus:—

"The American teachers present themselves to receive the favour of the excellent king, the sovereign of land and sea. Hearing that, on account of the greatness of the royal power, the royal country was in a quiet and prosperous state, we arrived at the town of Rangoon, within the royal dominions, and having obtained leave of the governor of that town to come up and behold the golden face, we have ascended and reached the bottom of the golden feet. In the great country of America, we sustain the character of teachers and explainers of the contents of the sacred scriptures of our religion. And since it is contained in those scriptures, that, if we pass to other countries and preach and propagate religion, great good will result, and both those who teach and those who receive the religion, will be freed from future punishment, and enjoy, without decay or death, the eternal felicity of heaven,—entreating that royal permission be given, that we, taking refuge in the royal power, may preach our religion, in these dominions, and that those who are pleased with our preaching, and wish to listen to and be guided by it, whether foreigners or Burmans, may be exempt from government molestation, they present themselves to receive the favour of the excellent king, the sovereign of land and sea."

The emperor heard this petition, and stretched out his hand. Moung Zah crawled forward and presented it. His majesty began at the top, and deliberately read it through. In the mean time, I gave Moung Zah an abridged copy of the tract, in which every offensive sentence was corrected, and the whole put into the handsomest style and dress possible. After the emperor had perused the petition, he handed it back, without saying a word, and took the tract. Our hearts now rose to God for a display of his grace. 'O have mercy on Burmah! Have mercy on her king!' But, alas, the time was not yet come. He held the tract long enough to read the two first sentences, which assert, that there is one eternal God, who is independent of the incidents of mortality, and that, beside Him, there is no God; and then, with an air of indifference, perhaps disdain, he dashed it down to the ground! Moung Zah stooped forward, picked it up, and handed it to us. Moung Yo made a slight attempt to save us, by unfolding one of the volumes, which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments, Moung Zah interpreted his royal master's will, in the following terms:—"Why do you ask for such permission? Have not the Portuguese, the English, the Mussulmans, and people of all other religions, full liberty to practise and worship, according to their own customs? In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them, take them away."

Something was now said about brother Colman's skill in medicine; upon which the emperor once more opened his mouth, and said, "Let them proceed to the residence of my physician, the Portuguese priest; let him examine whether they can be useful to me in that line, and report accordingly. He then rose from his seat, strided on to the end of the hall, and there, after having dashed to the ground the first intelligence he

had ever received of the eternal God, his Maker, his Preserver, his Judge, he threw himself down on a cushion, and lay listening to the music, and gazing at the parade spread out before him!

As for us and our present, we were huddled up and hurried away, without much ceremony. We passed out of the palace gates, with much more facility than we entered, and were conducted first to the house of Mya-day-men. There his officer reported our reception; but in as favourable terms as possible: and as his highness was not apprized of our precise object, our repulse appeared, probably, to him, not so decisive, as we knew it to be. We were next conducted two miles through the sun and dust of the streets of Ava, to the residence of the Portuguese priest. He very speedily ascertained, that we were in possession of no wonderful secret, which would secure the emperor from all disease, and make him live for ever; and we were accordingly allowed to take leave of the reverend Inquisitor, and retreat to our boat.

## MR. BROUGHAM'S EDUCATION BILL.

It is understood that Mr. Brougham is determined to press forward his obnoxious bill for erecting another establishment, in connexion with the episcopal church, under the entire direction of the parochial clergy, and towards the expense of which the Dissenters must contribute, should it pass into a law, notwithstanding the insult offered by it to them and their principles. It is the most oppressive measure that has been attempted since the "Occasional Conformity Bill," in the reign of Queen Anne. We are happy to learn, that the leading persons among all classes of Dissenters in London are resolved to oppose this injurious, exclusive, and impolitic measure, by every means within their power.

The Editors feel great pleasure in obliging the Committee of the "Protestant Society," &c. by inserting the following Documents upon the above subject, (*see Page* 89;) though from their being sent so late, it has required an additional quantity of letter-press.

## NEW CHURCH FORMED.

### HANLEY, STAFFORDSHIRE.

On Friday, December 1, 1820, a Church was formed in the Baptist Chapel, Hanley, Staffordshire.* Eight persons, resident in Hanley, who were members of the Baptist Church at Burslem, received their dismission for that purpose.

Rev. J. Newland, Independent, began with reading the scriptures and prayer. Rev. J. Hinmers described the nature of a Christian Church, from 1 Cor. iii. 9—17: and implored the divine blessing upon the union thus publicly recognised. The Rev. W. Farmer, Independent, exhorted the church from Phil. i. 27, and concluded with prayer. It gives us pleasure to announce that this house of prayer, which has so long remained in a desolate state, has been repaired, and is regularly supplied. Still it is regretted, that notwithstanding the liberality of the friends who have exerted themselves for the revival of this cause, there remains a debt of three hundred and forty-four pounds upon the chapel, it having cost four hundred and fifty pounds, and one hundred and fifty pounds having been expended in repairs. The burden rests principally upon an individual, who has in this case already exerted himself to the utmost, which renders an appeal to the liberality of the Christian public indispensable, and from the nature of the case it is earnestly hoped it will not be made in vain.

## *Sermon for the Relief of Protestant Dissenting Ministers' Widows.*

The Annual Sermon recommending the benevolent purposes of the Society for the relief of necessitous widows and children of Protestant Dissenting Ministers, is expected to be preached by the Rev. W. J. Fox, of Parliament-court, Artillery-lane, Bishopsgate, at the Old Jewry Chapel, removed to Jewin-street, Aldersgate, on Wednesday noon, the 4th day of April next.

## PORT OF LONDON SOCIETY FOR *Promoting Religion among Seamen.*

A Public Meeting will be held at Free-masons' Tavern, Great Queen-street, Lincoln's-inn-fields, on Tuesday, February 13, 1821.—The Chair to be taken at twelve o'clock.

* See an account of the re-opening of this place of worship in our Number for June, 1820, page 251.

## TO THE MEMORY OF MRS. HANNAH CHAMBERLAIN,

*The Wife of one of the Missionaries at Serampore,*

WHO DIED AT CUTWA, NOV. 14, 1804.

Occasioned by reading the affecting Narrative of her Decease, in Mr. (now Dr.) *Marshman's* Letter to Mr. *Sutcliffe*; in the 3d Volume of the Periodical Accounts of the Baptist Mission.

"*The righteous shall be in everlasting remembrance.*" Psalm cxii. 6.

HEARD ye that sigh? It breath'd from *Serampore*—
The wife, the mother, sister, is no more!
She, to the will of God supreme resign'd,
Cross'd the wide sea, and left her home behind;
Her father, mother, kindred, country, all,—
Save one lov'd object. To the heavenly call
Not disobedient. See! see her leave
Her native land, and tempt the briny wave,—
Where soon her first-born finds an early grave!
The veil we draw o'er that affecting scene,
The feeling mind knows what such partings mean.
Born on the sea, her infant's voyage ends,
The mother childless—distant from her friends—
Yet is she still supported, and she sees
A Father's hand, though veil'd in mysteries;
Yields up her babe, nor at her lot repines,
*Mourns*, but not *murmurs*, at his wise designs.
See her safe landed on a heathen shore—
See, and with her, the Christian's God adore!
His God in Christ, in *India's* fervid clime,
Sov'reign of earth, air, sea, eternity, and time!

How shall a stranger tell the mournful tale,
Franght with unusual interest? How paint
Her blest departure from this tearful vale—
The sweet experience of the dying saint?

Ah, *Chamberlain!* for thee, for thee I weep!
A widow'd husband! Motherless thy child!
Methinks I hear thee, when she fell asleep—
Hear thee address her clay, in accents wild,*

"Speak, my lov'd *Hannah!* let me hear thy voice!
Those tones affectionate, repeat once more!
Oft have they made this anguish'd heart rejoice—
Speak, dearest woman!" but—"the struggle's o'er!"

*Marshman!* Of men most feeling—thou wast there;—
Sure, never mourner had a kinder friend!
Such proofs of love—Ah! would they were less rare—
In which the brother and the Christian blend!

Oft have these eyes thy tender page bedew'd,
And oft these lips pour'd blessings on thy name,
When, in idea, I that scene have view'd,
Which lays to sympathy so strong a claim.

The mother now has left her babe behind,
And lies at *Cutwa*, solitary—low;—
But their blest spirits round the throne have join'd,
To sing and love, as angels cannot do!

Written in Bed, 13th May, 1812, by the severely afflicted Author of "*Spiritual Recreations in the Chamber of Affliction.*"

* See the interesting Narrative, Vol. III. Periodical Accounts, Page 68—74.

# Irish Chronicle.

*From Mr. William Moore, an Irish Reader.*

*Kilmactige, Dec.* 18, 1820.

Rev. Sir,

Since my last journal I have travelled through the barony of Tyrera, part of Tyrawly, Covran, and the barony of Lieney. From one extremity to the other, I have not been more than four nights in the same bed, and but seldom the second, during which time I have been in company and conversation with all descriptions of people—the thief, the blasphemer, the scoffer, the deist; in short, with persons of every description abounding in these perilous times. However, the Lord has found out his own, even amongst these characters; instances of which will appear, to his glory, and the comfort of his people, though by means hitherto unknown and unexpected.

Deism abounds here to a great extent. The principle is so agreeable to flesh and blood, that the spark of corruption is easily fanned into a flame: and when we see these two characters, the deist and the papist, combined against the scriptures, instead of being surprised, we should consider it a cause for concluding that "the kingdom of heaven is at hand."

The day after I sent off my last journal, R. Moore told me he had been in conversation with a deist, a man of great natural ability. As he would not admit the truth of the scriptures, and Richard had never seen any of Thomas Paine's writings, he urged me to go with him to the place where this man lived, thinking it was not more than three miles distant. It proved, however, to be more than seven, and it was the most difficult road I ever travelled. Richard himself did not know exactly where the cabin was, but by inquiry we made it out, and when we had found it, nothing could surprise me more than to find a man of his abilities in a wilderness; a man of strong memory; a great reader of history; well versed in *Paine's* doctrines, as well as in the "Pastorini," which is one of the most celebrated works of the papists. In short, there is no history I ever read, or saw any quotation from, of which he was not master. He quoted the Alcoran where he thought it suited his purpose. No time was lost, as he immediately commenced the attack against the scriptures. He said, that there were historians as credible as Moses, who proved the existence of this world to have been more than twenty thousand years; and he asked me whether I could deny that Thomas Paine was a man of as sound judgment, and of as solid reason, as Moses, or any man that ever appeared in the world?

I replied, that the difference between Moses and Paine was this; Moses wrote and spoke by divine inspiration, and Paine by the inspiration of the devil.

"Oh," said he, "you are acting against the principles of your own religion; you are taking on yourself to judge another."

"No," replied I, "and when you and I part, I hope you will have the manly honest spirit not to bring that charge against me behind my back: I do not, nor ever shall I, *judge* any man; I only *read the sentence* of the Judge, who will judge Paine, and you, and me; which *sentence* is this; *He that believeth not shall be damned.* You and Paine both declare, that you do not believe in the name of the only-begotten Son of God. The sentence therefore is already passed upon you both, and is left written, for all men to read."

"Well," said he, "men may say and write what comes into their heads. You have read the *Pantheon*, *Ovid's Metamorphoses*, and all those poetical fictions, which you believe as well as we to be fictions, concerning *Jupiter*, *Juno*, *Mercury*, *Mars*, *Hercules*, &c. &c. and why should not your authors of the scriptures be disbelieved as well as they? They are all priestcraft."

I feared that all would be of no use, and that I should have to leave him as I

found him; but the Lord would not so permit. A thought suddenly struck me. "I beg your attention," said I, "only to one chapter, and I will trouble you no further. If I do not convince you from that chapter that *all scripture is given by inspiration of God*, I will drop the controversy, and we will part friends as we met." We had an Irish Bible, and a better Irish reader I never heard. We opened upon the second chapter of Daniel. I said, "Will you read it," "or shall I?"

"I will," answered he.

When the chapter had been read, I said, "If you had not been an excellent historian, I would not have pointed out that chapter. You cannot deny that the *Babylonian* was the first great monarchy ever established in this world."

"Granted."

"The *Medo-Persian* succeeded: then the *Macedonian*; and lastly, the *Roman*."

"Freely admitted."

"You also will admit that the *Roman* was the most powerful that ever appeared?"

"Yes."

"And that, on the irruption of the barbarous nations, that empire was divided and subdivided, and never has been one body or empire from that period to the present."

This not being denied, I thus proceeded. "I will endeavour to prove from the same chapter that it never will; and also that a part of this image is still in being. This appears to me as plain, as the whole did to Nebuchadnezzar. This prophetical vision appeared to Nebuchadnezzar 2390 years ago, and the accomplishment is a history of the world from his time to the general judgment."

"If," answered he, "you can prove to me that any part of that image still exists, I will submit, and will acknowledge that the scriptures were given by divine inspiration.

"You perceive," said I, "from the interpretations, that the *head of gold* was the Babylonian or Chaldean monarchy, which vanished away. The Medo-Persian *breast and arms of silver* succeeded, and they also vanished away. Then came the Macedonian *belly and thighs of brass*. The *iron legs and feet*, or Roman monarchy, broke and subdued the Macedonian. The *ten toes* into which the Roman monarchy was divided by the irruption of the barbarians still exist. The days, therefore, in which we now live were predicted in the sacred volume, and the dream is certain, and the interpretation sure."

A more humbled man I never saw. *After this there was no opposition*, but a patient hearing. He came three miles on the road with us, and said he would often go to Richard's house. He besought me, whenever I should come, to let him know. So the Lord has put a stop to that deistical spirit, I am persuaded, in that part of the country; and I hope to see this humbled man become an able defender of the truth.

After leaving him, I called at a place where there are two men that have not received the sacrament from the priest these two years past. At that time I terrified them so greatly, that they told me they durst not attempt to receive it any more according to the faith of the popish church. One of these men could read, the other could not. The illiterate man said, that from the time of my first beginning to explain the scripture-plan of salvation, he was greatly agitated in his mind, and was convinced of all the errors of Rome, except purgatory; but that from his infancy that belief had been so strongly impressed on his mind, that if he could be convinced that any of those whom he called the holy fathers entered heaven, until released from purgatory, after the death of Jesus, he should have all doubts removed from his mind.

He paid the greatest attention, whilst I explained to him the parable of the rich man and the beggar. But in order fully to convince him, I read and explained to him the conference of Moses and Elias with Christ before his death. "Surely then," said I, "they could not at that time be in purgatory." He acknowledged that his doubts were considerably removed, and that he would meditate on the subject, earnestly desiring that I would soon return. I promised to return twelve days after, which promise I am sorry I have not been yet able to perform.

At my return home, I found, to my consolation, that my labours there had not been in vain. There was a poor old woman that I mentioned in a former journal, to whom I read, and who was convinced of the truth. She had died without what is called the benefit of the clergy; that is, the *ointment*. The day after my return, I visited a young man at the point of death, who had constantly been inquiring whether I was come home: it was a case which I mentioned in a former journal. Two days before his death I was with him, and left him reconciled; but when his unbelieving neighbours gathered about him, and urged him to send for a priest, his parents very properly said, they would neither urge him nor prevent him. (The whole family, I hope, are not far from the kingdom of heaven.) He said, he did not think a priest could be of any service to him: "Well then," said a sister of his, though a

young woman, "if you do *not*, do not send for him:" he also died without benefit of clergy. As it is their last and only hope at the hour of death, and their sole dependence rests for time and eternity on the ointment and purgatory, there was a great outcry made about his dying without the ointment. A woman answered, "Ye are all wrong; Billy Moore anointed him. And take care, but his ointment would do better than ye imagine." The youngest brother in that family, five years ago, renounced popery openly, and by means of his reading the scriptures the family are greatly enlightened. A few days after, another brother of the deceased met the priest. The priest asked, "Was his brother dead?"

"Yes."

"And why did not ye send for me?"

"I suppose if he had thought it necessary, he would."

"And," said the priest, "what will become of his soul?"

The young man replied, "His soul is at the mercy of Jesus, who will judge us all."

The priest then asked, "When were you at your duty (that is, confession)?"

"Not these two years," answered the lad; "for when one of our brothers changed from that profession, a former priest hearing of it, cried out from the altar, that not one of the family should enter the chapel any more: therefore (said he,) we did not trouble it since."

The priest stooped his head, and went off weeping.

So in these five years past, there have been in one town six who have died without the benefit of the clergy; and the priests know well that their craft is in danger, for on the traffick of the souls of men their whole living depends.

I have been much entreated by three faithful men in different places, whose wives are their greatest cross, through unbelief, to visit their houses. I replied, that surely themselves could converse with their wives, and it was natural they would sooner hear and be persuaded by them, than by me; but they thought *otherwise*. The first I went to heard with becoming patience, and at the conclusion I said that it is written, *There will be two in one bed: the one shall be taken, and the other left.* "Well," answered she, "I shall be the one that will be taken." This led me to read the awful judgments pronounced against the antichristian church, and to point out all their abominations and sorceries, which were written, and which she herself could not deny. "Well," answered she, "My mind will greatly alter, if ever I trouble them *again*."

*The next woman was quite attentive,* and spake neither for nor against, but heard both promises and judgments. The result I know not yet.

The third woman was a Protestant outwardly, but a rank Papist inwardly. Her answer always was, when her husband desired her to read or hear the scriptures, "Let every one mind his own soul." Five different times he sought me at places I used to be at: at length I went with him, and I am persuaded it is one of the best visits I ever paid. The Lord has so ordered it, that three others and herself are brought out of darkness. When the Lord grants the blessing, the work is easily done; though really there was no encouragement of success at the beginning. There was a scoffer present, who, in derision said, he would thank me if I would let him know if his name was written in the book of life?

I told him, he would not wish it should be there.

"O!" said he, "there is nothing I would wish more."

"I think I can make you acknowledge," replied I, "that you would not, and I will ask no proof only from yourself." I showed him the whole gospel plan of salvation, how a sinner could be justified. They all paid the greatest attention. "Now I am pretty confident you would not wish to be saved in that way; yet this is the only way that men ever were saved, or will be saved, and in which they can have assurance that their names are written in the book of life."

"Well," said he, "that is the way in which I would wish to be saved."

"Be honest," answered I, "did you in all your life before hear or know of that way of salvation?"

"I never did," said he.

"I am thankful to you for acknowledging the truth," said I. "Now if you were sure before this time to-morrow you would die, would you not wish to be anointed?"

"To be sure I would."

"Then," said I, "you have neither lot nor part in the salvation of which I was reading. Your wish is to be saved by *the mark of the beast*." I then read part of the 13th chapter of Revelation, where all worship the beast, except *those whose names were written in the book of life*. I next read part of Rev. xiv. concerning the torments with fire and brimstone, and charged their consciences to answer; "Was it not by confession, stations, ointment, and purgatory, they hoped to be saved, and was not the blood of Jesus left entirely out of the question?"

This they could not deny.

For a little time they were actually in

despair, asking what they should do to be saved?

I told them, there was hope, and quoted Rev. xviii. 4, *'Come out of her, my people*; saying that if they were the people of God they would obey the call. They declared they would, and earnestly requested I would spend another night with them before I left the country. This I did. The next evening there was silence for a considerable time, and then explanations were required how they should obtain acceptance with God, and make satisfaction for their sins, before God would have mercy on them. I told them, the sure preparation was, to see themselves lost, ruined, guilty sinners, condemned by the holy and just law of God, and unable to make the least satisfaction. And then, when they felt there was no hope, the Lamb of God that taketh away the sins of the world was presented to the sinner, and whosoever believeth in him shall not perish, but have everlasting life. We had most comfortable conversation, until a fiery young woman could refrain no longer; but it turned out for the better. She burst out in a rage and railed, saying, "According to your religion, a man may go and murder, rob, and commit all manner of depredations. He has nothing to do but believe in Jesus, No," continued she, "I must fast, pray, and make satisfaction for my sins." She railed at great length, and I let her go on. At length I replied, "Ye are all Catholics, I will bring the whole matter to a conclusion. Now," said I to her, "did you, or any of you, ever see a believer murder or steal? Did you ever see a believer in Jesus die on the gallows?"

They acknowledged they never did.

"No," said I, "they are kept by the power of God through faith unto salvation; and they are not their own, they are bought with a price, and are therefore preserved from evil. On the other hand, are not those that are confessing, and performing stations, hanging, transporting, imprisoning, and betraying one another?"

There was not an individual in the company that did not acknowledge it to be the truth, nor could they deny it, nor was one of all of them more humbled than she that brought on the contest. Then I showed them the cause, and proceeded to observe, that if the scripture doctrine was impressed on their minds, instead of the soul-ruining fables which they were taught, they would be a happy people, and it would save them great expenses. That blessing, said I, the schools have produced, and they will have the desired effect.

The following account I have from my son. A man that lives in a distant part of the country, travelled with him eight miles. Religion was the subject. The man said, "I never knew what the word *scripture* signified until my children, that I sent to the free school, brought a Testament from school. I read the whole book, and I believe it is the best book in the world; and all my neighbourhood are reading, or getting persons who can read, to read for them: and there is nothing can prevent the people from reading them; for they will read them unknown to the priest. But there is another great obstacle, greater than the priest, a book called *Pastorini*."

"I never saw that book," answered my son; "but my father says, that that man was the most deceived man that ever handled a pen, and that it is owing to that book that so many have been hanged and transported these two years past in Ireland."

"I wish your father," said he, "would come to our neighbourhood, where that book is a very great obstacle to the scriptures."

But the children's minds cannot be corrupted. So, notwithstanding all opposition, the light is breaking forth. I have been tedious, as I am endeavouring to make plain the progress and reception of, and opposition to, the scriptures; and I hope shortly I shall speak of the triumph of the gospel. And that my poor countrymen may be rescued out of worse than Egyptian bondage, is the prayer of your loving friend,

W. MOORE.

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*** *The Secretary has received from a kind friend to the* IRISH SOCIETY, *residing at Margate, a handsome present of the Publications of the "Book Society for promoting Religious Knowledge among the Poor." Also a Collection of the cheap devotional and superstitious publications circulated by the Roman Catholics, among the peasantry in Ireland.*

# Missionary Herald.

## BAPTIST MISSION.

## Home Proceedings.

### ANNIVERSARY
OF THE
### *Bristol and Bath Auxiliary Society.*

THE services connected with the Anniversary of the Bristol and Bath Auxiliary Baptist Missionary Society, commenced in the former city, on Tuesday evening, 14th of November, 1820; when the Rev. Wm. Jay of Bath delivered an excellent discourse from Luke xix. 40, *And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out,* at the Meeting-house in Counterslip. The service was opened by the Rev. S. Lowell with reading and prayer; and concluded by the Rev. Mr. Sheerman.

On Wednesday morning, the 15th, at Broadmead, the Rev. Mr. Wood of Dublin prayed; after which, the Rev. R. Hall preached from Job ii. 4, *Skin for skin, yea, all that a man hath will he give for his life.* In the evening of the same day, at King-street, the Rev. Mr. Reed prayed, and the Rev. Christmas Evans of Anglesea preached from 1 Chron. xiv. 15, *And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.* The Rev. Wm. Thorp concluded with prayer.

On Thursday morning, the 16th, the public meeting, which was most numerously and respectably attended, was held at the Assembly-room in Prince's-street, Richard Ash, Esq. in the Chair, when the various resolutions connected with the business of the Society, were moved and seconded by Dr. Okeley and Mr. Everett; the Rev. Samuel Lowell and the Rev. Richard Reece; C. C. Bompass, Esq. and the Rev. W. Thorpe; the Rev. T. S. Crisp and the Rev. Christmas Evans; the Rev. Dr. Ryland and the Rev. John Holloway; and Mr. Whittuck and Captain Carpenter, R. N. The second of these resolutions noticed, with just approbation, the union which has been effected, in the course of the last year, between the two Auxiliary Societies at Bristol and at Bath, and recommended its extension to the surrounding Districts.

On Sabbath morning, the 19th, the Rev. Robert Hall again advocated the cause of the Society, by delivering a most impressive sermon, from Isaiah liii. 6; *All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.* The Rev. C. Evans preached in the morning at Counterslip, from John xix. 30, *When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost;* in the afternoon (in Welsh) at King-street, from Matthew xxviii. 6, *He is not here; for he is risen, as he said. Come, see the place where the Lord lay;* and in the evening, at the Welsh chapel, from Dan. ii. 35, *Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.*

On Tuesday, the 21st, the Public Meeting was held for the City of Bath at the Baptist Meeting-house, Somerset-street, Edward Phillips, Esq. of Melksham, in the Chair. On this occasion, also, the usual resolutions were passed. The meeting was most respectably attended, not only by the friends of Missions in Bath, but by various individuals from Bristol, Frome, and other adjacent places.

On Wednesday, the 22d, the Rev. R. Hall delivered an excellent sermon, in the place of worship where the public meeting was held, from 1 Tim. ii. 1, *I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks*

*be made for all men*; in the evening of the same day, the Rev. C. Evans preached from Luke xxiv. 47, *And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*

The collections made on these several occasions amounted to £430; which is about £100 more than was received last year. A still greater increase had taken place in the amount of receipts for the year, which, including a sum of £321 7*s.* 6*d.* subscribed towards the College at Serampore, were no less than *one thousand two hundred and seventy-one pounds.* We congratulate our active and zealous friends in this important district, on the distinguished success which has attended their exertions on behalf of the Mission, so that it may truly be said, in reference to their Society, *Their last works are more than their first.* We understand that, under the Divine blessing, it has been principally owing to a judicious perseverance in the plan of *personal application* to the friends of religion in general; and we are persuaded that if similar steps were taken in other places, the result would be very gratifying, and much would be done towards removing the embarrassments under which the Society labours.

## KENT.

The Committee of the Auxiliary Society for the County of Kent, have held an extraordinary meeting, to consult how they may most effectually assist the funds of the Society, and have appointed deputations from their own body to visit every church in the district, and request collections for the Mission. Messrs. Shirley of Sevenoaks and Giles of Chatham will go through the Eastern part of the county, and Messrs. Atkinson of Margate and Exall of Tenterden the Western. They hope to carry this plan into effect in the course of the present month; and we feel a pleasing confidence that what has been so promptly and liberally devised by our brethren of the Committee, will be met with equal cordiality and kindness by the friends to whom these applications are addressed.

## BROMSGROVE, Worcestershire.

The two Baptist churches in Bromsgrove have kindly resolved to form an Auxiliary Society in aid of the Mission; and have farther determined to avail themselves of the aid of a neighbouring minister *to make immediate collections in each place of worship.*

## KINGSBRIDGE, Devon.

Intelligence has also been received of the formation of an Auxiliary Society at Kingsbridge, Devon, the birth-place of our late valuable Missionary brother, Mr. Trowt. We subjoin an extract from the letter announcing it, addressed to the Secretary of the Parent Society.

"Encouraged by the cheering prospect of Missionary labours in general, we have for some time been desirous of initiating ourselves into the plans recommended by the Parent Society, which are so well calculated to unite the affections of our churches, and to promote the best interest of the Mission. For these purposes, the evening of the 14th of December, 1820, was set apart, when the following arrangements were made,* which met with the decided approbation of our friends. A penny-a-week fund has been established among us upwards of eight years, and which, on the whole, has paid into the Mission Treasury as much as we could reasonably expect; yet, as our present arrangements will call others of our esteemed friends to co-operate, and be the means of extending general information, we humbly trust that the funds of the Society may be benefited by our labours, and pray that Almighty God may prosper the work of our hands. We shall be extremely glad to receive any additional information from you.

"Imploring that the Spirit of God from on high may descend and abide on every Christian Missionary, until the important tidings of salvation and eternal life, by Jesus Christ, shall have sounded through the wide creation, on behalf of our Committee, we remain, dear Sir, respectfully and affectionately yours,

F. S. Randall, } Secretaries.
Wm. Matthews, }

Several collections have already been made among our churches in London and its vicinity. An account will be given in the Herald for next month of all which may have been received by the Treasurer up to the 13th instant.

* Referring to a copy of the Rules annexed, which are in substance those published in our Number for August last.

On the 10th of January, a gentleman entirely unknown to Mr. Burls, called and presented him with a bank-note for *one hundred pounds*, as a donation to the Mission. When he was requested to specify in what name it should be entered, he replied, "An Unprofitable Servant;" alluding to Luke xvii. 10.

# Foreign Intelligence.

## CHITTAGONG.

### Extracts from letters addressed by Mr. Peacock to the brethren at Serampore.

*Chittagong, March 7, 1819.*

I HAVE just been to look at our Bengalee school, which has now been established about four months: there are about twenty-eight children who attend. Do pray, let me entreat you to find some means of sending books both for the English and Bengalee schools. Mr. W. is very zealous for the schools, especially for the Bengalee. He has desired me to establish another at some distance from the one already established, and he will bear the expenses thereof. I have done as he desired, hired a pundit and a school-house, and there are about fourteen children beginning to attend. They seem here more afraid than at any other station, that we wish to take their cast away; however I hope that idea will wear away gradually, and that by and by we shall be enabled to establish large schools of native children. But I wish you would send us Bengalee Lancasterian reading tables, and also some Bengalee school books of short lessons, for those children who begin to make progress in reading.

*June* 3.—I am much in want of slates and pencils, and Testaments for the school. We have now seventy-four scholars belonging to the school. I received the three sets of Lancasterian tables which you were so good as to send us, and I thank you for them. We are troubled with vermin that eat the paper off the reading boards as they hang up, in consequence of which I am obliged to order a case of shelves to be made, which will cost about *eighteen or twenty rupees* making, for the school, to put the books, &c. in, after school hours.

My school is my congregation also; for I have only my scholars to read the word of God to on Sabbath days, and sometimes an old woman or two, besides some one of their relatives. But I must say, that it is a congregation I am well satisfied with, from the attention they seem to pay to what is read to them, and some of them are at the age of understanding, being thirteen, fourteen, fifteen, sixteen, and seventeen years of age, very poor and humble boys. As soon as you send me some Watts's Catechisms and Hymns, and a few Testaments and Bibles, I intend to open a Sunday school also, for I see no good end in giving them a holiday on the Sabbath days: they only spend it in idly roving about, and some in wickedness. We evidently see that the Lord has abundantly blessed Sunday schools for the poor in England. If it please God therefore to establish me in this good work, my Sabbaths will in future be spent in teaching and preaching to my young congregation. May the Lord have mercy upon us all, and deliver us from evil, and cause his face to shine upon us!

*June* 19.—THE Chittagong school is still upon the increase. I was at first almost inclined to repine under an idea that the Hindoost'hanee which I had laboured so hard to acquire while at Agra, would now be entirely useless at Chittagong; but I find it to the contrary: I should have been quite at a loss without it. I and my poor scholars would have found very great difficulty to understand each other, but now we can talk and converse and go on with the lessons, with as much ease and familiarity as though we had been brought up under the same roof together. Some of my scholars are of the age of fifteen, sixteen, seventeen, and eighteen years; and you know that it is in general rather a tedious and difficult task to have to begin letters with such grown-up lads as these. However, seeing these poor fellows attend so constantly, labour so hard, and seem so desirous of instruction, I find much pleasure with them, weariness and difficulties being done away. My scholars are also my Sabbath day's congregation; and I do assure you no despicable congregation neither; many of them being at an age capable of understanding; they afford me much encouragement by the attention they seem to pay at worship as well as at school. Some might be apt to despise the idea of having only a congregation of boys to preach to: but really I am quite happy and pleased with such a congregation. Only let the Lord bless, and they are welcome to despise that will. I have got just the kind of congregation

which suits me. And we know who they were that sung Hosannas to Christ in the temple,—not the learned and the wise, but poor children. Throughout the week we generally assemble for school at eight o'clock, when we commence with worship in Hindoost'hanee, and I am in great hopes that the reading of the scriptures, regularly and daily to the scholars, will not be in vain. We know who hath said, "my word shall not return unto me void, but it shall prosper in the thing whereunto I sent it."

## JESSORE.

*Journal of Mr. Thomas, for March and April, 1819.*

On Tuesday, the 2d of March, brethren Huri-Dasa, Didhera, and I, went out and spoke to eleven brahmuns, shoodras, and Musulmans. On Wednesday, the 3d, had a very pleasing conversation with a brahmun, who gladly received a scripture tract. On Lord's-day, the 7th, went to Chougacha and performed the morning service, and in the evening we held a church-meeting, Sristee-Dhura, Nirmul, and Soonahlee were proposed to the church. After this twenty-one of us sat down at the Lord's-table. On Monday, the 8th, spoke to a brahmun, a shoodra, and six Musulmans at Bagdanga, and afterwards returned to Saheb-gunj. On Tuesday, the 9th, two Portuguese from Husunabad came to Jessore to ask charity; they came to my house and continued several hours conversing about the Christian religion; a Musulman and two Hindoos were present and heard the word with great attention. On Saturday, the 13th, spoke to three viragees, a woman, and two Musulmans in the street of Khoutolla, and on my way home conversed with three men. On Lord's-day, the 14th, my servants and two Musulmans attended public worship.

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## BENARES.

*Journal of Mr. Smith, for March and April, 1819.*

March 1, 1819. This morning a respectable Musulman invited me to his house: I went and found a good number of persons sitting together. The Musulman received me very kindly, and asked me the reason of distributing the scriptures. I told him, that it was the command of our Lord Jesus to preach the Gospel to all nations. "But this command was given before Mahomet," said the Musulman. I told him, "Heaven and earth shall pass away, but my words shall not pass away, saith the Lord Jesus." After some more conversation on the Gospel, the Musulman appeared much pleased,

and promised to call at my house to-morrow morning. 2nd. This morning the Musulman called agreeably to his promise, with all his attendants, and spent a good while reading the scripture, and conversing on the Gospel. He afterwards expressed a great wish for an Arabic Testament, which I gave him, with a Scripture Selection in Persian, which he thankfully accepted. 4th. Three persons called for the scriptures, to whom I gave a copy of Mark's Gospel in Hindoost'hanee, and two copies of the Scripture Selection in Persian: afterwards went out among the Hindoos with Ram-dass, and spoke to a number of persons at Trilochun-ghat. At Nursing-ghat a brahmun was sitting and moving his beads, and many persons around him. I spoke to him respecting the love of Christ towards sinners, with which he appeared much affected, and said, "O sir, do take me with you, and instruct me more in the way of salvation; for I have not seen any way of salvation in the Hindoo religion." I told him, If you wish to follow me you may. Immediately the brahmun got up with his things, and followed me. The persons who surrounded him wondered, and said he was mad. 5th. Conversed with a brahmun in the presence of a crowd of people at Trilochun. From thence went to Pruladghat and spoke to many brahmuns. 6th. Several brahmuns called, to whom I read and expounded the scriptures, and gave them a copy of the Scripture Selection. 7th. Lord's-day. Preached at the Bengalee school. 8th. Addressed the word of life to a number of persons at Chouklhumma, who appeared very attentive, and several persons promised to call. From the 9th to the 12th, at the Hoolee festival, the inhabitants were throwing red stuff on each other, in consequence of which I was not able to go out. 13th. Collected a large congregation at Trilochun, who listened to the Gospel with much attention. 20th. Spoke to a few people at Nursing-ghat. From thence went to Chouklhumma and spoke to many. 21st. Lord's-day. Preached twice at the Bengalee school. On my return home two brahmuns called on me, and spent a good while conversing on religious subjects. 22nd. Spoke to many persons at Pruladghat; from thence went to Nursing-ghat; where a good number of persons assembled and heard the Gospel attentively. 27th. A brahmun called, who, after some conversation, promised to call again. 28th. Lord's-day. Preached at the Bengalee school. From thence walked about the town and addressed the word of life in several places to crowds of people, who listened without the least *interruption*.

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PANIPUT; *nearly eighty miles from Delhi.*

After passing about fourteen miles of jungle and waste lands, without seeing a single village on the road, we came to Paniput, a very large and ancient city, partly in ruins, but very populous: it has not, as far as I could see, one straw or tiled hut, but all the buildings are of brick, and the streets paved with the same.

When I had presented the two principal pundits with Sungskrita scriptures, and Hindee tracts, and the Cutwal with the same in Persian, they sent such a rumour abroad, that multitudes of all ranks and casts flocked to my lodging, and finding me disposed to give books, importuned me to distribute by hundreds; but this I could not do on account of my scanty stock. I had not the most distant idea of the interior of the country being so full of lettered men, and so desirous of the scriptures. To make up in some degree for the want of books I preached three times, and obtained the most satisfactory hearing. On my concluding, many Hindoos said, they desired to know more of the Saviour, desired to be saved by him, and to possess our scriptures. I could supply them but partially; they crowded about me. When the discourse was over, although night advanced, the listening multitudes seemed not in the least degree tired, but desired to hear more. I concluded by saying, This then is the Saviour, pray to him and take refuge in him: your nine incarnations having failed to accomplish your salvation, you look for the tenth; if salvation be what you seek, if the pardon of sin, sanctification of heart, and hope of heaven be your desire, mark the many proofs of Christ's divinity.

*(To be continued.)*

## TO CORRESPONDENTS.

THE thanks of the Committee are presented to our kind friends at Deal, who have forwarded a box of books for the Missionaries; and to Mr. Blake, of Chapmanslade, for 22 Numbers of the Evangelical Magazine, &c. We beg to observe, that books intended for a warm climate should be *bound*, and *in good condition*.

The "Lincolnshire Drill Man" is informed, that his favour arrived in due course, covering a Donation of £1 for the Mission. He will find the last duly entered in the Report; and will, doubtless, be gratified to observe, in this Number, that his friendly wish was accomplished, in part, on the very day that it met the eye of the individual to whom his letter was addressed.

We are obliged to our friends at Burton-on-Trent for the remittance of Three Pounds by Mr. W. and regret that it should have been overlooked at the proper time.

London: Printed by J. BARFIELD, 91, Wardour-street, Soho.

# Proposed Law

FOR

# PROVIDING MEANS OF EDUCATION.

*To the Editors of the Baptist Magazine.*

THE COMMITTEE of "The Protestant Society for the Protection of Religious Liberty" cherished a hope that Mr. Brougham would not have reintroduced this Bill to Parliament, or would previously have consented to make many alterations, rendering it less objectionable to all classes of Dissenters from the Established Church. Those hopes they now fear will meet with disappointment; and they request that you will insert in your Publication an Abstract of the Bill, as circulated by Mr. Brougham, and the Resolutions, expressive of their sentiments thereon, adopted by the Committee in July last. THE COMMITTEE expect that your numerous readers may be thereby enabled to determine whether it is a measure which their real desire for the Education of the Poor—their attachment to liberal principles—and their love to religious freedom, will allow them to approve;—and will be better prepared to concur in such efforts as may be suggested, and they shall deem expedient, to prevent its success.

*January* 22, 1821.

## ABSTRACT

OF

## *Mr. Brougham's First Education Bill.*

It consists of three Branches.

I. The manner of establishing schools.

II. The manner of appointing, visiting, and removing the masters.

III. The manner of admitting and instructing the scholars.

### I. ESTABLISHMENT AND ENDOWMENT OF SCHOOLS.

This Branch consists of three parts.

i. The manner of moving the question of establishment.

ii. The manner of trying the question.

iii. The execution of the order made on the trial.

#### i. MOVING OF THE QUESTION.

A school or schools may be moved for in any *ecclesiastical* district, i. e. any pa-

which suits me. And we know who they were that sung Hosannas to Christ in the temple,—not the learned and the wise, but poor children. Throughout the week we generally assemble for school at eight o'clock, when we commence with worship in Hindoost'hanee, and I am in great hopes that the reading of the scriptures, regularly and daily to the scholars, will not be in vain. We know who hath said, "my word shall not return unto me void, but it shall prosper in the thing whereunto I sent it."

## JESSORE.

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called and spent a good while hearing the Scriptures, at length they accepted a copy of Matthew's Gospel in Hindee. 14th. Two Musulmans called, who, after hearing the Scriptures, received a copy of the Persian Gospel. 15th. Went out with brother Ram-dass and sat on the banks of the river at Trilochun-ghat: while reading the Scriptures, gradually a crowd of persons assembled and heard with much attention, and also received some Hindee tracts with pleasure. From thence went to Gow-ghat: here, on reading a Hindee tract, a number of persons surrounded me, and appeared very attentive; after giving them some Hindee tracts returned home. A pundit called, with whom I had much conversation respecting the Gospel: I afterwards gave him a copy of Matthew's Gospel in Hindee. 20th. Went out and sat on the banks of the river; here a rich Musulman took the Scriptures from me, and read a portion, with which he appeared much pleased, and promised to call to-morrow morning. 21st. This morning the rich Musulman called and spent a good while conversing on the Gospel: he afterwards asked me for a copy of the Persian Testament, which I gave him; after receiving it he promised to call again.

## ALLAHABAD.

*Letter from Mr. Mackintosh to Dr. Marshman.*

*Allahabad, April* 10, 1819.

DEAR BROTHER MARSHMAN,

I am happy to say that our meetings in the fort are much enlivened and increased by some brethren coming here from Dinapore belonging to the Artillery: they assemble in the fort now daily for prayer, and have a room devoted to the purpose. I carry on the meetings there, and preach occasionally in it in Hindoost'hanee to some natives, who regularly attend. I lately had a large audience of sipahees in it with two of their native officers, who heard attentively: the meeting room being near the prison guard, our singing draws these people into it. Seeta-ram returned with his wife after visiting his country and stopping a short time at Agra. I have employed him in distributing the reports of the Native Schools, and he has accompanied me about the neighbourhood to make known the riches of Christ to his countrymen; he appears to be well-disposed. I think he is growing in grace, and in the knowledge of the saving truths of the Gospel; he takes his turn with me to preach at the sipahee lines, and goes daily to the fort to teach some women, *who are desirous* of learning to read the Hindee Testament, as also to teach brother C. of the artillery company. Indeed I was apprehensive of entirely losing him; I hope the Lord has brought him back for his work here. I find it is necessary to have a native brother to assist us, especially on account of entertaining inquirers, for we could not accommodate them in the manner a native brother can; our living and mode are so foreign to theirs, that at first they do not feel themselves so happy with us as with a native brother.

Since Seeta-ram is returned, I had for a few days three who stopped and attended worship with us; but one of them being a timid viragee, made herself uneasy, and drew the other two away with herself. Brother S. has persuaded his mother to follow him from his country: she eats with her son and daughter-in-law, but she is not as yet well reconciled to our ways. During the month of March I distributed certain tracts at the fair, and two or three gospels at home. The native pilgrim I mentioned some time ago, who used to attend worship and had thrown off his idolatrous badges, has put them on again; but he reads a Gospel which I have given him at an idolatrous place where a number of Hindoos resort to temples devoted to the Hindoo gods. On the 18th of March I was sent for by one Pereira, who was just departing this life, but before I could reach him he died. Doctor S. had noticed and afforded him both food and medicine, and had removed him to the sipahee lines near himself, about three miles from me. I had visited the deceased at different times during his illness: he at times acknowledged that his sins were known to God, and begged of me to visit him and read to him, which I accordingly did. As to any marks of true conversion I cannot be sure, for answers from him arose only from my questions: it is more encouraging to see people speak their own sentiments than to extort answers; he had expressed his thanks to me at times for putting books into his hands, and said that this was the only means of enlightening his mind.

Remember us kindly with Christian love to the brethren and sisters, and also at the throne of grace in your applications.

I remain, &c.

J. MACKINTOSH.

## MOORSHEDABAD.

*Mr. Sutton's Journal.*

*(Concluded from Page 42.)*

Dec. 30. To-day went across the river to Ely Gunge. First met a viragee, or re-

Egious mendicant, sitting down in a shop. I inquired of him how he expected to find *salvation?* He replied, his *Goorooo* or teacher knew; it was not necessary for him to know. While conversing, many collected, with whom we had much conversation concerning the true way which leads to eternal life. Afterwards proceeded farther in the village, when a shopman offered me a seat; upon which I again sat down, and conversed about him who came to be the light of the Gentiles. They would not take any tracts or copies of the scriptures.

January 4. A native family threw away cast, and voluntarily came out from their friends, and made a profession of the gospel. I expected this some time since, but did not press it, lest they should prove stumbling blocks to others.

Jan. 7. To-day another native came and wished to join us, professing to believe in Christ: I do not yet know his direct motives. In the evening was informed of another, who has assured the brethren he will come and inquire more particularly to-morrow. Things are at present very encouraging.

Jan. 8. My thoughts have been much on the obstacles which subsist against the spread of Christianity. They appear to be chiefly these: 1st. The great apathy of the people. 2d. Their want of Sabbaths. And, 3d, the difficulty of procuring a subsistence, and the derision they are exposed to after breaking their cast.

Jan. 11. The mother of one who lately threw off cast, came this morning, and wept bitterly, declaring that her son had banished all her kindred to hell, through breaking cast. The son did all that a son could do to comfort her, but would not relinquish his views of Christ. In the afternoon went near Lall Bang Market, and distributed some books.

Jan. 12. Engaged with my Hindoostanee Pundit. In the evening worshipped as usual in the Bengalee language.

Jan. 25. Left home early this morning for Daudpore. Arrived in the evening, and found all the friends well; had a pleasant prayer meeting on the occasion of my arrival.

Jan. 26. Conversed with several servants of Brother H. whom I have seen before, and who wish to be baptized. Inquired also of Brother H. concerning their walk and conversation. He speaks highly of them: their knowledge is but small, but Brother H. has paid much attention to their instruction, and will continue to devote the Subbath to that object. They threw off their cast eight months since.

Jan. 27. Baptized this morning the persons I *conversed with yesterday.* Their names are Luckmen, Lucksman, Bollu, and a Mrs. Rose. I have never seen a more humble penitent than the latter. It is with difficulty she can speak of herself, or of the goodness of the Saviour, on account of her tears. After baptizing, I administered the Lord's supper to Brother and Sister Wympass, Brother H. and the rest of our brethren and sisters. It was a refreshing season.

## DELHI.

*Account of a Journey by Mr. Thompson from Delhi to Loodiana.*

*(Continued from Page 43.)*

SUMHALKA; *about sixty miles from Delhi.*

A few miles from Soonput we saw about fifty deer crossing the plains; shortly afterwards we entered a jungle (not very thick) of Dhak trees, the leaves of which serve the Hindoos instead of Queen's-ware, china, and plate.

At Nerila we entered the Huriana district. This province is not peculiar either for its inhabitants, its language, or its productions, cattle excepted, which perhaps owe their superiority to the rich and abundant pasturage.

The inhabitants are Hindoos and Moosulmans, with Jat zumeendars:* indeed most, if not all the husbandmen are Jats, and some of them Moosulmans; who, however, are scarcely recognised by the more pharisaical sort, for solemnizing their marriages by brahmuns, and for other compliances with Hindoo rites and ceremonies.

The Hindoos are the labouring and the most useful part of the population, and use the Kythee and Nagree characters; their language is plain Hindee. The Moosulmans possess lands, and excepting the poorer sort, are not ingenious and industrious like their Hindoo neighbours. Their reading is confined to the Koran in Arabic, and idle and loose romances in Persian; and their language is the Hindoost'hanee, with a great mixture of Persian and Arabic; but this may probably be affected upon occasions, for they understand the most unalloyed Hindee of the villagers.

The whole of this day has been very rainy, and we had to travel during a heavy shower. Shortly after the rain ceased we reached the little village of Sumhalka, where the superintendent of police came to pay his respects, and receive orders for accommodations, necessaries, &c.

* "Zumeendars;" land holders.

PANIPUT; *nearly eighty miles from Delhi.*

After passing about fourteen miles of jungle and waste lands, without seeing a single village on the road, we came to Paniput, a very large and ancient city, partly in ruins, but very populous: it has not, as far as I could see, one straw or tiled hut, but all the buildings are of brick, and the streets paved with the same.

When I had presented the two principal pundits with Sungskrita scriptures, and Hindee tracts, and the Cutwal with the same in Persian, they sent such a rumour abroad, that multitudes of all ranks and casts flocked to my lodging, and finding me disposed to give books, importuned me to distribute by hundreds; but this I could not do on account of my scanty stock. I had not the most distant idea of the interior of the country being so full of lettered men, and so desirous of the scriptures. To make up in some degree for the want of books I preached three times, and obtained the most satisfactory hearing. On my concluding, many Hindoos said, they desired to know more of the Saviour, desired to be saved by him, and to possess our scriptures. I could supply them but partially; they crowded about me. When the discourse was over, although night advanced, the listening multitudes seemed not in the least degree tired, but desired to hear more. I concluded by saying, This then is the Saviour, pray to him and take refuge in him: your nine incarnations having failed to accomplish your salvation, you look for the tenth; if salvation be what you seek, if the pardon of sin, sanctification of heart, and hope of heaven be your desire, mark the many proofs of Christ's divinity.

*(To be continued.)*

## TO CORRESPONDENTS.

THE thanks of the Committee are presented to our kind friends at Deal, who have forwarded a box of books for the Missionaries; and to Mr. Blake, of Chapmanslade, for 22 Numbers of the Evangelical Magazine, &c. We beg to observe, that books intended for a warm climate should be *bound*, and *in good condition*.

The "Lincolnshire Drill Man" is informed, that his favour arrived in due course, covering a Donation of £1 for the Mission. He will find the last duly entered in the Report; and will, doubtless, be gratified to observe, in this Number, that his friendly wish was accomplished, in part, on the very day that it met the eye of the individual to whom his letter was addressed.

We are obliged to our friends at Burton-on-Trent for the remittance of Three Pounds by Mr. W. and regret that it should have been overlooked at the proper time.

London: Printed by J. BARFIELD, 91, Wardour-street, Soho.

# Proposed Law

FOR

# PROVIDING MEANS OF EDUCATION.

*To the Editors of the Baptist Magazine.*

THE COMMITTEE of "The Protestant Society for the Protection of Religious Liberty" cherished a hope that Mr. Brougham would not have reintroduced this Bill to Parliament, or would previously have consented to make many alterations, rendering it less objectionable to all classes of Dissenters from the Established Church. Those hopes they now fear will meet with disappointment; and they request that you will insert in your Publication an Abstract of the Bill, as circulated by Mr. Brougham, and the Resolutions, expressive of their sentiments thereon, adopted by the Committee in July last. THE COMMITTEE expect that your numerous readers may be thereby enabled to determine whether it is a measure which their real desire for the Education of the Poor—their attachment to liberal principles—and their love to religious freedom, will allow them to approve;—and will be better prepared to concur in such efforts as may be suggested, and they shall deem expedient, to prevent its success.

*January* 22, 1821.

## ABSTRACT

OF

## *Mr. Brougham's First Education Bill.*

IT consists of three Branches.

I. The manner of establishing schools.

II. The manner of appointing, visiting, and removing the masters.

III. The manner of admitting and instructing the scholars.

### I. ESTABLISHMENT AND ENDOWMENT OF SCHOOLS.

This Branch consists of three parts.

i. The manner of moving the question of establishment.

ii. The manner of trying the question.

iii. The execution of the order made on the trial.

#### i. MOVING OF THE QUESTION.

A school or schools may be moved for in any *ecclesiastical* district, i. e. any pa-

rish or chapelry, in two ways—by complaint or by application.

1. Complaint is where a school or schools are sought to be provided, there being either none, or no sufficient schools in the ecclesiastical district, or in the neighbouring districts. The complaint may be preferred by

*a.* The grand jury at quarter sessions, either complaining themselves, or adopting the complaint preferred to them by any householder.

*b. The rector, vicar, or perpetual curate,* residing and officiating; *or the curate or other officiating minister* of the parish or chapelry.

*c.* Two justices of the county or riding.

*d.* Five householders of the parish or chapelry.

2. Application is where any master or conductors of a subscription or other private school desire to have it become a parish school, and apply for this purpose upon terms. *This application must have the consent of the officiating minister,* or two justices, or five householders.

3. Both complaints and applications must be made after notice. If the grand jury make complaint at one sessions, it cannot be tried until the next. In all other cases four weeks' notice must be given in the parish church or chapel during divine service, and on the doors.

4. An estimate of the probable cost must accompany the complaint, and an estimate of the cost of any alterations required, must accompany the application. And notice must be served on all persons whose property may be affected by any order to be made.

5. Several parishes or chapelries may be joined in one complaint; and then *the officiating minister* of each must join, or three householders of each, or the grand jury of the county, or two justices, and with the same notices and estimates as before.

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### ii. Trial of the Question.

Complaints and applications are to be tried by the Justices at Sessions.

1. Church or chapel wardens are to defend their parishes or chapelries, if they please, against any complaint or application, at the expense of the parishes or chapelries; and they may be required so to do by five householders with a week's notice.

2. *Justices may order the costs of the proceedings to either party.*

3. *Justices may order* schools not exceeding three in any parish or chapelry, or any number of the parishes or chapelries joined in any application, or afterwards in any such parish or chapelry as has been joined, but so that there never shall be more than three parish schools in any one parish or chapelry.

4. The master's salary is to be fixed in the order: not to exceed thirty pounds, nor be less than twenty, and not to be changed during the master's incumbency.

5. The order is to specify the cost of the building and garden, or to allow a yearly sum not more than eight nor less than four pounds in lieu of garden, where none can be provided.

6. The order of sessions to be final.

7. The Education Digest may be given in evidence, but not as conclusive evidence.

8. Repairs, if above ten pounds, are to be obtained on complaint by the master, or, if the master's place be vacant, by the same persons as those authorized to make complaints, and with the same notices and estimates.

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### iii. Execution of the Order.

1. Justices are to issue their warrant upon any order made by them, directed to the *officiating minister* and parish officers.

2. The warrant is to be a sufficient authority to the receiver-general of the county or riding, to advance money for providing house and garden, or for paying persons making application, or for altering premises conveyed by them; and the receipt of the minister and parish officers, or persons making application, to be authority to the treasury to repay from the Consolidated Fund such sum, to the *extent of two hundred pounds;* the overplus, if any, *to be borne by the county rates.*

3. No person's buildings or land to be taken without notice a month before trial of the complaint; and if any such be taken, a jury from a neighbouring ecclesiastical district is to assess the value.

4. No parish officer is to be concerned in building, alterations, or repairs at all, under one hundred pounds penalty, nor in selling buildings or land for the use of a school, without an estimate of price fixed by the county surveyor.

5. Warrant of justices for the master's salary, or for repairs above ten pounds, or for money in lieu of garden, *to be authority to the parish officers to levy the*

sums therein directed half-yearly, in the same manner as poor rates, by a rate to be called the School rate.

6. Householders at a meeting, with one month's notice, and *consent of the officiating minister or ministers*, during a vacancy in the place of master, may, if three-fourths concur, increase the salary, by a sum not exceeding twenty pounds a year; absent proprietors of one hundred pounds a year and upwards, voting by agents authorised in writing: such additional salary to be levied as the other salary.

7. The schoolmaster is to have the freehold of the house and garden to all intents and purposes, except voting at elections of members of parliament.

8. Repairs, as far as ten pounds in two years, may be made by the parish officers, and paid by levy of school-rate on the parish as above.

## II. APPOINTMENT, VISITATION, AND REMOVAL OF THE MASTER.

This Branch consists of three parts.

i. Qualification of the master.
ii. Election of the master.
iii. Visitation of the school.

### i. Qualification of the Master.

1. Certificate of the *officiating minister* and three householders of the parish where he last lived a year, or of *the minister* and two householders of each parish, if he lived in more than one, setting forth his character, *and that he is a member of the established church.*

2. Age not less than twenty-four, nor more than forty.*

3. Parish clerks eligible as schoolmasters.

4. Officiating minister not eligible.

5. Where the master is continued on application, the same certificates necessary.

### ii. Election of the Master.

1. Meeting of householders rated to the school-rate, and agents (authorized in writing) of proprietors of one hundred pounds a year and upwards, to be called by one month's notice in church or chapel, during service, and on the doors, and to be holden in the school-house, for the purpose of choosing a master.

2. Senior parish officer to preside, and have a casting vote in case of equality of votes, to read the certificates and other testimonials, to determine all disputes as to the right of voting, to declare on whom the choice has fallen, and to report the same to the officiating minister.

3. *Officiating minister to call the person chosen before him, and examine him and his certificates, and to notify his approbation or rejection to the parish officer: if he approve, the appointment to be complete; if he reject, a new election to be had as before.*

4. Other acting parish officer to preside, and report in case of the senior's illness or necessary absence.

5. Where, on application, a school is put on the footing of a parish school, without any consideration for buildings and land belonging to it, or with a consideration below their value, the justices may appoint the former master, if duly qualified, and *with the approbation of the resident officiating minister.* All future vacancies to be filled up as hereinbefore stated.

### iii. Visitation of the School.

1. *Ordinary from time to time may visit all parish schools within his diocese, either*

*a. By himself in person; or*

*b. By the dean, within his deanery; or*

*c. By the archdeacon, within the diocese, or archdeaconry; or*

*d. By the chancellor, within the diocese.*

2. *Visitor may remove the master.*

3. *Visitor may superannuate the master, after fifteen years' service, and order him a pension not exceeding two-thirds of his salary; such order being a sufficient warrant to the parish officers to levy the same half-yearly with the other school rates, and in like manner; and to proceed to a new election.*

4. *Appeal from the ordinary to the metropolitan: and from the dean, archdeacon, and chancellor, to the ordinary.**

* It is proposed to alter the age, and to give a power of choosing persons formerly schoolmasters, though not within the *statutable age.*

* It is proposed to give an appeal to the other metropolitan, in the case of schools within an archiepiscopal diocese.

5. *Ordinary to make yearly returns* of the names of parish schoolmasters in his diocese, numbers of children attending, salaries, and emoluments, with remarks, as a part of the returns which he is required to make by 43 Geo. III. c. 84, and 57 Geo. III. c. 99.

6. *Officiating minister may at all times enter the parish schools, and examine the master and scholars;* and is required to answer questions touching the state thereof to the ordinary.

## III. ADMISSION AND TUITION OF THE SCHOLARS.

This Branch consists of two parts.

i. The manner of admitting scholars.

ii. The manner of treating them.

### i. Admission.

1. *The officiating minister,* with the advice of the parish officers, as assessors, *shall fix the rate of quarter pense,* as often as the master's place is vacant; not lower than one penny per week, nor above four pence, and affix the same in the school-room.

2. Pauper children to pay one penny in all cases.

3. *Officiating minister,* with parish officers as assessors, to *recommend any poor child* whose parents (not receiving parish relief) cannot pay at all, to be admitted gratis.

4. No distinction whatever to be made by the master in his treatment of different classes of scholars.

5. Master, if called on to teach any children at extra hours, or extra things, may agree for the same with the parents.

### ii. Tuition.

1. *The officiating minister,* on each vacancy of the master's place, *is to fix the hours of teaching*—not more than eight nor less than six hours a day—and the times of vacation not more than twice a year, and a fortnight each time, or a month if in one vacation; to affix the same in the school room.

2. The Holy Scriptures to be taught: *the officiating minister, if he pleases, directing, from time to time,* any passages he may think fit to be taught among others.

3. No other religious book whatever to be used or taught in lessons: *no book without officiating minister's approbation;* and no religious worship, except the Lord's Prayer, or other passages of Scripture.

4. *Church Catechism to be taught half of one day in the week; and, if the officiating minister thinks proper, at a school meeting on Sunday evening, not exceeding three hours.*

5. No child to be punished, rebuked, admonished, or otherwise molested, for being absent with leave of its parents, guardians, or persons having care of it, at the times when the Church Catechism is taught.

6. *Scholars to attend the parish church once every Sunday with the master, unless they attend with their parents or others having care of them;* but no child to be punished, rebuked, admonished, or otherwise molested, for not so attending, if the parents or guardians shall signify a wish to that effect, and that the child attends some other place of christian worship.

7. Reading, writing, and arithmetic, to be the things taught in all parish schools.

## At a Special General Meeting of the Committee of "The Protestant Society for the Protection of Religious Liberty," held at Batson's Coffee House, Cornhill, on Tuesday, July 18, 1820, "To consider a Measure announced to Parliament, 'For the General Education of the Poor.'"

### David Allan, Esq. in the Chair.

*It was unanimously Resolved,*

1. That this Committee appointed to protect the Religious Liberty of Protestant Dissenters, believe that wisdom and freedom mutually promote individual and public happiness; and desire that all men should enjoy the benefits of an appropriate and religious education, —including instruction in reading, writing, and arithmetic.

2. That this Committee have observed with satisfaction not only the numerous educational Institutions, liberally endowed by our forefathers; but the general diffusion of elementary knowledge among their fellow countrymen; and the great modern increase of attention

to the Instruction of the Poor, manifested not only by poor parents—by Parochial Schools—by the National Society—by the British and Foreign School Institution—but especially by the establishment of Sunday Schools, which combine the great advantages of sufficient tuition with the due observance of the Sabbath day, and with moral and religious improvement.

3. That gratified by these observations—considering also the facilities to instruction afforded by the systems of Dr. Bell and Mr. Lancaster—anticipating that the benevolent zeal already manifested, and yet progressive, would continue to increase—concluding that as parents, themselves instructed, would become the instructors of their children, or desire their instruction, the progress of instruction would augment with every successive generation—and believing that spontaneous beneficence is more effective than extorted contributions, and that individual and cordial efforts, are more useful than prescribed and legislative systems, this Committee have cherished a hope that, without any extraneous interposition or parliamentary enactments, every benefit that the love of freedom, patriotism, philanthropy, and religion could desire as to General Education would be eventually, speedily, and happily obtained.

4. That this Committee—representing a large portion of the population of England and Wales, from whom many civil rights are yet withheld on account of their religious opinions, and who are yet subject to exclusion from offices, and to tests which they deem obnoxious and disgraceful—must deplore any measures that may increase the degradation they desire to terminate, and augment the powers and abuses of a system which they conscientiously disapprove.

5. That this Committee have therefore perused, with regret, some Charges and Discourses of Dignitaries of the Established Church, declaring that the General Education of the Poor would be connected with the Established Church, and that the Parochial Clergy would be invested with additional powers, to superintend that education, and to render it subservient to the increase of the members of that Establishment.

6. That such regret is augmented by the proposition of a Measure to Parliament, realising all the apprehensions excited in their minds, and proposing to establish Parochial Schools at a great immediate national expense, and at considerable and permanent local charges: —and so connected *with the Established* Church, as to the veto in the appointment of Schoolmasters,—as to the qualification of those persons,—as to the visitorial powers of the Clergy and Superior Officers of the Church,—and as to the compulsory contributions of Dissenters towards such Establishments, as must increase the powers of the Church, at the expense of Dissenters of every denomination, in a manner which not only the friends to Religious Freedom, but even the advocates of an imperfect Toleration, must condemn.

7. That to this Committee the details of the Measure appear equally objectionable with the principle of the union of such Parochial Schools with the Established Church:—and they cannot doubt that the Bill, if passed into a Law, will produce parochial litigations, local feuds, expensive contests, and sectarian and party disputes, that would agitate every district of the country, and occasion additional animosities and disunion —when the public interests and private prosperity especially require candour, conciliation, and unanimity among wise and good men.

8. That this Committee, from their observations and inquiries, believe that the information on which the necessity for the Measure has been founded, is imperfect; that Education is more generally diffused than the Proposer of this novel plan is aware; that the Measure is as unnecessary as objectionable,—and that it is especially ill-timed, at an era when unprecedented private exertions are made to diminish the existence and evils of Ignorance—and when public burdens and parochial taxation are already greatly oppressive.

9. That this Committee therefore experience not astonishment but pleasure at the disapprobation which the project has already excited, and perceive with satisfaction, that, not only in the Metropolis, but in every part of the Country, such disapprobation exists:—and that not only the Dissenters and Methodists connected with this Society, but the Wesleyan Methodists, Quakers, Jews, Catholics, and Religionists of every Sect, as well as many pious and liberal Members of the Established Church, who disapprove of many parts of the plan, concur in their disinclination to this well-intended but injurious design.

10. That acting however, on the principles by which they have invariably regulated their conduct, this Committee will seek rather to allay than to inflame that general discontent; and as the Bill is postponed until another Session, and may never be revived, or if revived,

may be much modified and less exceptionable, they will, from respect to the benevolent motives and laborious exertions of the Proposer of the Measure, and from a desire to prevent agitation and alarm, abstain from all public opposition to the Bill, until it shall be again submitted to the consideration of Parliament.

11. That, to tranquillize the anxious solicitude of their numerous and inquiring Members, the Secretaries transmit a short Letter to each of the Periodical Publications circulating among Protestant Dissenters, informing their friends of their attention to the subject —apprising them of the delay that must now occur in its progress, and that will supersede the necessity for general and immediate exertions;—and assuring them, that if the measure should be again attempted, they will give them timely notice of the attempt, and invite or accept their universal co-operation to prevent its success.

12. That aware that such re-introduction and such success, must principally depend on the sentiments that may be formed of this Measure by His Majesty's Government—and rendered confident of their liberal principles, by past attentions and frequent experience—and especially encouraged by the particular and recent pledge of the King, that the Toleration should be preserved inviolate, this Committee think it respectful to apprise His Majesty's Government without delay of their Resolutions; and that the Secretaries be therefore directed to transmit them to the Right Honourable The Earl of Liverpool, and to request an interview with him, previous to the next Session of Parliament, whenever he shall have considered the subject, and his convenience will permit.

13. That the Secretaries also transmit copies of these Resolutions to His R. H. The Duke of Sussex—The Right Honourable Lord Holland—Sir James Mackintosh, and Mr. Alderman Wood, the late Chairmen to their Annual Meetings, and also to the Secretaries to the Deputies for defending the Civil Rights of Dissenters, and of The British and Foreign School Society—To the Committee for protecting the privileges of The Wesleyan Methodists—and to the Gentlemen who watch over the interests of the Society of Quakers, that they may understand the sentiments of this Committee, and the conduct they have determined to adopt.

14. That this Meeting, specially convened by their Honorary Secretaries, to *consider a Measure vitally* important to their Constituents, express their Thanks to them for their attention to the Subject —and for their meritorious exertions.

DAVID ALLAN, Chairman.

## *General Meeting of Protestant Dissenting Ministers in London and Westminster.*

A MEETING of the General Body of Protestant Dissenting Ministers of the Three Denominations in London and Westminster, was held at the Library in Red Cross Street, on Wednesday, January 24, to consider what steps should be taken respecting the proposed Bill of Mr. Brougham's, when a unanimous feeling of disapprobation of its enactments was decidedly expressed; and a resolution formed to use all the means in their power to prevent its being adopted.

The Secretary, the Rev. Dr. Morgan, reported that he had received a letter from Coggeshall, informing him that the Associated Independent Ministers in the county of Essex, at a meeting held at Dunmow, July 10, 1820, adopted some strong and well-expressed resolutions respecting Mr. Brougham's Bill, expressive of their opinion of its obnoxious clauses, and of their readiness to co-operate with the different bodies of Dissenters in London, in opposing that measure.

We understand that a well-written pamphlet, for the purpose of showing the injurious operation of Mr. Brougham's Bill, will be published in a few days, by Arch, of Cornhill.

## *Irish National Society for Promoting the Education of the Poor.*

AT a General Meeting of the Roman Catholic Clergy of Dublin, convened by order of the Most Rev. Doctor Troy, and held in the Chapel-House of St. Michael and St. John, on Wednesday, January 10, 1821.

The Most Rev. Dr. TROY in the Chair,

Mr. L'Estrange made his Report, and read the following Plan of an Institution for promoting the Education of the Poor in Ireland :—

No. 1. The name of the Institution shall be, "*The Irish National Society for promoting the Education of the Poor.*"

No. 2. The object of the Society is to diffuse, throughout this country, a well-ordered System of Education for the Poor, which shall combine economy of time and money, and bestow due attention on cleanliness and discipline, and, above all things, promote christian charity and benevolence.

No. 3. The leading principle by which this Society shall be guided, is to afford the same facilities for Education to all classes of professing christians, without any attempt to interfere with the peculiar religious opinions of any, or to countenance proselytism.

No. 4. That this leading principle shall be adhered to with perfect fidelity; and for the purpose of preventing any violation of this principle, it is a fundamental law of this Institution, that it shall be, at all times, competent for any five Members of the Society, upon request in writing, to obtain a Committee to inquire and report whether this, our leading principle, has been in any respect violated, and to suggest the best means to prevent future violation.

No. 5. That, with a view to attain the objects of this Society, it proposes, so soon as adequate funds can be collected, to use the following means:—It will establish and maintain a Model School, on an extensive scale, in the Metropolis, which shall at the same time exemplify the System of Education recommended by the Society, and serve as a Seminary for the instruction of persons to act as teachers; it will also assist in procuring properly qualified schoolmasters, and will provide suitable books, stationery, and other articles necessary for Schools, at reduced prices.

No. 6. As it is conceived that Schools best adapted to the wants and circumstances of Ireland are those in which the appointment of Governors, Teachers, and Scholars, shall be uninfluenced by religious distinctions, from which all books of religious controversy shall be excluded, and in which catechistical and religious instruction shall not be given to any denomination of christians, except by persons of their own persuasion, separately and apart from all others, and in which the morals of the pupils and instructors shall be anxiously attended to, and the most strenuous efforts made to promote mutual cordiality and affection, and reciprocal confidence, between all classes and persuasions; where habits of decency and cleanliness shall be considered indispensable; where reading, writing, and arithmetic, shall be taught in a cheap and expeditious manner, and in which *good order* and regular discipline shall be duly enforced, the funds of the Institution shall be devoted to the support of such schools alone; but the Society is willing to communicate information, and afford such assistance as shall not diminish its resources, to any seminary for the instruction of the poor.

## *Providential Preservation.*

EARLY on the morning of Tuesday, January 2, 1821, some men belonging to Sheriff-hill Colliery, Northumberland, were waiting the arrival of the gin-horse to go down into the pit. Owing to the cleaning of the boiler, the regular engine rope was not in a working state at the moment; but about 20 fathoms of it, with the chain, were hanging into the shaft. One of the men, John Wilson, having, in the dark, gone incautiously too near the bridge, fell in. Repeated cries from within the shaft at last roused the attention of the other men, who, on repairing to the spot with a light, were told by him that he had fallen into the pit, and was then hanging by the rope. As soon as the alarm would allow them to take measures for his preservation, they proceeded to adjust the gin-rope—a work that occupied not less than 15 minutes, from their having to discharge it on one pulley and place it on another. After having fixed on a corf, one of them wished to descend into it to his assistance; but this Wilson forbade them to do. The corf was now let down gently till it came under his feet: he then freed himself from the engine rope, and being seated in the corf, was drawn slowly to bank in a state of indescribable trepidation. He was able, however, with the assistance of another man, to walk upwards of a mile to his own house, on entering which, he threw himself upon his knees, and poured out his fervent thanks to God for his deliverance; no sooner was this done than, overpowered by the dreadful conflict of his feelings, he fainted. Some time elapsed before he recovered tolerable composure; and even still, when the subject is recurred to, his agitation is extreme. Being questioned minutely, he said he had gone to the brink of the shaft to ascertain whether his comrade was calling upon him from below, and being deceived by a glimmering of light through the crevice in the lattice partition, his feet slipped. He was conscious at the moment he dropped in; but has no recollection whatever how or when he caught hold of the engine

rope. The first thing he was sensible of was the rope sliding on his breast, and next its stripping his left hand, which he held mainly on, as well as with his legs and feet. He had in his right hand a small stick, of which he kept firm possession all the time, and brought it up with him. There was a chasm of 450 feet perpendicular depth yawning beneath.

## *Utility of Tent Village Preaching.*

*Letter from an Itinerant of the Surry Mission Society, to a Minister in London.*

YOUR TENT has fully verified your opinion of its utility, as a mode of accommodating a village congregation previous to the erection of a place of worship. Since you kindly lent it to me in the summer of 1819, I have availed myself of the opportunity of employing it in some of the villages of Surry, and in several it has proved a comfortable tabernacle, filled, I trust, as of old, in the wilderness, with the glory of the Lord. Like that it is easily erected, and easily removed. The last village in which it has been pitched, is the centre of a dreary region of British heathenism. Here the preaching of the gospel was common in the street; and soon afterwards this moveable temple was reared. A young man (formerly very profligate,) to whom the word seems to have been blessed, with his father, took the charge of it, and without any trouble to myself or others who have laboured there, we have found it prepared every sabbath, for nearly half a year. Here upwards of *three hundred peasants* of all ages, from the children with ruddy faces, to the decrepid leaning upon their sticks, farmers, ploughmen, &c. have listened to these tidings of mercy, which were to them a new sound.* The judgment-day will reveal those things of which we cannot now be positive; but we have reason to believe that sons and daughters have been born unto God. We have been favoured to behold the sabbath-breaker severe that holy day, the drunkard become sober, and the adulterer break his sinful connexions. In that neighbourhood the Lord has been pleased so to bless the labours connected with those above alluded to, that one place of worship has been already fitted up; in another village, one is expected to be *erected;* and in that where the tent was fixed, the people having raised part, and friends having come forward to assist, a commodious chapel would be commenced immediately, did not the season of the year prevent. I am sure, Sir, that it will afford you pleasure to reflect, that you have so largely contributed to these things; and I doubt not that if the plan were adopted of employing tents in itinerant labours, they being on many accounts so far preferable to rooms, it would be found by many, who are glad to preach Christ in highways and hedges, a privilege to have such a comfortable shelter. I have been often reminded, while preaching in it during heat and storms, of Him who is "a shadow from the heat, and a covert from the tempest."

Yours affectionately, J. R. G.

*Cobham, Dec. 1. 1820.*

* This tent, when fixed, forms a room 34 feet long, by 27 feet wide. With the poles, &c. it is 380lb. weight; and it cost *only thirty guineas.*

## *Loss of the Abeona Transport.*

THIS vessel destined to convey free settlers to the Cape of Good Hope, took fire at sea on the 25th of December, 1820, through the first mate taking his candle from his lanthorn to see something he was looking for more clearly. The distress which prevailed on board was indescribable. Only forty-nine persons, by taking to the small boats, were saved, and these, as if by miracle, out of one hundred and sixty-one; the whole number besides perished.

One of the survivors says, "A few minutes after I quitted the wreck, the main and mizen masts fell; the flames rapidly advancing forwards, drove numbers of the poor wretches on the bowsprit, where it was our hard lot to behold them frantic, without being able to lend them any assistance, *You may judge how the boats were crammed, when husbands who had wives and children still clinging to the wreck, exclaimed against more being received.*"—*Times* of Jan. 17, 1821.

## CAUTION.

A person named BENNETT, *six feet three inches* high, with very *red* hair, assuming the character of a Baptist minister, has been collecting for the Baptist Meeting-house at Bishop's Stortford. He has been within the last few weeks at Colnbrook for that purpose, where he was suspected. This method is taken to put our friends upon their guard against a very wicked man, and a vile impostor.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

# Baptist Magazine.

MARCH, 1821.

## ON SATANIC INFLUENCE.—PART I.

*Resist the Devil, and he will flee from you.*—JAMES iv. 7.

THERE are some persons who presume not only to doubt, but positively to deny, the existence and influence of that evil spirit, who is denominated in the sacred volume, the Devil; but I am utterly at a loss to understand how they who admit the authenticity of the Scriptures, can entertain such a sentiment, with any colour of consistency. It is obvious that for all our knowledge of the spiritual world, we must be indebted simply to the discoveries of revelation. Our organs of vision are limited in their range to material objects: spiritual existences are too refined and aërial to meet the senses. They are imperceptible to the eye, and impalpable to the touch; but their reality is not on this account the less certain, since the testimony of divine truth, as to the important fact, is clear and decisive, and does not in the slightest degree militate against the dictates of sound and enlightened reason.

The material world is crowded with living proofs of creative energy; why then should we imagine the spiritual world a waste unpeopled desert; and fancy the Deity to sit enthroned in silent and solitary grandeur? In the visible creation we behold a regular gradation in the scale of existence, ascending from animals of the simplest organization, up to the complex and beautiful structure of man; but why should the ascending scale stop at this precise point? Since man combines in his own nature, a material body and an immortal soul, may we not reasonably suppose that he forms the connecting link in the great chain of being; that unnumbered ranks of intelligences have been created, superior in dignity and power to man; so that while he occupies the highest station in the order of material, he fills the lowest in that of spiritual, existence? This supposition is sanctioned by the high authority of scripture; and reason and revelation perfectly accord therewith. Hence we read of angels; of cherubim and seraphim; of thrones, principalities, and powers, in heavenly places.

But although the existence of good angels be admitted, the pos-

sibility of evil spirits may still be questioned. We know, however, by melancholy experience, that sin has appeared in one province of the creation, among beings who were originally as innocent and holy as the angels themselves; and therefore it is not incredible that it may have appeared in other parts, among beings of a higher rank. The origin of evil is a problem too intricate and difficult for the human intellect to solve; but its existence is evidently not incompatible either with the wisdom, power, or goodness of the Deity. Creatures, however exalted their dignity, and enlarged their capacity, may deceive themselves with the vain expectation of improving their condition; and hence a guilty ambition might find a place among them, and prompt to deeds of open rebellion against their Creator. And doubtless there were cogent reasons, however inscrutable to us, which induced the Deity to permit so fatal a delusion to prevail, notwithstanding the awful consequences which it necessarily entailed. Hence, in the epistle of Jude, mention is made of those angels, "who kept not their first estate, but left their own habitation;" who were dissatisfied with the station in which the Deity had placed them, and aspired after higher honours. These are described, as "reserved in everlasting chains under darkness unto the judgment of the great day." With this striking representation, the language of the Apostle Peter exactly corresponds:—"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

Whenever rebellion breaks forth, there is generally one of a bolder cast and more enterprising character than the rest, who takes the lead, and urges forward his companions in crime by his example and exhortation. Among the angels who dared to wage an impious war with the Eternal, there was one more aspiring and more guilty than his associates, who became their leader and prince; who is stigmatized as the arch-apostate, the chief of the revolted spirits. This is the mighty and malignant being, who is styled, in scriptural language, the Devil. Pride was the occasion of his crime and his condemnation; and as his guilt was awfully aggravated, his punishment was signally just. The arm of Omnipotence was extended to avenge the insult, and he was hurled, with all his criminal associates, from the region of light and purity and joy, into the dark and fathomless abyss of woe.

If then the existence of this evil spirit be admitted as an established fact, it can scarcely be doubted that he is capable of exerting, and actually does exert, a most powerful and pernicious influence over the minds of men. His energies indeed have doubtless been in some degree impaired by his fall; for sin not only debases, but weakens the faculties; but it is probable that he still retains a large portion of that capacious intellect which he originally possessed; together with that superadded subtilty which arises from power perverted by guilt. Sin generates a feeling of deep malignity, and it is natural for the guilty to find a fearful satisfaction in rendering others as depraved and wretched as themselves. Hence it is not a poetic fiction, but a just and rational representation, which describes the Devil as moved with envy,

when he beheld our first parents as they came pure from the hand of the Creator, and as instantly resolving to effect, if possible, their ruin. Hatred, malice, cruelty, revenge; every base and malignant passion, would prompt him to engage in this new enterprise. Thus would he give vent to the smothered emotions of disappointed ambition; and his deep-rooted enmity would display itself in aiming to deface that first and beautiful creation on which the Deity had enstamped his moral image. In order to compass his end, he assumed, according to the Mosaic history, the form of a serpent, and by an artful falsehood, allured the mother of mankind to taste the forbidden fruit, and thus to violate the positive injunction which the Deity had given. This action may appear trivial; but it betrayed a disposition in the highest degree criminal;—a disregard to the authority, and a disbelief in the veracity of God; together with an unworthy preference of mere sensitive gratification to the enjoyment of the divine favour. Hence the mournful consequences which it has involved. This transgression has entailed on the human race a fallen and polluted nature; and the Devil, having been too fatally successful in the seduction of our first parents, obtained an easy conquest over their posterity, and has ruled them with an iron sway. Hence the earth, which once promised to become the favoured seat of harmony and happiness, has, ever since the fall, been the scene of anarchy; the dwelling-place of misery. How widely extended are the ravages which sin has made! How entirely has it effaced every vestige of the primæval dignity of man! To what but to the malignant influence of Satan are we to trace the total alienation of the human heart from holiness and God? To what but to infernal agency can we ascribe those fierce and unrelenting passions, which have so often led to crimes of deepest die? These are strong confirmations of the scriptural sentiment, that men are "taken captive by the Devil at his will;"—that he has obtained an entire and fatal ascendency over the human mind.

Apostate spirits are styled "the rulers of the darkness of this world;" and this expression evidently intimates, that they have been active agents in the production of that intellectual and moral darkness, which has enveloped the earth. They have reared the altars of idolatry, and instituted those cruel and obscene rites, which are a disgrace to humanity. The gloomy aspect and darkened features of superstition plainly indicate its origin. For four thousand years, Satan was permitted to reign as "the God of this world," almost with an undisputed empire. One little spot alone was sacred to the worship of Jehovah, and blest with the holy light of truth; while every other portion of the globe was under the dominion of the Prince of Darkness. At length, "the Son of God was manifested to destroy the works of the Devil." But in order to accomplish this great object, he had to sustain a fearful conflict with the hosts of hell. No sooner did he enter on the field of his high enterprise, than he was assailed by every artifice and stratagem that Satan could devise; and for the space of forty days and forty nights had the holy Jesus to endure the unremitting attacks and temptations of the Devil.

but at length this infernal foe was compelled to retire abashed and confounded. He doubtless instigated the Pharisees to oppose and to persecute the Redeemer. He entered into the heart of Judas; and that base traitor acted on the suggestion of Satan when he bartered for the blood of Jesus, and sold his Lord and Master for thirty pieces of silver. But at the very moment when he appeared to have gained an ascendency over the Saviour, and beheld with a ghastly smile the agonies of the cross, in that very moment was there a death-blow given to his empire; for Jesus conquered as he fell;—he bruised the serpent's head;—and when he rose from the dead, he rose in triumph, to secure the victory he had won; to reap its fruits, and to enjoy its imperishable honours. He is now seated at the right hand of the Majesty on high, and sends forth his Holy Spirit to take possession of the hearts of those whom he has ransomed by his blood. His grace disposes them to renounce their allegiance to Satan, and their love to sin; he infuses a sacred energy into their souls, which enables them to burst their iron bands, and rise to the liberty of the sons of God. Christian converts are so many trophies of that memorable victory which was obtained on Calvary, and are destined to swell the triumph of the Redeemer in the eternal world.

But although the Devil is defeated, he is not destroyed. His power is curtailed, but his nature remains unchanged. Those who have been rescued from his hard and cruel grasp, he continually harasses with temptation. Enraged at having lost his victims, he puts forth all his efforts, to regain, if possible, his dominion over their hearts. We are engaged in a perpetual and painful struggle with an innumerable host of spiritual foes. "We wrestle not with flesh and blood, but with principalities and powers; with the rulers of the darkness of this world, with spiritual wickedness in high places." In such a conflict, we might well despair, were it not for the animating assurance, that, if we "resist the Devil, he will flee from us."

H.

## HOW TO RUIN, AND HOW TO BUILD UP, *A CHRISTIAN SOCIETY.*

HAVING been lately in company with a friend, who had come from a distance, after much general conversation, I asked after the welfare of the church at the place where he resided. A few years since had been in flourishing circumstances, and the prospect was very pleasing. I was pained, however, to learn, that few now came to the solemn assembly, and that there was but little among them which was commendable. After much inquiry, I found that things came into their present state in the following manner.

The public ordinances of God's house were neglected by some of the principal friends, under a variety of frivolous pretences. Seldom more than a small part of the Lord's-day was devoted to religious purposes; and this in so formal and indifferent a manner, that it was evident that very little good could arise from such services.

Once the people were apparently much concerned that the word of life might "run and be glorified;" they seldom came to

the sanctuary alone; they brought their families, and they would often invite some of their neighbours to accompany them. They do not do so now, but are become evidently indifferent whether the cause of Christ prospers or not. Persons have attended the means of grace for months and years, unencouraged and unnoticed.

The Social Prayer Meetings were too generally neglected; and at the Church Meetings some of the members met to find fault with each other, and to differ, and their conduct effectually discouraged all around from casting in their lot with so discordant a community. The discipline of the church was also much neglected;—it became like a garden overrun with noxious weeds.

The members of the Society were not careful to cultivate brotherly affection; some of them grew shy towards each other; they differed; mischief-makers intentionally, and injudicious friends unintentionally, increased the difference; the breach became so wide, that it could not be made up; they would not relinquish the ground of their quarrel, or forgive each other: at length, they relinquished their attendance on the table of the Lord, on account of their differences with their fellow-worshippers—as if they were justified in neglecting their duty to their divine Redeemer, because a brother had insulted or injured them. The church became divided into parties; the children and friends of each arranged themselves on the one side or the other. "They bit and devoured one another"—and, as might naturally be expected, "they are consumed one of another."

Many became careless in their general deportment; no difference was to be perceived between them and the men of the world: their conversation became unsuitable to their profession; it was worldly, censorious, trifling, and unbecoming their profession, as followers of the Redeemer. Some were carried away from the means of grace by the leaven—the accursed leaven of Antinomianism. Others, like Eli, did not reprove their children when they were manifestly wrong; they permitted them to sneer at the ministers of the Gospel, and to cavil at their instructions—they have their reward—some of their household are profane and wicked, and are sources to their parents of perpetual inquietude.

The Sabbath School also was generally neglected, till it was of little or no use. The teachers sought their own ease, and, one after another, abandoned their interesting charge; and numbers of the children deserted the school.

Their pastor, a plain, pious, affectionate man, who "shunned not to declare the whole counsel of God," they slighted and grieved. Some thought his preaching too doctrinal; whilst others thought it too practical, and did not hesitate to affirm, that he did not preach the gospel, because he addressed poor sinners on the things pertaining to their eternal peace, and endeavoured to leave them without excuse. There were a few miserable, niggardly people, who grudged him his salary, though it was barely sufficient to maintain his family in the plainest way, and took care, as opportunity offered, to lessen it—as if the labourer was not worthy of his hire.

But whilst the mere professor, or the mistaken, or the worldly,

or the malevolent, or the wicked, to gratify their own evil passions, or private views, would not hesitate to injure, scatter, and ruin, a Christian Society, yet, blessed be God! there are not a few who will exclaim, with the Psalmist, "Peace be within thy walls, and prosperity within thy palaces! If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy. For my brethren, my companions' sake, I will now say, 'Peace be within thee!'"

Reader! are these the sentiments of thy heart, in reference to the church of God in general, and towards that part of Zion especially with which thou art more peculiarly connected? Let your conduct, as well as your words, prove the sincerity of your profession. Diligently attend the public ordinances of God's house. Let there be a marked difference between the Sabbath and other days. Let the whole of the Lord's-day be consecrated to God. Take your families to the sanctuary, and invite your neighbours and friends to accompany you. Be much in prayer in secret, and in your Social Prayer Meetings, that God would prosper his cause amongst you. Attend Church Meetings with a spirit of devotion and love, and with a sincere solicitude for the divine glory. Love all who love Christ, "with a pure heart fervently." Cultivate an affectionate disposition towards all who are around you. Do not be readily offended. When offences come, be anxious for reconciliation, recollecting the precepts and glorious example of our divine Leader, *who* "when reviled, reviled not again," and forgave, with his dying breath, his inveterate enemies and murderers. Always be found in your place at the table of the Lord. Differences with any of your brethren can never afford a just reason why you should neglect this holy ordinance. Train up your children "in the nurture and admonition of the Lord." Be much concerned, that there should be an evident difference between your families and those of the ungodly. Let your conversation, let the whole of your deportment, in the family, the church, and the world, be such as becometh the Gospel of Christ. Unremittingly pursue after that holiness "without which no man shall see the Lord." Watch for opportunities of usefulness. Wherever you may see good impressions made on the mind of any attendant on the means of grace, talk kindly to the individual, and encourage him to "follow on to know the Lord."

If you have not a Sabbath School, collect one immediately; you will by this means do good, not only to the children, but to the parents—some of them will come and hear the Gospel, and it may become the "power of God" to their everlasting salvation. If you have a school, visit it, pray with the children, encourage them, feel for the general prosperity of the institution. Be willing to deny yourselves somewhat of your usual ease and comfort for the public good. There can be but little hope of permanent usefulness in a congregation, where there is no ardent concern for the spiritual welfare of the rising generation.

Hold up, in every possible way, the hands of your minister. He can never be eminently successful without your active and

zealous co-operation. Ever meet him with the smile of affection. You cannot profit by his labours, unless you love him; love him then; "esteem him highly for his works' sake." Bear him fervently on your hearts at a throne of grace. Aid him, wherever you can, in the spread of the Redeemer's kingdom. Always speak of him, and to him, with respect and kindness. If you, who attend his ministry, do not revere him, you will destroy his comfort, and injure his usefulness. Be assured, that your happiness and respectability are intimately connected with his. Be more generous than to make him an offender for a word. Disdain to countenance such as would slander or calumniate him. In temporal matters act towards him not only with justice, but, as far as you can, with liberality. "Be stedfast and immoveable, always abounding in the work of the Lord: your labour cannot be in vain in the Lord."

Pursuing such a line of conduct, you cannot but be prosperous. Generally speaking, it is the fault of a people themselves, when a church falls into decay or ruin. Of a community, where love, and truth, and holiness, and benevolence, and devotion, preside, even an individual of no piety might sometimes be induced to exclaim, "Blessed be he that blesseth thee, and cursed be he who curseth thee!—Let me die the death of the righteous, and let my last end be like his!"

The man who feels as he ought, will indeed often say, Let the joys and the sorrows of Zion be mine.—Give me, O my God, to see the prosperity of that part of thy cause especially with which I am personally connected,

"In answer to my fervent cries,
Give me to see thy church arise;
But if that blessing be too great,
Give me to mourn its low estate."

*Southampton.* B. H. D.

## ON WALKING WITH GOD.

THE Christian Course (2 Tim. iv. 7) is a perpetual walking with God. Influenced by religion, *Enoch* was thus devoted to him, Gen. v. 22.

I. DESCRIPTION. Walking with God is not a monkish seclusion from the world; it is not an ostentatious display of devotion. But it is a sincere and universal obedience to the Divine Will; an entire subjection to his holy authority; an unlimited confidence in his promises. It comprehends our deportment in the world, and our devotional exercises. We must have no will of our own, opposed to his. They who walk with God, retire frequently from the world to meditate upon his glorious character and exalted perfections; they delight in pouring out their hearts to him in humble prayer; they obey his commands; they cultivate the dispositions which he has enjoined, and which the example of Christ exhibits; they live perpetually under the benign influence of religion; and they walk in the light of the Divine countenance.

II. BENEFITS. These are neither few nor small; nor can we be deprived of them by our most malicious and powerful enemies.

1. *Knowledge of, and cleaving to, the doctrines of the Gospel.* We shall behold their beauty and importance. We shall experience a sincere and growing attachment to them. We shall know their value, and feel their suitableness

to our condition. Conformity to the Divine Will, and the just conception of Divine Truth, are inseparable. "If any man," said the Saviour, "will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John vii. 17. Every dereliction of religious truth is preceded by disobedience to the Divine Will in some way or other. The mind is in some degree diverted from God; his authority is disregarded; his claims are overlooked; devotedness of heart to him is with-held. When men "choose their own ways," God "chooses their delusions," Isa. lxvi. 3, 4. If men "take pleasure in unrighteousness," God "will send them strong delusions, that they may believe a lie," 2 Thess. ii. 11, 12. But the Lord, in this as well as in every other respect, preserveth his saints.

2. *Solid and permanent Peace.* The wicked are "like a troubled sea." But "the Lord will bless his people with peace," Ps. xxix. 11, he will "extend peace to them like a river," Isa. lxvi. 12, "they shall delight themselves in the abundance of peace," Ps. xxxvii. 11. "Glory, honour, and peace shall be to every man that worketh good," Rom. ii. 10. Their path is "the way of peace," Luke i. 79. This peace they have "through our Lord Jesus Christ," Rom. v. 1. John xvi. 33. It "passeth all understanding," Phil. iv. 7. It is an antidote against the fear of death. "O death, where is thy sting? O grave, where is thy victory?" It flows from hope in the promises, from the pardon of sin, from the light of heaven on our path, and from the presence of God.

3. *Assurance of Salvation.* This is peculiar to those who live daily under the influence of the fear of the Lord; whose hearts are fixed, trusting in him, Ps. cxii. 7, and whose souls breathe the language of the poet, "O for a closer walk with God!" It is the fruit of every grace of the Holy Spirit. This assurance is not faith. Faith is a belief of the divine testimony: but the divine testimony points out no person by name. Being, however, one of the graces of the Holy Spirit, by which the christian is sealed and designated, the believer beholding it in himself, together with the other graces of the Spirit, becomes assured of his own salvation. Blessed is the man, who, walking with God, has a hope full of immortality.

4. *The Divine Honour promoted.* He who walks with God, adorns the religion which he professes, illustrates its purity, exemplifies its excellence, and lives down the prejudice and overcomes the opposition of its enemies.

5. *Meetness for future Blessedness.* They who have no communion with God in the present life, shall not dwell with him for ever. But "the pure in heart shall see God." They who have fellowship with the Father, and with his Son Jesus Christ; who manifest by their actions the supreme control which religion has over them; who have the testimony of their consciences in their favour; and who are conformed to his image in the present world; —shall dwell with him for ever.

6. *The Divine Presence in Death.* If our hearts are devoted to God; if we maintain habitual communion with him; if we constantly submit to his authority, and obey his commands; if we cordially receive his Son, and rely with confidence on his atonement; if we are guided

by the teachings of his Spirit, and walk with God; he will be with us in the valley of the shadow of death, and heaven will be our final and everlasting abode.

A.

## HINTS

For a General Union of Christians

FOR

## *PRAYER*

FOR THE

## *Out-pouring of the Holy Spirit.**

In the present day; a day which, for obvious reasons, may be called a day of trouble, of rebuke, and of blasphemy; and yet a day which, from the advance of true religion, shines with many a ray of bright hope and earnest expectation;—in such a day, in which hope and fear thus alternately prevail, one great question ought to occupy the mind—How to overcome the evil, and to extend the good; how to confound the works of Satan, and to enlarge and establish the kingdom of our Lord Jesus Christ.

Many are the attempts now making for this purpose. Societies are in active operation to suppress vice, to reform our prisons, to afford a refuge for the destitute—to provide an asylum for the penitent—to educate the young—to circulate the Holy Scriptures—to evangelize the heathen—and to promote Christianity among the Jews. Each of these institutions has its peculiar excellence, but they are all limited in their object and in their effort. No one great and extensive plan has yet been adopted, which may, at the same time, effectually benefit ourselves, our families, our country, and the world at large.

The aim of this paper is humbly to suggest such a plan, not to disparage other benevolent attempts, but to give life, and vigour, and energy to them all.—The plan is this; TO UNITE ALL SINCERE CHRISTIANS IN EARNEST PRAYER FOR THE GENERAL OUT-POURING OF THE HOLY SPIRIT. This will meet the full extent both of our wants and of our desires.

The limits of this paper require brevity; but if the Scriptures are examined, the following truths will be clearly seen; viz. That no human effort is of itself sufficient to change the heart of man, or to build the spiritual temple of the Lord. God employs men as instruments, but He is himself the great agent. Paul may plant and Apollos water, but God only giveth the increase. Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.

The Holy Spirit, as the Spirit of Jehovah, the third Person of the ever-blessed Trinity, is infinite in power; with Him nothing is impossible; all hearts are open to Him, and all creatures subject to His will. Exclusively of his almighty power as God, in the economy of our salvation, he has undertaken offices which are fully sufficient to secure the most extensive blessings. He convinces the world of sin, of righteousness, and of judgment—He takes away the stony heart, and gives a heart of flesh.—He assists in prayer, and acts as a teacher and remembrancer.—He guides into all truth.—He glorifies the Lord Jesus, and sheds abroad the love of God in the heart.—He has also a boundless treasury of every requisite to

* Knowing the respectable source from which this paper proceeds, we with pleasure give it to the public. Ed.

accomplish his purposes: for he receives of the things that are Christ's, and shows them to his people; and in the Lord Jesus we know are hidden all the treasures of wisdom and knowledge. "In Him dwelleth all the fulness of the Godhead bodily." The Holy Spirit, therefore, has only to exercise his office, to pour out gifts and graces from the inexhaustible fulness of Christ, and what man by all his efforts can never attain, the Eternal Spirit can immediately accomplish. The same power which, on the day of Pentecost, effected the conversion of three thousand unbelieving Jews under one discourse, can convince the most prejudiced, and change the hearts of the most obdurate of the present day. When He makes bare his arm, the mountains will flow down at his presence, nations will be born at once, and the kingdoms of this world become the kingdoms of God and of his Christ.

Whilst the sacred Scriptures thus acquaint us with the power of the Holy Spirit to effect these great objects, they afford us every reason to expect this aid whenever general prayer is made for its exercise.—The prophecies clearly show that days of great blessedness are before us, and that these days will be preceded or accompanied by a very large effusion of the Holy Spirit. The Prophets Isaiah, Jeremiah, and Joel, plainly predict this effusion, whilst Ezekiel confirms these predictions by the most striking emblems. Who can read the remarkable vision of the valley full of dry bones, and the interpretation given of that vision, without being convinced that the Holy Spirit will yet exercise his office in a very remarkable manner? So powerfully, that those who are now as a multitude of dry bones, shall stand up as a great army of true believers. The divine oracles at the same time assure us that it is in answer to prayer that this blessing will be bestowed. It was not till the Prophet had said, "Come from the four winds, O breath, and breathe upon these slain that they may live," that the life-giving Spirit came. In another prophecy, also, after promises of great mercies, it is added, "I will yet for this be inquired of by the house of Israel to do it for them." Such is the connexion between the gift and prayer for its bestowment.—So much is this the order in which the Lord grants his mercies, that he has promised not only to pour out a spirit of prayer and supplication upon his people, but to lead them to excite one another to this exercise; for thus it is written, "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also." And when prayer is offered, God declares, "Before they call I will answer, and while they are yet speaking I will hear."

Without, therefore, entering into the question as to the exact period of these glorious times, we have every reason to believe, that whenever prayer is generally made for the out-pouring of the Holy Spirit, this unspeakable blessing will be afforded.

Could we find any instance in which the Lord has refused to hear the prayers of his people, even when praying solely for their own deliverance, we might be discouraged; but when He has from the beginning heard their cry and saved them, we may rest assured he will answer our petitions. That which is now de-

sired is for His own glory; for the attainment of that object for which the Lord Jesus shed his precious blood. For, at what time will He see the travail of his soul and be satisfied? Is it not when the Holy Spirit, taking his great power and exercising his mighty energy, shall so bless the earth, that multitudes of every nation, tribe, and tongue, shall bow to the name of Jesus, and confess that he is Lord to the glory of God the Father?

The earnest supplications, therefore, of every sincere Christian for the out-pouring of the Holy Spirit; and his unwearied efforts, by the Divine blessing, to excite a similar earnestness in others, are particularly desired. For the readier attainment of this object, the following Hints are respectfully offered.

I. That all Ministers should seek a deeper and more abiding conviction of their own personal need of the divine influences of the Holy Spirit, both for their own growth in grace, and for success in all parts of their ministerial labours; that, under this conviction, they may be led to more earnest secret prayer for this blessing.

II. That they should, like Daniel and his companions, unite with their brethren as opportunities offer, in private social prayer for the general out-pouring of the Holy Spirit.

III. That they should preach upon the various offices of the Holy Spirit, that their congregations may be more practically acquainted with His important work in our salvation.

IV. That, in their general discourses, they should more habitually honour the Holy Spirit, by entreating his divine aid, and ascribing their success to Him.

V. That in large towns a weekly lecture should be set apart for the above purposes.

VI. That in the prayer-meetings which are now held by different denominations of Christians, special prayer should be made for the out-pouring of the Holy Spirit.

VII. That all Christians should be invited to set apart individually *an hour from seven till eight o'clock on the Sabbath morning* for private prayer and meditation on this subject; their prayer may include the out-pouring of the Holy Spirit upon themselves, their family, their ministers, their congregations, their country—all ministers of true religion, all societies formed for doing good, the heathen, and the Jews.

VIII. That all heads of families on *Monday evening* should entreat the same blessing in their family devotions.

IX. That all Christians should read the Scriptures with a view to a more intimate acquaintance with this subject.

X. That they should mention it to their religious correspondents at home and abroad; each Christian using his utmost ability to make this union for prayer as extensive as possible.

XI. That religious periodical publications should be requested to aid the design; and that this paper, if approved, should be reprinted, and other tracts written and published.

XII. That whilst Christians offer their prayers in simple reliance on the merits of our Lord Jesus Christ, they should accompany them with deep humiliation for their own sins, for the sins of their country, and for the sins of the whole Church;—and aim, in their conduct, to walk in love with all Christians, to be watch

ful against grieving the Holy Spirit; and in all things to adorn the doctrine of God our Saviour: Remembering that it is written, "The Holy Ghost was not yet given because that JESUS WAS NOT YET GLORIFIED."

Several Ministers, and many private Christians, have already begun to act conformably to these Hints; and it is hoped, as means are now using for drawing the attention of Christians in all parts of the world to this subject, that, by the Divine blessing, this union for prayer will ere long become general.

Such a union cannot be contemplated without feelings of the most exalted pleasure and bright expectation.—It is a union in which no party spirit is raised, no principles sacrificed, no private feeling hurt, no doubtful question agitated, no funds required. It is a union of piety and love! Each Christian may associate in prayer with those of his own more immediate communion, at the same time that he unites in heart with all who are seeking the same object. The poor may assist as well as the rich; the invalid, unfitted for active exertion, may, in this way, aid in building the spiritual temple; whilst those who are at the most remote distance may meet together at the hour of prayer.

It was among the last petitions of our blessed Lord, that all who believe in him MIGHT BE ONE.

Christian Reader, let it be your desire to be thus united! Trust simply. Pray fervently. Expect largely. Watch soberly. Wait patiently.

"SURELY I COME QUICKLY: EVEN SO COME LORD JESUS. —AMEN."

## *History of the Baptist Church,* BRIDGNORTH, SHROPSHIRE.

Mr. Ivimey, in his History of the Baptists,* a work that deserves a much wider circulation than it has yet obtained, informs us that there were Baptists in this town previously to the year 1700. This probably was the fact, though it is to be lamented that the origin of the church here is involved in a considerable degree of obscurity. The first date that occurs in the church-book is 1705, where it mentions, as it does also in 1706, the payment of the expenses of a messenger to the association.† This proves the existence at that time of a duly organized church. Their first pastor appears to have been Mr. John Sing, one of their own members, a man eminent for piety, and respectable for talent. He was settled about the year 1712. The following account of his death is extracted from the church records. "Our honoured minister, Mr. John Sing, who was a faithful minister of our Lord Jesus Christ, and preached the gospel freely for upwards of 40 years, sweetly slept in our Lord Jesus Christ, July 12, 1753, N. S. to our very great loss, but his everlasting gain, aged 73."‡

* Vol. ii. page 610.

† This I suppose must have been the Midland Association, which, if I am not mistaken, was formed in 1655. Would not a brief history of it, by some person qualified to write it, be acceptable in the Magazine?

‡ A son of this Mr. Sing, whose name also was John, was many years a member and a deacon of the church at Bridgnorth. Mr. John Sing, grandson of the former, and son of the last-named John Sing, died in December, 1819. He was a warm friend to the cause of Christ; and though he never joined the church, it is hoped he was a truly good man. He was a man of considerable property,

From the death of Mr. Sing, the church appears to have been destitute, till March 25, 1759, when Mr. John Macgowan, well known as the author of Lectures on the Book of Ruth, Dialogues of Devils, and other curious and useful publications, came hither from Warrington. No account is given of his settlement; but he probably was the pastor of the church. He left Bridgnorth, and removed to Devonshire-square, London, October 13, 1766.

April 1, 1768, Mr. Henry Butterworth came to Bridgnorth, and was ordained pastor, June 19, 1780. Mr. James Butterworth, (his brother,) of Bromsgrove, began the service, asked the questions, and received the confession of faith. Mr. Medley of Liverpool offered the ordination prayer. The charge to the minister was given by another of his brothers, Mr. Lawrence Butterworth, who is still living at Evesham in Worcestershire, and retains the pastoral charge in that town, though now considerably advanced in age. Mr. Medley preached to the people, and Mr. Fawkner of Broseley concluded the service with prayer. Mr. Butterworth died May 13, 1806. In October, the same year, Mr. Thomas Edmonds came to Bridgnorth from Upton on Severn, and continued pastor till June 1813, when he left to take the charge of the church at Leominster, which he still retains.

In May, 1816, Mr. William Pain, formerly of Gamlingay in Cambridgeshire, removed hither from Oswestry. At this time the church was reduced to three members, one of whom died the following year. Since that period, however, a few persons have been added. The present number of members, exclusive of the pastor, is eight.

It is truly affecting, in tracing the history of this church, to see, that notwithstanding the talents and the piety of its pastors, it has at all times been very small. It is however pleasing, that amidst all its discouragements, it has been kept in being. May the set time to favour this part of Zion soon come!—It may be proper to add, that Bridgnorth has an endowment for the support of a minister. Perhaps the discussion of the question, how far endowments promote or retard the progress of religion, might be interesting and profitable.

*Whitchurch, Salop,* J. B.
*Jan. 7,* 1821.

beloved in life, and lamented in death. He left nine children, most of whom it is hoped know the Lord God of their fathers: none of them, however, have yet made a public profession of their faith in Christ.

## PRACTICAL KNOWLEDGE OF *THE TRINITY.*

As some persons have lately revived the Sabellian heresy, whereby the doctrine of the Trinity is subverted, denying the existence of three distinct Persons in the Godhead, and maintaining, that Jesus Christ and the Holy Spirit are names, characters, or emanations only from the divine Essence;—I send for your Magazine the following passage from a late learned and excellent Divine. "The doctrine of the Trinity is often represented as a speculative point, of no great moment whether it is believed or not, too mysterious and curious to be pried into, and that it had better be let alone than meddled with; but, alas, it enters into the

whole of our salvation, and all the parts of it; into all the doctrines of the gospel, and into the experience of the saints; there is no doing without it; as soon as ever a man is convinced of his sinful and miserable estate by nature, he perceives there is a Divine *Person* that he has offended, and that there is need of another Divine *Person* to make satisfaction for his offences, and of a third Divine *Person* to sanctify him; to begin and carry on a work of grace in him, and to make him meet for eternal glory and happiness." This is *knowing* the existence of three *Persons* in the Godhead experimentally.

A CONSTANT READER.

*Feb.* 1820.

## JEWS.

IN a tract lately published at Paris, by M. Bail, the following is given as a fair calculation of the number of Jews in the different parts of the globe.

| | |
|---|---|
| In all parts of Poland, before the Partition of 1772 .... | 1,000,000 |
| In Russia, including Moldavia and Wallachia..... | 200,000 |
| In all the states where the German language is spoken | 500,000 |
| In Holland and the Netherlands..... | 80,000 |
| In Sweden and Denmark.... | 5,000 |
| In France..... | 50,000 |
| In England [of which London contains 12,000] .... | 50,000 |
| In the states in which Italian is spoken ..... | 200,000 |
| In Spain and Portugal ..... | 10,000 |
| In the United States..... | 3,000 |
| In the Mohammedan States of Asia, Europe, and Africa | 4,000,000 |
| In Persia, and the rest of Asia, including China and India..... | 500,000 |
| | 6,598,000 |

In the above statement, we have a remarkable proof of the fulfilment of the divine predictions in relation to the Jewish nation; especially of Amos ix. 9; *For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.* We are probably to understand by this scripture, that notwithstanding the Jews would be scattered among all the nations, yet they should be preserved a *distinct* and *undiminished* people. It is indeed very remarkable, that they "still dwell alone," and are not reckoned among [or of] the nations: they are not amalgamated with them; though they live among them. They have outlived their oppressors in most countries where they have been persecuted: and are still nearly as numerous, (admitting the correctness of the above estimate,) as at the most prosperous state of their nation; which, it is supposed, did not exceed in the time of Solomon SEVEN MILLIONS. Had this French writer seen Dr. Carey's letter in our Magazine for Nov. 1817, P. 433, in which he speaks of the Affghans in India, as being *undoubtedly the remains of the ten tribes;* he would probably have rated the numbers in India and China still higher. Seeing then, that the predictions respecting their *dispersion* have been so minutely fulfilled, may we not confidently expect, that those which foretel their *restoration* will be also accomplished? With this expectation, let the reader consult the close of the same chapter of the book of Amos, from the 12th verse; and he will see that *glorious things are spoken of the city of God.* May the Lord hasten it in its time, that so *all Israel may be saved!*

IOTA.

## ANECDOTE.

THE following original anecdote of the late Rev. John Wesley, related by Mr. Robert Miller to the preachers assembled in conference at Liverpool, August, 1820, appears as applicable to the Baptists as to the Methodists, and for this reason a corner is solicited for it in the Baptist Magazine. J. B.

"The first time I had the pleasure of being in company with the Rev. John Wesley was in the year 1783. I asked him what must be done to keep Methodism alive when he was dead; to which he immediately answered: 'The Methodists must take heed to their DOCTRINE, their EXPERIENCE, their PRACTICE, and their DISCIPLINE. If they attend to their doctrines *only*, they will make the people *Antinomians*; if to the experimental part of religion *only*, they will make them *enthusiasts*; if to the practical part *only*, they will make *Pharisees*; and if they do not attend to their discipline, they will be like persons who bestow much pains in cultivating their garden, and put no fence round it to save it from the wild boar of the forest.'"

## THE BARREN FIG-TREE,
MATT. xxi. 19.

JESUS oft retired from Jerusalem, after the labours of the day, to some neighbouring village, to enjoy the company of a friend. *Now*, to Bethany, where Lazarus lived. He justly expected fruit from a fig-tree in the way, because it had leaves, and the time of gathering figs was not yet (Mark xi. 13). As *man*, he might not, till he came to it, know that it was barren. He cursed it, not in anger to the tree, but *emblematically*, to teach his disciples that the Jewish nation, from whom the Master of the vineyard expected fruit, and reverence to his Son, would in like manner wither away.

How awful is the case of unfruitful and unprofitable Professors, abounding in *leaves*, decent in their lives, perhaps zealous—affectionate—constant in their attendance upon the means of grace, who yet have not the glory of God at heart, and do not study to do all the good they can in their generation! They will, if they repent not, be *cut down*: Luke xiii. 7. Now *the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire*, Matt. iii. 10. D.

# Juvenile Department.

## IMPORTANCE
OF
## HUMILITY AND VIGILANCE.

*(An Anecdote from Robinson.)*

"INNOCENCE is better than repentance. Let us see danger at a distance, and guard the pass. It is not possible for a good man to go instantly into the practice of great crimes: but what slow degrees may effect, who can tell? Permit me to abbreviate the subject by a short account of one sad case. In the very early part of my ministry, while I was yet a boy, I had been preaching at a

town far distant from this place, where I was on a friendly visit. Most youths in office are caressed, more for the novelty, than for their abilities. One morning, a very decent grey-headed man inquired for me; and, when he was admitted, without ceremony he threw himself on a chair, and sobbed and wept, but could not speak. I retired, to give him an opportunity to vent his passion; for such swells of grief, whatever may be the cause, threaten to burst the heart, and destroy the frame.

"On my returning, the man had recovered his calmness, and, omitting his apologies, the substance of what he said was this. 'Compassion for your youth compels me to tell you my case. At your age I was as innocent and as happy as you. Like you, too, I was chosen by one of our churches to teach. I taught; the church caressed me; neighbouring churches gave me unequivocal marks of their esteem; each new day was winged with new delights; my time passed sweetly; every month was May. One day an old man said to me, Young man, guard against vanity. I felt myself hurt, for I saw no need of his caution, and I did not conceal my dislike. 'Does that offend you?' added the old man; 'take care you do not become a profligate. For know this; a man unapprized of danger, is at the brink of a fall; and as confidence is the parent of carelessness, so carelessness is the high road to the commission of actual sin; one sin leads to another, and by slow degrees a plausible youth may become a profligate man.' I paid very little regard to my admonisher, and a few years after, somehow or other, first tasted, then submitted to entreaties, then repeated, and at length found myself a lover of strong liquors; connected with dissipated men like myself; fond of my condition, deaf to the remonstrances of my friends, and, in brief, the church was obliged to cut me off, and I became a confirmed drunkard. I was never happy. My appetites on fire impelled me to intoxication; but the stings of my conscience could never be blunted; and between the two I was in a state of torment. How insensibly do habits of vice form themselves! How difficult it is to subdue them when they are become obstinate! I am not come to you for advice; I know all about it. I am not come to make you the depositary of my holy resolutions: I should try to keep them to myself, if you were not in the world. I am come in pure affection to say to you; Watch over yourself; be afraid of the first emotions of sin, and reverence the cautions of aged men; always older, and generally wiser, than ministers when they are first elected to office!"

To the above affecting relation, which is taken from a sermon preached at the ordination of the Rev. Mr. George Birley, at St. Ives, October 18, 1786, I beg to add my most cordial recommendation of it to ministers in general; but especially to those who are just going to begin their ministerial course; or who have but recently begun it. As they value the glory of God, the honour of Christ, the credit of the gospel ministry, and of religion in general, the comfort of their own minds, and the salvation of precious souls, let them watch and be sober; let them flee youthful lusts; and let them serve the Lord with fear, and rejoice with trembling.

G.

# Obituary.

## MRS. MARY RUTLAND.

At Foot's Cray Mill, in Kent, on Saturday, 23d September, 1820, departed this life, "with the high praises of God upon her lips," Mary, the wife of Mr. William Rutland, of River, near Dover, after a rapid decline of a few months, and in the thirty-ninth year of her age. Her parents, it appears, were respectable people, "beneath the dome, above the cot,"—and being ignorant of Christ, at least until many years after the birth of all their children, it is no wonder that the subject of this Memoir was not "trained up in the nurture and admonition of the Lord." Her early life, however, exhibited nothing particularly different from that of other young people in the awful state of nature in which all mankind are born, and in which she continued until her eighteenth or nineteenth year; when it pleased "the God of all grace" to give her very powerful convictions of her condition as a sinner—"the commandment came—sin revived—and she died," as to any hope of salvation under the law; and many times has she profusely wept, at the remembrance of that travail of soul which she endured before she was brought to behold, by faith, "the Lamb of God, which taketh away the sins of the world." This happy transition from the bondage of the law to the "liberty wherewith Christ makes us free," appears to have been produced by the effectual working of the Lord the Spirit, with his own word, under the public ministrations of Mr. John Miffin, then of Zion Chapel, Dartford; and the following scriptures, it is believed, were applied to her heart with peculiar force upon that occasion: "Fear not, thou worm Jacob, and ye men of Israel: I will help thee: I will never leave thee, nor forsake thee." Thus convinced of *sin*, and thus translated out of the kingdom of Satan into that of the Son of God, it is no wonder that her life and conversation were such as "became the Gospel of Christ," which from her heart she loved, and in her generation served, through the daily "renewings of the Holy Ghost."

Soon after her deliverance from the terrors of the law, she was baptized, upon a profession of her faith in Christ, and added to the Particular Baptist Church at Eynsford, in Kent, under the pastoral care of Mr. John Rogers; and of which she continued an honourable member for many years. In 1805 she was married to an affectionate husband, (a help meet for her in the Lord,) who now mourns her loss; and by whom she had twelve children—of which number five only are now alive. Surrounded by so large a family, it is not to be wondered at, that, like Martha of old, she should sometimes have felt herself "careful and troubled at many things," yet, "amidst all," she used to say, "I do rejoice in the promises of God, for they are both sure and steadfast."

The bounds of her habitation having been fixed at some distance from the house of God, and as she was naturally of a weak habit of body, it was not on all occasions that she could attend "the courts of the Lord's house" upon his holy day; this, whenever it did happen, was a considerable trial to her, and sometimes induced her to attend, when she appeared quite incapable of the fatigue of getting there; yet, during her walk, she has frequently observed, that "she knew it was the Lord's service in which she was engaging, and that He would afford her strength, according to her day."

Her great personal solicitude for her increasing family, necessarily occupied much of her time;—yet, even while she was most diligent in

her domestic concerns, it is evident she was no stranger to a "fervency of spirit" that "serves the Lord" in all things—the house of God being always esteemed as her beloved earthly home—the children of God, her beloved companions—the word of God, the man of her counsel—while the glory of God, and the good of immortal souls, lay nearest her heart—and her own soul's prosperity in that of Zion, what she ardently sought and desired above all other prosperity in the world. But what she was as a Christian, we should never forget, "she was by the grace of God;" and this grace, which was the very soul of her song upon earth, is now the glory of her song in heaven: "Unto Him that loved us, and washed us from our sins in his own blood; to Him be glory and dominion for ever and ever."

About the month of July last, she complained of excessive weakness of body, and from that period a mortal decay became increasingly visible, in defiance of all the human aid that could be afforded her. Her medical advisers having recommended a change of air, as the only probable means of benefit which they could prescribe, she determined upon visiting, once more, her dear relatives at Foot's Cray Mill; and, amidst the pains and infirmities by which she was attended, so as to be rendered incapable of sitting up for many hours together, (after having made it a matter of earnest prayer for divine direction and support,) she left home, with the fullest confidence that she should be supported to the end of her journey; and which she certainly was, beyond the expectation of all who knew her situation, since she travelled the whole distance in one day, though it cannot be much less than sixty miles.

During her short residence at Foot's Cray, until within two or three days of her departure to glory, nothing in particular transpired as to the state of her mind, if we except that, on the evening of the first Lord's-day after her arrival, she expressed herself as having been wonderfully comforted and delighted as she sat *by her window, and* heard the hymns *that were sung that evening* in the Salle, or Finishing-room at the mill, where she had before attended divine worship; stating, "that they were to her soul as the very songs of heaven begun upon earth." In general, her mind seemed to be comfortably stayed upon the Rock of ages, without much sensible experience either of joy or trial, while her body rapidly declined towards "the house appointed for all living." But, upon the Thursday morning preceding the Saturday on which she fell asleep in Jesus, after having passed the night with very little sleep, and amidst great difficulty in breathing, she was highly favoured of the Lord with such powerful support and personal assurance of interest in Christ, that all her bodily indisposition and mental infirmity seemed as if they were swallowed up in that out-pouring of the Spirit, which was so remarkably manifest in her upon that occasion: her bodily indisposition, nevertheless, continuing entirely undiminished, and her difficulty in breathing the same as before; so that, although her soul was so sensibly alive to God, her corporeal weakness was so excessive, as scarcely to allow her to speak more than one word at a time, without stopping to recover her breath.

In the morning of Thursday she stated, that she had passed almost a sleepless night, but "it had been a very blessed one indeed to her soul," since the Lord had powerfully supported her, by applying a number of very precious scriptures to her heart, particularly the following: "Fear not; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness;"—and, "When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee." Soon after this, she complained of one of her arms being particularly weak; but this, she said, was only to remind her, "dust thou art, and unto dust thou shalt return." "Yes!" said her dear relative, (who had watched over her with a maternal affection, enhanced, indeed, by spiritual ties,) "but the *immortal* part for ever lives; and the Lord has

promised that he will never leave nor forsake his people." "O no!" she replied, "blessed be his name: I have not trusted in Him all these years, for Him *now* to leave me, when upon the brink of Jordan! 'I *know* in whom I have believed!' There is nothing that I wish to live for but my dear children; and although I cannot give them up *yet*, I *know* that I shall be able to do so when my time shall come."

She repeatedly stated to her dear relative before mentioned, (who had often importuned the Lord that he would yet grant some very gracious *dying* testimony from her mouth, whose walk and conversation had so long been a *living* one,) that she was fully confident that the Lord would not leave her then—for she had long known him to be *her* God, and hoped she had been enabled, through grace, to show "whose she was, by whom she served." After lying down a few minutes, she said, "What a mercy it is to be ready when the time shall come!" "Yes," added her dear relative, "the Believer in Jesus is always ready when his time is come—and to *him* sudden death is sudden glory!" "Yes!" she observed; and at that instant entered that Christian friend who ministers to the neighbouring villagers "in the things of God," who, after hearing her testify to the faithfulness of God to his word, amidst considerable difficulty she found in breathing, read the 23d Psalm, made a few observations upon each verse, and then commended her in prayer to Him on whom she had so long believed.

When this friend left her, she still expressed her confidence in God's faithfulness to the promises he had given in his word, and repeated, with peculiar emphasis,

"And when ye hear my heart-strings break,
How sweet my minutes roll;
A mortal paleness on my cheek,
But glory in my soul."

After this, she added that verse from *Cowper's* Hymn on the Fountain opened:

"Dear dying Lamb! Thy precious blood
Shall never lose its pow'r,
Till all the ransom'd Church of God
*Be sav'd, to sin no more!*"

These lines she spoke with an earnestness that evinced, beyond dispute, the interest she felt *in* them, and the blessings conveyed *by* them to her heart, by the power of the Holy Ghost; through whose support she was enabled to triumph over all those strong emotions of natural affection, which she felt in so great a degree, towards her beloved husband and children.

On the Friday she kept rapidly declining in body. Her husband's arrival in the evening afforded her peculiar satisfaction; and to him she declared that she was "*very happy*"—"*exceedingly* happy, in the Lord." During the night also, she repeatedly spoke to her husband of her "great happiness in the Lord."

The next morning, after being assisted in coming down stairs, the drowsiness of death seemed to hang about her, until the middle of the day, when a sudden alteration took place in her countenance, and after being taken up stairs and laid upon the bed, her husband affectionately inquired if she then felt that scripture precious to her soul, "When I pass through the valley of the shadow of death, I will fear no evil;" she answered, "I do." At this moment it was supposed she had some conflict with the enemy; and her husband heard these words from her lips,—"Trusting to vain and foolish things;"—after which she spoke aloud, with a triumphant accent, "*He is my righteousness and strength:*" and lifting up her dying hand, her husband heard her departing spirit gently articulate, "Hallelujah! hallelujah! hallelujah!" and immediately afterwards, without the smallest emotion, sigh or groan, she ceased to breathe on earth; her happy spirit having taken its triumphant flight into the presence of God in glory, there to experience the full accomplishment of that word of his grace, upon which he had caused her to hope while on earth, "*Surely shall one say, In the Lord have I righteousness and strength.*"

Her remains were deposited in her uncle's vault in the church-yard of Foot's Cray; and her death was improved the following Lord's-day week, from the scripture repeated

by her dying lips; and a crowded and attentive audience, it is believed, sincerely exclaimed upon the occasion, "Let me die the death of the righteous, and let *my* last end be like hers."

W. H. COLYER.

*Foot's Cray.*

## MRS. HEWIT.

MRS. HEWIT died at North Shields, October 29, 1819, aged thirty-two. She was born at Etal, near Berwick. Her father, Mr. Robert Wood, was a pious man, of the Presbyterian persuasion. Mrs. H. was brought to the knowledge of the truth, when about eighteen, under the ministry of the Rev. John Black, pastor of the Haldane Baptist Church at Ford Forge. She was a woman of a superior mind, and entered with all her soul into the plan of salvation by the sovereign grace of God, as revealed in the gospel. From the commencement of her serious impressions, she spent much time in prayer, reading, and meditation. The scriptures were her constant delight, and from them her mind was richly furnished with divine truth.

When Mrs. H. came to reside at Shields, she became a member of the Haldane Baptist Church; then in a flourishing state, but now nearly extinct. For a few years past, she frequently attended the Particular Baptist Chapel, where she professed to receive much edification and comfort.

During her last affliction, she called her husband to her bed-side, and asked him to request that I would improve her death in a sermon from 1 Tim. i. 15. From the pleasure which I experienced in visiting Mrs. H. I have thought that the insertion of a few of her last sayings might be pleasing to the pious part of your readers.

Her husband, Mr. Robert Hewit, a respectable draper in this town, has communicated to me the following particulars.

"*When my* dear wife said that *her recovery was very doubtful*, the thought of parting with her was truly painful. Anxious to know the state of her mind, I asked if she enjoyed the consolations of the gospel. 'O yes; glory be to God, I have good hope through grace, and strong consolation.' At another time she said, 'I have no fear now; in the morning my mind was much oppressed, and very barren; but that is all removed.' Frequently her lips moved; but, owing to her weak state of body, I could not distinctly hear her without laying my head close to hers. By this means I often heard her repeating, with great fervour, the following words, 'Thanks be unto God, which giveth us the victory, through our Lord Jesus Christ.—Worthy is the Lamb that was slain. I am vile, one of the chief of sinners; but I am washed in that blood which cleanseth from all sin.' On one occasion she earnestly requested that her children might, from their childhood, be taught the scriptures, which are able, through the teaching of the Divine Spirit, to make them wise to salvation, and gladden their hearts, as they did hers, in the hour of dissolution. Speaking of three of her children that had died, she said, she thought at the time they died, it was hard to be bereaved of them; but now she saw the Lord's way was the best way; that all was done well; and that she was going to them.

"Sept. 25, an intimate female friend spoke to her respecting her children she was likely to leave behind, and expressed a wish that she might recover, for the benefit of her family. She replied, 'O no, I shall never be better in this world; but I shall soon be better. I would not change my situation for ten thousand worlds. O when shall I join the holy angels, and dwell with them in glory?' Two friends from Newcastle calling upon her, on seeing them enter the room, a tear stole down her cheeks. They continued to weep near her bed for some time, upon which she said, 'Weep not; I would not change situation with any person on earth.' A little time after this, on being asked if her mind was kept in perfect peace, she replied, 'Happier and happier.'

"Oct. 26, to Mrs. F. on taking leave, with great energy she said, 'Farewell: give my dying love to Mr. Black's family: tell them we shall meet in heaven.' At another time I asked, Is God still with you? With a half-reproving look she replied, 'Did you ever read of God's forsaking any who put their trust in him? O no, quite the reverse; neither does he forsake me. He is still with me, to support and comfort me.' Being asked the state of her mind, she answered, 'My trust is now placed upon a very different foundation to my poor frames and feelings. I am resting on the unalterable word of God, which shall not pass away till all be fulfilled.' From this time she enjoyed uninterrupted peace, and the full assurance of hope, always affirming that this or that promise was fulfilled in her happy experience."

About an hour before her death, after praying with her, that she might have a safe and easy passage through the Jordan of death, I asked if the Lord was now blessing her. She answered, "With the fulness of the blessing of the Gospel of peace." A little after, I remarked, that death is called a dark valley, but that to believers in Christ it is light; adding, Is it dark to you now? She replied with great fervour, "O no, no." A few minutes after, she turned her face to her mother, on her left hand, and said, "God bless;" then to her husband, on her right hand, and said, "God bless." She was too weak to say "you." These were her last words. She was then seized with convulsions, which deprived her of her faculties. The violence of the struggle gradually subsided, and she calmly fell asleep in Jesus.

J. W.

*North Shields.*

## RECENT DEATH.

### REV. DR. NICHOL.

We have to notice the lamented death of the Rev. Dr. Nichol, who has been for more than twenty-five years the respectable minister of the Scots' Church in Swallow-street, London. He died Feb. 9, at his house in Hans-place, Sloane-square, aged sixty years. Dr. Nichol was a pious, evangelical, catholic, useful minister of Christ. His death will be regretted not only by his congregation, but also by those ministers especially with whom he was connected in the Western District Missionary Prayer Meeting, and to whom the urbanity of his temper, the seriousness of his conversation, the devotional spirit which breathed in his petitions, and the evangelical sentiments which composed his addresses, justly endeared him.

## SUDDEN DEATH.

### REV. DR. LINDSEY.

On the 14th of February, a General Meeting of the three Denominations was held at Dr. Williams's Library, Red-cross-street, to consider of a Petition against the projected Bill of Mr. Brougham on the education of the poor. Dr. Lindsey, who, for thirty-five years, had been pastor of the Presbyterian congregation in Monkwell-street, had delivered his sentiments upon that subject, and soon after suddenly expired. The ministers, of whom there were upwards of one hundred present, were deeply affected with this solemn event: Dr. Waugh offered up a solemn and appropriate prayer. Dr. Lindsey was in his sixty-seventh year.

# Review.

*A Defence of the British and Foreign School Society against the Remarks in the 67th Number of the Edinburgh Review.* London, Hatchard & Son, Pp. 48. Price 1s.

*Observations on Mr. Brougham's Bill "For better Providing the Means of Education for his Majesty's Subjects;" shewing its Inadequacy to the End proposed, and the Danger which will arise from it to the Cause of Religious Liberty.* London, Arch, Cornhill. Pp. 32. 6d.

*Inquiry into the Operation of Mr. Brougham's Education Bill, as far as regards the Protestant Dissenters. By a Nonconformist.* Sherwood. Pp. 24.

*Plain Thoughts on the Abstract of Mr. Brougham's Education Bill. By a plain Englishman.* Rivington. Pp. 28.

*A Letter to a Member of Parliament, shewing (in these Days of Infidelity and Sedition) the serious and dangerous Defects of the British and Foreign School, and of Mr. Brougham's Bill (now pending) for the general Education of the Poor. By R. Lloyd, A.M. Rector of St. Dunstan's in the West.* Rivington. Pp. 56.

The author of the first of these pamphlets writes in reply to the Edinburgh Review, with similar feelings to those expressed by David, "If it had been an enemy, then I could have borne it!" &c. These feelings will be accounted for, "when it is known that the very last article in the preceding number is an eulogium upon the Society and its proceedings;"—that "the Bill which is to place the whole business of the Education of the Poor under the control of the hierarchy," is brought forward in the House of Commons "by one of the most distinguished contributors to the Edinburgh Review;"—and that "the promotor of the Bill has deemed it expedient to sacrifice his old friends, and to abandon the broad and liberal principles *of education* which he once so nobly defended." We feel impelled, while looking at this picture, as it were involuntarily to exclaim, "Cease from man, for wherein is he to be accounted of?"

The conductors of the British and Foreign School Society are *now* accused, on account of their expressed dislike to Mr. Brougham's projected Bill, "Of objecting to Government taking this business into its own hand, lest it should thereby acquire too much influence." P. 7.

It is smartly replied; (the insinuation would have justified an indignant answer.)

"But why introduce the Government here, when the question relates solely to the Hierarchy, and turns upon this point, *whether a new set of disqualifications shall be created by Act of Parliament for those who are not members of the Establishment?* The proposed Bill, if unfortunately it be carried, will levy a tax upon a body of Englishmen for an object in which they are alike interested with the rest of the community, while it excludes *them* from having any share in the management or control."

As a proof of the inadequacy of the proposed Bill "better to provide," as its title purports, "the means of education for His Majesty's subjects," it leaves out of its consideration entirely all the poor *girls* in the kingdom; and leaves no room for the kind superintendence of a Ladies' Committee to exercise their benevolence towards the female sex, which has been found so highly beneficial in having fitted girls who appeared doomed to wretchedness and vice, for decent servitude, and other honourable employments. We wish all could witness the surprising effects of this kind which have been produced by the kind superintendence of Ladies in the Irish Free School in St. Giles's. The force of the following remarks cannot be resisted.

"When we consider the influence of the female sex in forming the character of children, we shall soon perceive that

the education of *girls*, is of equal, and perhaps of more consequence, than that of boys. If the soundest lessons of morality be engraven upon their minds by the constant reading of selections from the Holy Scriptures—if they are trained to habits of order and cleanliness—if they are inured to the attendance of public worship on the day set apart by the common consent of Christians for that duty—if they are taught to fix their attention—to reason—to reflect—all of which the British System is peculiarly adapted to effect; what may we not expect from such children, when they shall have become women and mothers? Who can calculate the good that may be produced from their influence on the tender minds of their offspring?"

"In our opinion, the present Bill, so far from hastening the period when 'every poor child shall be able to read its Bible,' would protract it considerably. The whole concern would be made the source of patronage and favouritism; might become an instrument of oppression; and would most certainly withdraw support from many of the existing schools. It would have another baneful consequence. Benevolent feelings may be checked, but cannot be created by Act of Parliament: but this Bill, if it become one, will powerfully tend to diminish them; it will discourage that attention which is now increasingly given by many worthy persons to the concerns of the poor. Surely, if there is one thing more than another which one would wish to promote, it is that the upper and middle ranks of society should inquire into the state of the manufacturing and labouring poor, with a view to remove from about them as much as possible all circumstances which tend to encourage vice; should concert measures for improving their morals; and should consider of what may be done to better their condition every way. The great feature in all this is Education. There are hundreds and even thousands of benevolent persons who subscribe their property, and give up their time, to the teaching of the poor, who, if this Bill passes, would in all probability be obliged to relinquish their useful labours—useful labours indeed, when we consider, beside the good effects produced upon the children, how much they are calculated to improve the hearts of the members of the Committees who are thus striving to confer one of the greatest benefits upon the poor—of those excellent young men, the Sunday School Teachers, many of whom, while they are sedulously occupied during the week in earning the means of subsistence, find their sweetest employment on the day of rest, in teaching those who would otherwise receive no education at all, and in encouraging them in a course of morality and virtue. For if this Bill pass, there is no doubt but that these noble exertions will become paralysed, if not annihilated.

Determined to connect the education of the poor with the Hierarchy, Mr. Brougham has made the influence of the Clergy the very *soul* of his system: without the consent of the officiating Clergyman, no person in the parish of those who will be compelled to support the school will be suffered to enter it, no, not even the Lord of the Manor in which it may be situated; and as for *complaining*, should any infractions of the *liberal* enactments of the Bill take place, why these must be made to the officiating clergyman, who has perhaps appointed his *parish clerk* to be the schoolmaster: and if he will not hear, why then it must be told to the bishop of the diocese!! and if he will not hear,—what then?

It is proposed by this Bill, that every "scholar shall attend the divine service of the Church of England," &c. under the care of the master, *unless he be satisfied* that they do attend *such worship* under the care of their parents," &c. "Provided nevertheless that the parents," &c. of any scholar, "*shall notify to the said master, that he or she desires such scholar not to attend* the worship *of the Church of England*: but will take care that the said scholar attends some other place of christian worship." In *such cases*, and in such only, "such scholar shall in no wise be obliged to attend the public worship of the Church of England, &c. nor be punished, rebuked, admonished, nor in any manner molested for not attending the same." But we ask, Suppose the master, notwithstanding the poor Dissenter, after having been impelled, rather than violate his conscience, to "*notify*" (we suppose in writing) that he desires his child may not be obliged to attend the Church of England—suppose the said master should gently "rebuke" the child for re-

fusing to come with the other boys to learn the catechism; or tenderly "admonish" him of the guilt of heresy and schism; or should the young nonconformist be "in any manner molested" by the other scholars for continuing obstinately a schismatic in return for so many favours; where is the poor father to lodge his complaint? Why, to the officiating clergyman, who is bound by oath to discourage Conventicles by every means in his power: or to (forlorn hope) the bishop of the diocese! If this be the only *liberality* of the measure, what will its *severity* be?

The severe operation of the Bill, should it pass into a law (which we hope that gracious Being who alone preserved our forefathers from the schism-bill in the reign of Queen Anne will mercifully prevent) is most judiciously exposed in this pamphlet.

From the "Observations," &c. we extract a summary of the objections which Dissenters have to the measure.

"1. Because they are convinced that by discouraging the exertions of the public; by impeding the progress of every plan for promoting education now in active operation; by neglecting to call forth the energies of the poor; and by omitting the use of those means which are absolutely necessary to ensure the instruction of the most indigent classes; this Bill will not only fail to realize the hopes it holds forth, but will retard the very object for which it is enacted.

"2. Because, by imposing a tax for the support of the schools to be established, it will prove practically oppressive to those who desire to promote universal instruction, as they must maintain other schools for children whom this Bill will not benefit, viz.—a large proportion of the most indigent of the population; those who can receive education by means of Sunday Schools only; and others who may be driven from the "established" schools by mismanagement and oppression.

"3. Because, while it commits the proposed schools to the sole management of the Clergy and Dignitaries of the Established Church, to the entire exclusion of the public at large, it provides no adequate check on the undue exercise of the power thus granted; which power, experience justifies the Dissenter in apprehending will be a dangerous instrument, liable to much abuse, and calculated to raise greater obstacles to the general end, than the advantages which it can possibly afford will counterbalance.

"4. Because it will prove injurious to the interests of religious liberty, by adding to the number of those civil disabilities under which Dissenters from the Church Establishment at present labour; thereby recognising and legislating upon a principle which is the basis of all religious persecution, and which Christianity and enlightened policy unite to condemn."

The third pamphlet is elegantly and admirably written, for the purpose of exposing Mr. Brougham's plan of exclusive and hierarchical education. The following paragraph is a specimen of its style and spirit.

"It may be still a question how far it is desirable that general education should be *forced* by public authority. The interference of governments with private concerns has been often mischievous, and as the world is managed, their patronage is always suspicious. All the beneficial moral changes that have taken place in society have been effected by private activity and benevolence, and commonly in opposition to political power. Governments follow rather than lead the public mind. They cannot go before the general intellect without endangering their own safety. It is well perhaps when they are content to move in the path which the people have already made common, and to assist rather than to institute schemes of public benevolence. Scope is thus allowed for the exercise of private benevolent genius, the encouragement of which is of more importance to the character and happiness of a nation, than the execution of any works of magnificence, or the establishment of any institutions, however specious and imposing.

We were struck with the following just remarks:

"Let not the Dissenters be alarmed. The Education Bill will in all probability experience the usual fate of schemes involving a compromise of principle; its author may alienate the Dissenters, but he has not yet gained over the High-churchmen: and the mass of the nation, standing between the two parties, will look with suspicion upon the political tendency of a project, the immediate and certain effect of which would be the promotion of clerical ascendency.

"Are not then the people to be educated? is the question of Mr. Brougham and his Edinburgh advocate. Undoubtedly, they must be educated to fit them for the times in which they live: and in the present eagerness of the public mind it is not probable that universal education can be long delayed. But, be it observed, that the alternative is not between this Bill and no national education at all. Other plans may be devised by which this great blessing may be secured, without bringing in such enormous evils as would render it a doubtful good. Of these, the foundations must be placed in the opinion, the affections, and the power of the people. And when any schemes of this liberal and comprehensive character are brought forward, it will be found that the Protestant Dissenters are not more jealous of their own rights and privileges, than anxious for the diffusion of all the means of knowledge and respectability and freedom amongst all classes of their countrymen.

The "Plain Thoughts" will be found very sensible and important suggestions on the same subject. After some remarks on the probability that "sufficient evidence has not been produced to authorize the Legislature to agree to any measure of such a general and universal nature as that which is now proposed," the writer adds,

"There is great harshness, not to say positive injustice, in the principle, that every man shall be compelled to contribute towards the education of another man's child, whether he is willing or not so to do. The duties of Christian charity are not the proper subjects for legal assessment: and why should I be obliged to pay my quota towards the building of a Parish School, if I feel persuaded that such a school is more likely to do harm than good in my neighbourhood? As for the manner of 'moving the question by complaints,' we know that 'complaining' people will never be wanting in any parish, and it would be strange, indeed, if 'five householders' could not be found, in any neighbourhood, to make themselves of importance, by mooting such a question at the Quarter-sessions."

To show that there is no necessity for the proposed measure, the author states,

"*The fact is, however, that the Education of the lower orders is now going forward quite as fast as any prudent man can desire, and quite as rapidly as is consistent with the general peace and safety of the country. The object is accomplishing in that gradual and progressive manner which is the most likely to produce good and permanent effects. It is not desirable to employ any steam-engine to work up the whole disposable materials at once—let it go forward as it has done for the last five or six years—and though some impatient enthusiasts may be disappointed, we shall soon arrive at such a state of society, that no man, however poor, may not command such an education as is fitted to his condition.*"

We feel truly sorry that we cannot find room for more extracts from this energetic writer and powerful reasoner: should, however, this impossibility to gratify our readers lead them to resolve to purchase the pamphlet itself, they will be thankful that they have had an opportunity of perusing one of the most powerful and luminous exposures of Mr. Brougham's anomalous measure for laying the last grain of sand upon the landholder, by such an enormous increase of the poor-rates, and for working education by a steam-engine.

The design of all these Pamphlets is to stir up Dissenters throughout the kingdom to adopt moderate, but firm and energetic means; to protest against this measure, by petitioning the legislature to prevent it from passing into a law, not because they disapprove of a National System of Education for the Poor, nor because they object to contribute towards such an object, but because they cannot consent to a *sectarian and exclusive mode of education*, though that mode should be the *creed* and *catechism* of the sect which happens to be *endowed* by law. We cannot but consider this as a matter, if not "devised against the quiet of the land," yet as most degrading and vexatious to Protestant Dissenters; as tending most banefully to counteract their labours in educating the children of the poor; and as laying a snare in the way of their own offspring, to draw them away from the

profession of principles which have been proved highly beneficial both for "the life that now is, and that which is to come."

The last of these publications is at variance with all the rest, written by a clergyman, who in his theological creed is said to be *evangelical*, but who in his political sentiments and feelings is truly a *Sacheverel!* He, good man, discovers in Mr. Brougham's Bill a modern Pandora's box,—full of evils to the Church of England! "a reprehensible plan, proposed at a time when the enemy is, with malignant craft and industry, compiling far and wide, manuals of the most blasphemous and seditious nature, for the use of those very children who are taught to read and to write by the public benevolence." And all these evils will certainly arise, (admitting the Author to be a true prophet,) because he says, Mr. Brougham's Bill "does not *essentially* differ from the Lancasterian or British School—an essential and characteristic part of the constitution of which is to exclude religious *Creeds* and *Catechisms*, in direct opposition to the practice of the primitive church, and of all enlightened nations:" at least, he ought to have added, of all those nations who have been so enlightened as to establish and endow some *sect* of Christians, and then modestly, but dogmatically, to assert, respecting that endowed sect, "The church hath power to decree rights and ceremonies, and to decide controversies in matters of faith."

The Author candidly admits that "Mr. Brougham aims to give his Bill a *clerical* sort of aspect, an *apparent* alliance to the Church of England;" but then his Bill provides that the scholars, under certain circumstances, "shall *not*, in any manner of way, be obliged to attend, nor be punished, rebuked, nor molested, for not attending." It should seem that, because its enactments are not *compulsory* in all cases, that its *alliance* with the Church of England is *apparent* only and not *real*. Whoever may be employed to new-model *Mr. Brougham's Bill*, the Dissenters *will be unwilling* it should be entrusted to the tender mercies of the Rector of St. Dunstan's.

Mr. Lloyd endeavours to prove that a "*Christian Legislature*" ought not to countenance the proposed Bill, and that it cannot do so "consistently with its own avowed principles, and a due regard to the welfare or safety of our ecclesiastical establishment." He adds, "I confidently affirm, (on the IMPROBABLE assumption that a Christian legislature should sanction it,) that its defective character will soon appear in the deformity of the life,—in an infidel creed, and a licentious practice; as no streams can rise above the fountain from which they issue; as no fruit can be superior in quality to the tree which produces it." But, it might be asked, will not a knowledge of the *scriptures* operate as powerfully as that of the *Church Catechism*, (especially when assisted by it!) in preventing the children from adopting infidel creeds, and a licentious practice? Alas! alas! how stupid was Chillingworth, who exposed the cloven foot of his church, when he declared, "THE BIBLE, *and the* BIBLE ALONE, *is the religion of Protestants!*"

Our limits will not suffer us to follow this turgid and bombastic writer, who speaks of "sudden illapses of the spirit, and irresistible interpositions of providence;"—"jejune and pagan plans of education, the *basis* of which is so *wide* on the one hand, and so *narrow* on the other, that *no Christian*, consistently with his avowed principles, can stand upon it!" who, with all his *liberality*, can only account for the support which "some individuals, both of character and talent, have given to the British System, to a want of due consideration, or to a morbid, illegitimate candour, and that febrile thirst for popularity which it excites!"

We conclude by giving one of the most finished specimens of clerical bigotry and pride which we have lately seen: Mr. Lloyd judged it of sufficient importance to place it as the "Appendix" to his work! Oliver Cromwell used to call the battle at Worcester his "*crowning victory*:" perhaps Mr. Lloyd may calculate

upon the results of this elaborate pamphlet as his *mitred triumph!*

"In the British and Foreign School, the children are not only taught reading, writing, and accounts, but are rewarded with books of various descriptions,—such as relate to Natural History, to Biography, to Travels and Voyages, to the History of England, and even to Metaphysics; for Watts, 'On the Human Mind,' is justly designated by Dr. Johnson, a *ramification* of Locke. Are such publications *fit* for the *lowest* orders of society? Do they not tend to exalt them above their humble and laborious duties, and to inflate them with all the insolence of lettered ignorance? This is true, in a more qualified sense, upon the assumption that the Christian Religion is the basis of this public scheme of instruction. But when we consider that Christianity, in all its characteristic features, is systematically excluded, we cannot too strongly deprecate this attempt to elevate the understandings of the Poor, as it can produce no other effect than to create a twilight in their minds, and thus to kindle that vanity and presumption which will soon qualify them to rank among the turbulent declaimers of the day. They will be abundantly supplied with blasphemous and seditious matter for this purpose, and they cannot but be inflamed by it, under the latitudinarian principles of their Creed."

*The Design of the Death of Christ explained, and its Influence in constraining Christians to "live to him who died for them" enforced. By William Ward of Serampore.* London. 1s. 6d.

THE success of missionary efforts among the heathen, depends in an eminent degree on the evangelical sentiments, and consecrated spirit, of those who are employed in preaching themselves, or in superintending the labours of those who may be raised up among the heathen for that purpose. If they do not sow "wholly a right seed," it cannot reasonably be expected that they will "gather fruit unto life eternal;" and if they do not exhibit a living portrait of the spirit of Christ, it is not likely that those who are the fruit of their labours will bear a close resemblance to the Divine original. A Missionary, especially, should be able to adopt the exhortation of Paul, and say to his converts, "Be ye followers of me, even as I also am of Christ."

It was the fear lest our Missionaries in India should lose the spirit of disinterested and holy zeal, which had induced them to embark in their arduous work, that led many good men to tremble, when Carey and Thomas engaged in conducting an indigo manufactory at Mudnabatty: and similar feelings have been excited, from the establishment at Serampore for *printing* the translations of the scriptures, lest employments of that description should absorb their thoughts, consume their time, and exhaust their energies, depriving them of those spiritual feelings which are indispensably requisite to impart to the heathen "not the gospel of God only, but also their own souls." Judging, however, from this sermon of Mr. Ward, who has been employed twenty years in conducting the printing establishment at that station, there appears good reason to conclude, that the evangelical flame burns higher and hotter in his mind than when he was first engaged as a Missionary; and that the *commercial* feeling has no place in his heart; but, on the contrary, according to the sublime title he has affixed to his discourse, "The love of Christ beareth him away." The text is 2 Cor. xiv. 15, *The love of Christ constraineth us*, &c. which having read; in the true spirit of a Missionary, whose heart was yearning over a lost world, he thus exclaims,

"A world in ruins! All dead! What a field of slaughter is here!—The image of God defaced; the presence of God departed; a world of rational and immortal beings all lost; all dead!"

The following quotation is a fair specimen of a sermon, at once creditable to the talents of the preacher, and highly encouraging to the Society by which Mr. Ward and his colleagues, Drs. Carey and Marshman, were originally employed.

"To live to Him who died for us, further implies, that we are overwhelmed with a sense of gratitude. In the Life of Dr. Doddridge, we have the story of a poor Irishman, under sentence of death in the jail at Northampton. The Doctor visited him after his trial, and

was so struck with some circumstances in his case, that he wrote a letter in his behalf, and a respite was obtained. The criminal was so overjoyed at these appearances in his favour, and so grateful to his benefactor, that he threw himself at the feet of the Doctor, and said, "Sir, every drop of my blood thanks you; for you have had mercy on every drop of it: and I shall come every year from Ireland to pay you the homage of a grateful heart." These were the feelings of a poor man towards a benefactor, who made no personal sacrifice in this attempt to save his life, and whose efforts were finally unsuccessful; for in a few days he suffered the sentence of the law. How much more, then, my brethren, ought you and I to be affected with the love of him, who, though the Lord of life and glory, died for our rescue! Ought not each of us to take up the language of the poor Irishman, and say, 'Lord, every drop of my blood thanks thee; for thou hast had pity upon every drop of it. For my blood, thou didst permit thy own to be shed. For my life, thou didst make thine own the sacrifice. Ah! never shall these mercies be buried in forgetfulness. Here, Lord, take the purchase of thy death; I am for ever thine. All these powers with which thou hast endowed me, and which thou hast rescued from an infamous misapplication, shall be employed for thee; all my time, my energies, my influence, shall be devoted to thee, and be spent on the object which thou diedst to accomplish. I can never discharge—can never utter, my obligations. Let every thing that hath breath help me to discharge the debt of praise; this, this is the sweetest idea connected with eternity. I shall be filled with the song: Unto Him that loved us, and washed us from our sins in his own blood—to Him—to Him—to Him—be glory for ever and ever.'"

*Plain Truths: or, Conversations on Baptism, Confirmation, and the Lord's Supper, and other important Subjects.* Pp. 60. 4d.

DIALOGUES between Mr. Andrew Maclean, the Bailiff of a farm in England, and Thomas Field, one of the labourers, in which the former, besides rectifying the errors of the latter, who is an ignorant Churchman, concerning the subjects mentioned in the title, gives him very *important advice.* This is a very *suitable book to be put into the* hands of persons (and they form a numerous class of society) of the description of Thomas Field. Nor is it an improper Reward Book for our Sunday Schools.

*The Practical Influence of Evangelical Religion: a Sermon preached at the Baptist Meeting-house in College-lane, Northampton, June* 28, 1819. *By John Ryland, D.D.* Price 1s.

*Redemption from the Curse of the Law: a Sermon preached at Cheltenham, Sept.* 13, 1820, *at the Opening of the new Meeting-house belonging to the Baptist Church under the Pastoral Care of the Rev. Mr. Walton. By John Ryland, D.D.* Published by Request. Forty-two Pages. Sewed.

WE recommend to our readers these Sermons, as not unworthy of our highly respectable Friend. We would have given some excellent extracts from them; but the Author is so well known in the religious world as to render it unnecessary.

## LITERARY INTELLIGENCE.

### *Just Published.*

Important Questions recommended to the serious Consideration of Professing Christians of all Denominations. By the Rev. John Townsend, Bermondsey. Price 3d.

True and False Religion Practically Considered: showing the Causes and Cure of Spiritual Declensions in Heart and Life, and the best Means to promote *Vital Godliness.* Every Part proved from the Bible, and confirmed by Quotations from great Divines, and the Dying Sayings of eminent Saints, up to 1820. By the Rev. G. G. Scraggs, A.M. Minister of Union Chapel, Poplar.

Dr. Chalmers's (of Glasgow) Christian and Civic Economy of large Towns, Nos. 5 and 6. "On Church Patronage," 8vo. Price 2s. *Published Quarterly.*

Dr. Chalmers's Discourses on "The Application of Christianity to the Commercial and Ordinary Affairs of Life." 8vo. Price 8s. Bds.

Mr. Dudley's Work on the SYSTEM of the BIBLE SOCIETY, which has been delayed by the severe and long-continued illness of the Author, is now *in the Press,* and will be published with all possible expedition.

# Intelligence, &c.

## AMERICA.

The Baptist General Convention in the United States has published a quarterly work, entitled, "The Latter Day Luminary," of which they have sold of the first volume the amazing number of 91,000 copies. But this will excite no surprise when it is known, that there are in connexion with the Convention 145 associations; 2848 churches, and upwards of 2000 ministers. There had been baptized in the year 1819-20, in 83 associations, 7313; and it was supposed there were not fewer baptized in *all* the associations than 15,000. They add, "these estimates may be considered as falling below the real number!"

From the report of the Committee to the General Convention assembled at Philadelphia April 26, 1820, it appears, that they are pursuing their labours among the Aborigines of the country: there are seven or eight Missionaries who are devoted to that work; and it is recommended by the Committee, "that in order to the reform, civilization, and (with divine blessing) the ultimate conversion of the Indians to the faith of the gospel, it is of the first importance that Missionaries fix their abode in the midst of the tribes, mingling with them in daily conversation and habits, to conciliate their esteem, and establish their confidence."

It has been thought by many, that Mr. Judson and his colleague missed their way by taking the course mentioned in our last number, of soliciting from the Emperor of Burmah *permission* to preach the gospel in his dominions.

The reasons of their conduct will be explained by an interesting letter, which we are obliged to postpone till next month.

*Extract of a Letter from a Baptist Minister in Nova Scotia, to a Minister of the same Denomination in England.*

*Chester, Nova Scotia, March* 2, 1820.

At my first arrival in this country, about three years ago, I was a good deal discouraged, finding the people rude and ignorant, especially in religious matters, and some of them a good deal tinged with enthusiasm; especially in those parts where they have *little* access to preaching. Yet I trust there are considerable numbers who know Christ and the power of his resurrection, and whose religious sentiments are correct. And in some instances the powerful effusions of the Divine Spirit have appeared very remarkable. I will mention a few instances since our Association, June 24, 25, 1819.

In July I was invited to St. Martin's in New-Brunswick, to assist in forming a church. When we first entered on this business, several persons, who before had entertained unfavourable opinions on this subject, were led to see the propriety of church order and discipline, so that though at first there were only eleven persons willing to unite together in fellowship, yet at the second meeting there were thirty-eight members; these were all, but one, that had been baptized in that neighbourhood. They have not yet had constant preaching; but while we staid, many sinners were awakened to a sense of their danger. We had preaching every day, during the fortnight that I staid. I baptized nineteen persons on a profession of faith before I sailed from that place, and left many more mourning under the burden of sin, though there are but thirty families in the place. I lately formed a church in Windsor, where there has been a remarkable revival; about sixty appear to have experienced a work of grace within a few months. In Cornwallis, where brother Manning labours, about a hundred have lately made a profession. I have lately visited Nicton a second time, where is a large church, to which eighty have been lately added; and nearly as many more in Wilmot. Both these places are supplied with Baptist preachers. There is a revival of religion in Horton, where I was three weeks ago, and twenty-one were newly set at liberty. The Lord has displayed the power of his grace in and near the town of Halifax, which I lately visited, and find a hundred and fifty have been baptized within eight months, by brother Burton; a hundred and thirteen were added the year before, and a hundred and twenty the year before that, who gave hopeful evidence of a work of grace on their hearts. This is the Lord's doing, and it is marvellous in our eyes.

Early this winter, on my way to Li-

verpool, I came to Chester, where there is a Baptist church. A prayer-meeting was appointed the next day; and in consequence of a stranger's being to preach, the house was crowded. I enjoyed much freedom in delivering an exhortation, and almost every eye was bathed in tears. The eldest daughter of Mr. Dimmock the minister, and the second daughter of David Crundil, Esq. were powerfully impressed with a sense of their lost condition. I staid here two weeks, during which season conviction became so general, that business was almost suspended. Eleven have been baptized, and we expect fifteen more next Lord's day. Perhaps there are thirty more under deep impressions; and every day there are new instances of awakening and joy.

DAVID NUTTER.

## PORT OF LONDON SOCIETY

*For promoting Religion among Seamen.*

On Tuesday, the 13th of February, was held at the Freemasons' Hall, Great Queen-street, a Public Meeting of Noblemen, Ladies, and Gentlemen, interested in the religious instruction of British Seamen. The meeting was numerous and highly respectable. The chair was taken by the Right Honourable John Charles Villiers, M. P. who was supported on his right by the Earl of Rocksavage, and on his left by the venerable and respected philanthropist Mr. Wilberforce. On the platform were Joseph Butterworth, Esq. M. P. Mr. Stephen, Master in Chancery, The Honourable and Rev. Gerard Noel, Admiral Spranger, and other eminent characters. The Treasurer, R. H. Marten, Esq. read letters from The Right Honourable the Chancellor of the Exchequer, and Lord Gambier, excusing their absence, but inclosing donations in aid of the important object of the Society. The speakers were, the Earl of Rocksavage, Dr. Thorpe, Mr. Wilberforce, J. Stephen, Esq. Admiral Sprauger, Lieut. Saunders, The Honourable and Rev. Gerard Noel, Rev. Mr. Allen from Tenessee in North America, the Rev. George Thorn, District Minister of Caledon in South Africa, Rev. Mr. Stratton, W. Cooke, Esq. &c. &c. &c. The Rev. Henry Lacey read an animating address from the Committee, stating the importance of the object—the growing influence of religion on the minds of seamen—the *cheerful, regular,* and exemplary attention *of seamen on public* worship at the Floating Chapel—the numerous instances of other Ports, both domestic and foreign, having, in imitation of London, openly taken up the cause of religious instruction of Seamen—and the well-grounded hope entertained that the efforts in the metropolis of Great Britain will, by their influence, result in the improvement of the morals of sailors in most parts of the world. The Treasurer read a letter which he had received from the Rev. J. Pint, Corresponding Secretary to the "Port of New York Society, for the promulgation of the Gospel among Seamen," with encouraging accounts of its prosperity, and that the Ports of Boston, Philadelphia, and Charlestown, had fitted up temporary places of worship for seamen. The speeches expressed the most confident hope, that now there was a commencement of direct and kind attention to the religious instruction of seamen, it would be carried on with increasing success—that the gratitude of all ranks of the community was due to seamen, as such, and that the exertions of Christians ought now to be redoubled to make up the long arrears of debt to the souls of this long-neglected class of our fellow-subjects. A hope was expressed, that the Church of England, many of whose pious and benevolent members had supported the Port of London Society, by liberal donations, although begun and conducted by Dissenters, would, ere long, have a ship fitted in the Thames as a chapel for sailors, members of that communion. There were many masters of merchant-ships, and a goodly number of seamen, present, which rendered the meeting more interesting. Many donations were handed to the Treasurer, and a good collection was made, in aid of the funds of the Society.

## THE GREENOCK SEAMAN'S FRIEND SOCIETY.

We learn with sincere pleasure that this Society has made excellent progress toward the noble purpose for which it was formed. Such was the zeal of the good men who felt for the eternal interests of our brave seamen, that they pursued their object by holding meetings every week.

The sloop of war which had served in the Clyde for the purposes of the Marine School, was solicited of Government, and liberally granted to the gen-

tlemen who were on the Committee, to be transformed into a chapel for the use of the numerous seamen frequenting the Port of Greenock.

The whole main-deck has been lifted several feet; the gun-deck is the floor of the chapel, which now occupies the entire length of the vessel, and several hundreds can be commodiously seated within the reach of the preacher's voice.

Preaching is always once a week on board; and when opportunity will permit, more often. Seamen attend willingly, listen attentively, and the sight of hardy faces bedewed with the tears of contrition is not unfrequent. The vessel is moored near to the new Custom-house. When the vessels which took out the numerous emigrants to America were about to depart, these were collected, and with the seamen in the port, formed large assemblies, to whom the Rev. Mr. Edwards, and other ministers in Greenock and the neighbourhood, preached with manifest effect. It is intended to form a Sunday School on board the chapel, for the evening instruction of the lads training for a sea life.

The Committee have in purpose, and are taking the necessary steps, to prevent, if possible, the enticing of seamen, newly arrived, to houses where their property and their morals are equally endangered; and to induce them to use in preference other lodging-houses on shore of far better character, and on the good conduct of which dependence may be placed.

The Committee, following the example of the London Merchant Seamen's Auxiliary Bible Society, add also to their other good efforts, an inspection of vessels outward bound, that the crews take to sea for their instruction, and for the improvement of their many leisure hours, a suitable supply of the holy scriptures, and of the religious tracts.

May the blessing of God rest on these labours, and the pleasure of the Lord abundantly prosper in their hands!

## HOME MISSIONARY SOCIETY.

The Committee of the Home Missionary Society, feeling deeply for the condition of the neglected Gipsy race, of whom *eighteen thousand* are wandering through this country, *earnestly entreat the Christian world to come forward in* support of measures for the amelioration of their condition. This people have been wonderfully preserved, a distinct people, for the space of four hundred years, having been expelled from India about that space of time, and scattered all over Europe, Asia, and Africa. It is ascertained by Oriental scholars, that they speak, not a cant language, but the same as that spoken by the Suder caste of India, whom they resemble in person, manners, and habits. The circumstance of their speaking the same language amongst all their tribes in every country, as well as that of their aborigines in the East, may be most favourable for the circulation of the scriptures, and diffusion of oral instruction; and being so widely scattered among all nations, whose languages are spoken by their different tribes, they may also be the instruments of much good among others, and well repay the privilege of sojourning among them, by scattering among them that wealth which surpasses the riches of Golconda and Peru. It is proposed to form *a Branch Society* to that for Home Missions, which will both leave the funds for village preaching untouched, and afford an opportunity to those persons to contribute, who may be favourable only to the promotion of morality and education. Any information or subscriptions, forwarded to the Home Missionary Rooms, 18, Aldermanbary, will be gladly received.

## BAPTIST ITINERANT AND BRITISH MISSIONARY SOCIETY.

*Extract of a Letter from the Rev. Thomas Tilly to the Secretary, dated January 8, 1821.*

"My dear Sir,

"I write to acknowledge the receipt of a parcel of Reports, Tracts, &c. which were very acceptable, and will, I hope, prove very useful, as the Tracts will be distributed among those who never hear the gospel, and may gain access where a living teacher cannot. I am happy to inform you, that we have at length accomplished an object at which I have been aiming for years past; i. e. the formation of a Baptist Itinerant Society for this county, (Hants.) You will be pleased to hear that at Ampre, Southwitch, and several other places which are regularly supplied, the [illegible]

is very good, and would be much larger if the places would contain them. *At Lake-lane*, the Sunday-school continues to prosper; *nine* persons have lately been baptized at that place, and we expect that a church will shortly be formed, and a minister settled over them.—Thus I hope 'your zeal has provoked very many,' and that the cause in which you take so deep an interest, will be yet more extensively promoted.

I remain, dear Sir,
Yours most affectionately,
THOMAS TILLY."

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It is always with peculiar pleasure that we report the formation of District Societies in the country, being fully persuaded that those who reside on or near the spot, have the best means of ascertaining the moral and spiritual wants of their own neighbourhood; and also of aiding and encouraging those who go forth to labour under their own immediate inspection, with an interest and feeling which no testimony of others can produce.

The Committee have to acknowledge with gratitude the following contributions, and regret that it is not yet in their power to state where the "Extra Itinerant" will be stationed, as the claims of different places appear equally urgent and deserving of regard, while they have not yet met a suitable minister who is disengaged. They would therefore most earnestly implore their Christian friends to "pray the Lord of the harvest, that he would send forth more labourers into his harvest;" and also continue and increase their liberal contributions for the support of those who now are or may hereafter be called to the work.

The following donations are for the support of an Extra Itinerant. *(See our Report in the Number for December last.)*

| | £ | s. |
|---|---|---|
| A liberal Friend, who proposed the measure, per Secretary .... | 5 | 5 |
| Auxiliary Missionary Society at Bmyford, per Mrs. Smith, Treasurer ..... | 5 | 5 |
| Deakin, Mr. John, of Birmingham, per Secretary ..... | 5 | 5 |
| Davy, Mrs. Norwich, per Mr. Cosens | 5 | 5 |
| Davy, Miss, Ditto, per Ditto.. | 5 | 5 |
| Friend, A, Ditto, per Ditto.. | 10 | 10 |
| Ditto, per the Rev. John Dyer | 5 | 5 |
| Friends, A few, at Northampton, per B. Shaw, Esq... ..... | 5 | 5 |
| Friends, Two, at Whitchurch, (Hants) ..... | 10 | 10 |
| *G. R. per Secretary* ..... | 5 | 5 |
| Also for the general objects of the Society. | | |
| Key, Thomas, Esq. near York, per J. B. Gurney, Esq..... | 25 | 0 |
| J. H. and Son, per Secretary ..... | 6 | 6 |
| Mayo, Mr. Coventry, (omitted in the last Account)..... | 1 | 0 |
| Collected by Opie Smith, Esq. of Bath ..... | 26 | 12 |

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## NOTICE.

THE Rev. Robert Hall is expected to preach on Wednesday Morning, March 21, at the Rev. S. Hillyard's Meeting-house, Bedford, a Sermon for the benefit of the Baptist Missionary Society. An Auxiliary Missionary Society for the County of Bedford is expected to be formed, and a Sermon to be preached in the afternoon and evening of the same day.

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# Poetry.

## ON SEEING A CROCUS,

### *The blowing of which was prevented by severe Frost.*

BEHOLD this little drooping flower,
The transient beauty of the bower.
It fain would blow, our eyes to charm,
But piercing winds its power disarm.

Is not this flower an emblem true,
My christian friends, of me and you?
Plants we are call'd of righteousness,
Set by the hand of sovereign grace;
But oft our prospects are o'ercast
By Satan's storms, or sin's chill blast;
Corruptions too, with mighty power,
Try hard to crush the coming flower.

But courage, friends, the text stands good;
Your life is hid with Christ in God.
'Tis hid, not lost. O blessed word,
Safe kept by our redeeming Lord!
And if our God and Saviour live,
So certainly shall we revive:
The plants of grace he will adorn
On the great resurrection morn.

H——T.

*Woolwich.*

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ERRATA.—Page 96, line 29; *for* "was common" *read* "had commenced."
Line Penult. *for* "380 lbs." *read* "300 lbs."

# Irish Chronicle.

*Extract of a letter from Mr. Stephen Davis.*

*Clonmel, January 22, 1821.*

My dear Sir,

I mentioned in a late letter to our esteemed friend Mr. West, which I expect he forwarded, that the Popish archbishop who resided at Thurles was deceased, and the church, chapel, nunnery, and market-house bells were kept ringing night and day, from Saturday until his funeral on Tuesday, to our great annoyance; and all the shops in the town were closed, especially on the day of his burial; and notwithstanding the day was very wet, the body was carried round the town in a slow procession, attended by about forty priests in white scarfs, with the Protestant ministers, one on each side of the new archbishop, and a numerous concourse of people; after which he was buried with great ceremony under the gallery which the nuns occupy in the chapel. I did not go to the funeral, that I might not be considered as countenancing in any manner their superstitions. But on the above-mentioned day, (the 17th,) there was the first month's mind, (as it is called,) and high mass was said at the chapel for the soul of the deceased prelate, by an archbishop, assisted by four bishops, and more than 100 priests; and a vehement oration was delivered from the pulpit, in English, in praise of Dr. Bray: after which the bishops, who were previously robed at the altar before all the congregation, which consisted of some thousands, were conducted within a railing in the body of the chapel, where a coffin was placed upon trestles, to represent the deceased, when fresh prayers were offered by the archbishop, and chaunted by the choir; after which a procession was made round the empty coffin, and the archbishop sprinkled holy water in profusion, and then made another procession with the holy incense; and when all was gone through, the bishops were again conducted to the altar, and disrobed in great ceremony, and the assembly was dismissed. The priests afterwards dined together at the inn.

But you will be particularly grieved to understand that the shops (without any exception) were all closed upon this day also, and the day was more religiously observed than the Sabbath is at any time. Indeed the Protestants are very few, and it would certainly have offended their neighbours, and it might have injured them in their business if the shops had been opened: but it is most lamentable that such a countenance should be afforded to the delusion of purgatory, as though a departed soul could be benefited by such fooleries; and I greatly fear the example of the Protestants must have a tendency to confirm their Popish neighbours in their dangerous superstitions. Indeed I am sorry to say, that after all the preaching they have heard, there are scarcely any of them that can bear to hear a word against Popery, in public or private; and if any conversation (however mild) is held upon those subjects, and a Popish servant comes into the room, it is invariably hushed in a moment, lest they should be offended, though the papists are by no means so cautious and timid. The truth is, and it ought to be seriously considered, that in every direction within the compass of my knowledge, and of others Protestantism is rather on the *decline* than otherwise; for if we have done something, the papists have done, and are doing *much more*, and are increasing in respectability *and favour* in the eyes of their Protestant neighbours every day: and unless they are met with something like corresponding exertions on our part, and, above all, unless "the Spirit is poured out from on high," "the man of sin" must continue to reign, and be more triumphant than our brethren in England seem to imagine. "Attempt great things, and expect great things," was the motto of the venerable Carey; for unless prayer and exertion go

together, no success can be expected. I am a most weak creature, and I feel it increasingly, and sometimes in a most oppressive way; but I can truly say, I have done what I could, and I love my work, and am desirous to spend and be spent for Christ; but we want *more labourers for Ireland*, and England must bear the chief expense, and thus secure to herself the honour, while God has all the glory. The Schools are certainly doing good, and we know also the gospel will not be preached in vain, but must in every instance be the savour of life or death, and sooner or later Jesus will take to himself his great power, and reign over Ireland, and all the earth. Let us, therefore, hear his own direction, by his Spirit, in the apostle, "Be ye stendfast, immovable, always abounding in the work of the Lord," &c. I intended to notice my late excursion, but must leave it to the next letter.

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*Letter from a Sabbath Irish Reader.*

*Collooney, Jan. 2, 1821.*

Rev. Sir,

The happy effects produced by the last quarter's Sabbath Reading, impels me to lay before you an abstract of the mode I adopted. I called meetings at the houses of Thomas M'M. and B. L. where I classed them, holding the Irish Bible in my hand, and each of them looking into their Irish and English Testaments, desiring them in their turn to ask me any question concerning their eternal welfare; and referring them to their Testaments to know whether the answers I gave them were correct or not.

Question by Thomas M'M. "Will good men be saved for their obeying the commandments?" Answer. "By the deeds of the law there shall no flesh be justified in the sight of God, for by the law is the knowledge of sin." Rom. iii. 20.

Question by B. L. "Why were the commandments given, as they could not save us?" Answer. "They were added because of transgression, that every mouth may be stopped, and all the world become guilty before God." Gal. iii. 19.

Question by P. Q. "Why do men think that they are to be saved by their moral virtues?" Answer. "Because the heart is deceitful above all things, and desperately wicked; and again, they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." Question. "How can we ever expect to be saved, in that case?" Answer. "There is hope in the Gospel, which God has sent to give light unto them who sit in darkness, and in the shadow of death; to guide our feet into the way of peace." Jer. xvii. 9. Rom. x. 3. Luke i. 79.

Question by A. M'M. "What is the Gospel?" Answer. "It is good tidings of great joy. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Luke ii. 10. 1 Tim. i. 15.

Question by J. R. "How can Christ's salvation come to us?" Answer. "By faith: Believe on the Lord Jesus Christ, and thou shalt be saved. To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins. He redeemed us from the curse of the law, being made a curse for us, and put away sin by the sacrifice of himself, thereby fulfilling the whole law, that his righteousness might be imputed to us, and we in him become perfectly righteous." Acts xvi. 32.—x. 43. Gal. iii. 13. Rom. iv. 24.

Question by E. M. "How can the righteousness of Christ come upon us?" Answer. "By faith: Christ is the end of the law for righteousness to every one that believeth." Rom. x. 4.

Question by J. F. "How can one who is a great sinner have peace of mind if he does not confess to a priest?" Answer. "By believing in Christ, who says, Come unto me all ye that labour and are heavy laden, and I will give you rest." Matt. xi. 28.

Question by B. H. "Will Christ accept of all who come to him for salvation?" Answer. "The invitation is, Whosoever will, let him take the water of life freely. Him that cometh to me, I will in no wise cast out." Rev. xxii. 17. Luke vii. 37.

Jane M'M.'s question. "While we continue in wilful sin, will Christ's salvation profit us?" Answer. "Except we repent, we must all perish." Luke xiii. 3, 5.

Question by T. M. "Was that to do penance?" Answer. "No; there is in true repentance a change of heart, a godly sorrow for sin, a forsaking of it, that we may serve the Lord in holiness and righteousness. And again;—to have Christ formed in us, to put off concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts, and to be renewed in the spirit of our mind, and put on the new man, which, after God is created in righteousness and true holiness." Zech. xii. 10. Luke i. 75. Eph. iv. 23, 24.

Question by A. C. "How may we learn to behave so as to please God always." Answer. "From the holy scriptures, which are profitable for doctrine, for reproof, for correction, for instruction in righteousness; for faith cometh by hearing, and hearing by the word of God." 2 Tim. iii. 16. Rom. x. 17.

Question by P. K. "How can men

understand the scriptures who don't go to college?" Answer, "If any lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." James i. 5.

It would fill a volume to state all their questions, which they study to meet me with, on every Sabbath. These means have been particularly blessed, to the edification of the above persons, who are all convinced of the error of their ways, (except K. and F.), and three of them converted to the clear light of the gospel, who now plead their own wretchedness, and his atoning blood for acceptance; and are neither afraid nor ashamed to declare to their neighbours, that God is well pleased in the way of salvation he has appointed, whereby his justice is satisfied, his law fulfilled, his mercy reigns, his grace triumphs, the sinner is saved, and God in Christ glorified. Those in this vicinity, who were formerly brought to a knowledge of the truth, adorn the doctrine of their Saviour to the present moment.

I visited a priest, at William Moor's request, who told me, as long as he should be continued in the priesthood, he would neither please men, nor deceive the people; but would publicly announce that Christ was the way, the truth, and the life; and that none cometh to the Father but by him: and that there was no salvation in any other: for there is no other name under heaven given among men, whereby we must be saved. He reproved me for not coming to see him often, said that he should soon be removed, and that he would find himself happy in conversing with a man who loved the scriptures.

I remain, with very high esteem, Rev. Sir, in best bonds, your faithful and very humble servant,

JOHN O'BRIEN.

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***A Report of the State, Condition, and Number of the Schools in the County of Clare, and Town of Nenagh, in the County of Tipperary, established by the Baptist Irish Society, made by their Inspector James Vaughan, to the first Day of January, 1821.***

| Teachers' Names. | Schools. | Total Oct. 1, 1820. | Present. Dec. 19, 1820. | Readers | Spellers. |
|---|---|---|---|---|---|
| Laurence Guerin..... | Scariff ..... | 70 | 68 | 23 | 45 |
| John Eyre ..... | Moynoe ..... | 71 | 56 | 14 | 42 |
| John Molony ..... | Tomgraney..... | 72 | 67 | 38 | 29 |
| John Sexton..... | O'Gomiolloe ..... | 96 | 53 | 18 | 35 |
| Thomas Rutledge ..... | Aughnish..... | 70 | 36 | 12 | 24 |
| John Gunning ..... | Killurane ..... | 68 | 36 | 20 | 16 |
| John Killeen ..... | Broadford ..... | 140 | 118 | 38 | 80 |
| James Byrne ..... | Beaudyke..... | 67 | 36 | 14 | 22 |
| James O'Dea..... | Clare ..... | 112 | 73 | 31 | 42 |
| Patrick Ryan..... and John Brett..... | Nenagh ..... | 296 | 154 | 30 | 124 |
| | *Total* | 1062 | 697 | 238 | 459 |
| ***Female Schools.*** | | | | | |
| Margaret Brun ..... | Scariff ..... | 26 | 21 | 8 | 13 |
| Ellen Dinan..... | Tomgraney..... | 25 | 20 | 3 | 17 |
| | *Gross Total* | 1113 | 738 | 249 | 489 |

***Readers of the Irish Testament.***

Anthony M'Namara.
Andrew Bradley.
Thomas Farrell.

JAMES VAUGHAN.

*January 2, 1821.*

I HOPE to meet with the indulgence of the Committee of the Baptist Irish Society, while perusing my Report of the Schools established by them in the county of Clare, and town of Nenagh, in the county of Tipperary, to the end of the quarter, commencing the 1st of October last, and concluding the year 1820; and it affords me great satisfaction to report the sensible improvement of the scholars in these schools during my last inspection of them, which concluded on the 19th of last December; and I am certain that the number would be as great then as in the middle of last summer, if the little creatures had covering sufficient to guard them from the severity of the weather. The portions of scripture committed to memory has been taken down by Mr. Thomas, in my presence, about the middle of last November, which I conclude the Committee have long since received. Indeed, the daily and constant reading of the New Testament has, even now, made such an impression on the minds of the scholars as will not be effaced during their lives. And some of the parents (during the progress of my last inspection,) told me, that they at night make some of their children relate to them an account of the birth, miracles, passion, and resurrection of our Saviour, which delights and affects them very much. The masters are diligent and attentive to their duties; and no exertion of mine has been spared or wanting to make them so. The Female Schools are going on as usual. The Irish Readers of the Holy Scriptures, besides reading them in the houses in different Townlands, (an account of which they have given me,) employ themselves in teaching young men to read the Irish; all of whom have requested to get Irish Testaments, for the purpose of reading the scriptures in their respective habitations to their families and neighbours, which Mr. Thomas promised to furnish them with. I am very unwell with a cold, attended with a troublesome cough, which I caught during my late inspection. That every individual of the Society, and their friends, may enjoy many happy returns of the new year, is the sincere wish of their faithful and obedient servant,

JAMES VAUGHAN.

*From a Gentleman who superintends a School.*

*Guryhill, Dec. 31, 1820.*

DEAR SIR,

I have great pleasure in informing you, that notwithstanding the opposition of the Roman Catholic priests, the children still attend as well as we can expect at this season; and that I have no doubt but by persevering in the steady method we have hitherto pursued, without interfering with the religious opinions of the children, we shall maintain the confidence we have gained over the minds of both children and parents. I am, yours truly,

W. O'NEEL.

*Extract of a Letter from the Rev. Josiah Wilson.*

*Ballina, Jan. 22, 1821.*

SOME of the priests, who are so violently opposing the Bible, and Bible Schools, (as they contemptuously, but very properly call our Schools,) are endeavouring, in compliance with the advice of the Pope, to establish some of their own, and to raise the means for supporting them from their congregations. But as the poor are not exempted, some of whom are requested to give from two and sixpence to ten and sixpence per year, they very much complain of it as of "a burden grievous to be borne."

It ought to be mentioned, to the honour of several other priests, that so far from giving opposition to the Bible Schools, they most heartily encourage them: and I add with pleasure, that within the last two months I have received applications from two priests to establish Schools in their respective parishes. You see from these statements that a difference of opinion exists among the Roman Catholic clergy on the subject of *scriptural* education for the poor children.

Notwithstanding the very violent opposition that has been given to the Schools, its influence has been but partially felt; and I feel confident even this will not be of long continuance. I do not, however, expect such a work to go on without opposition: this we have no reason to expect; but "go forward" is the word of command; and "be thou faithful unto death" is the injunction. That *we* may obey both is the prayer of

Yours affectionately.

*The Committee acknowledge the kindness of the Committee of the British and Foreign Bible Society, in voting them, at their late Meetings, 100 Irish and 100 English Bibles, and 500 Irish and 500 English Testaments.*

# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

**We feel much pleasure in being able to lay before our readers some extracts from a speech delivered at the late Anniversary of the Bath Church Missionary Association, by that distinguished friend of Missions, William Wilberforce, Esq. M. P. We insert them, not merely on account of the tribute of affectionate respect paid to our venerable friend Dr. Carey, but in the hope that good will result from the diffusion of those excellent and impressive sentiments contained in the concluding part of the extract. We earnestly recommend them to the serious attention of our readers. We hope they will excuse us for adding, that if they should be *acted upon* by all who peruse our pages, the pecuniary difficulties of the Mission would instantly vanish.**

"I cannot look at India without peculiar delight: *there* we see the god of this world having entrenched himself as it were within a line of circumvallation, having marked the territory as his peculiar domain, having drawn around him fences and barriers against the admission of heavenly light; and thus surrounded and intrenched, he seemed to bid defiance almost to the GOD of Love himself—triumphing both over the understandings and the hearts of his wretched victims, gaining a victory even over the instincts of our common nature—for *there*, Sir, children were seen, not to *support* their aged parents, but to *destroy* them: *there*, even the mothers were seen to sacrifice their darling infants by willingly exposing them to an untimely grave, throwing them to be devoured by sharks and alligators. *There*, these things were going on; and going on, too, without exciting even a sentiment of disapprobation, or any feeling of revolt. But what a change do we *now* begin to witness even in that region which the god of this world seemed to have appropriated to himself! That chosen region has become as it were the arena of a grand and decisive conflict: there we NOW find the gleams of light beginning to penetrate in what was a wilderness, (nay, a million times *worse* than a wilderness;) symptoms of vegetation now begin to appear; and the desert begins to bloom and blossom like the rose, and exhibits every where freshness, fertility, and beauty.

"It happens here, also, that in the *means used* in effecting this great work, we see the marks of the Divine Hand. It would have been natural for us to expect that it would have been achieved in a very different way, by the united efforts of *many* religious Societies; but, in fact, we find these great effects to have been principally owing, *hitherto*, to the exertions of *one*, and that, in its origin at least, not the most rich or powerful; and one of its brightest and most useful ornaments a poor ignorant mechanic (I allude to Dr. CAREY.) We see him, rising from that poverty and that ignorance to a degree of knowledge, and then to a degree of usefulness, which was scarcely ever before attained amongst the sons of men. When I see this, I seem to see a second time the god of this world foiled by the weapons of the Spirit; I seem to see an exemplification of that text, that 'the weakness of GOD is stronger than men, and the foolishness of GOD is wiser than men.' I see this giant Goliath vanquished by a peasant child with a sling and a stone, seeing, as I do, Dr. Carey, from his knowledge and skill in the Asiatic languages, affording the greatest and most valuable assistance to the cause of Christianity, and rendered an instrument of diffusing perhaps ultimately more happiness than any of the sons of men who have been most distinguished as the benefactors of our species.

"There is one consideration on this subject which I would beg to propose. I think mankind, in their way of viewing it are apt to consider the support of Missions as if they had an OPTION in the case. Now I must frankly state, that, *not to do to the very utmost of our power, both in substance and influence, and in every possible way to assist this cause, is to be wanting in our* DUTY. And it appears to me, that if we could see before our eyes, the cruel practices which still prevail in India (if I *say* less about *Africa*, it will not be thought that I *think* less,) I am persuaded that it would overcome the reluctance of any person who is unwilling to allow that it is our duty to do the best we can for the conversion of the Heathen. I am persuaded that this reluctance can only arise from these things being removed from our perception. It is because we do not witness these things, that we are slow in believing them. I said it was the duty of *every* one to do his very utmost in this cause; and I said this the rather, because we may urge that principle which is sanctioned by Divine Wisdom and Goodness, that it is not the *amount* of what is given, but the *motive* in every thing that is regarded by Almighty God. That thirty shillings, Sir William, which was given by that poor blind girl, of whom my friend told us, is a donation which I doubt not will occupy a principal place in the treasury of God. By Him, things are valued according to their true worth. By Him, I doubt not, that poor girl's contribution will be equally rewarded (might I not say more) than the princely donations of the richest benefactor. Oh Sir! when we look still farther—when we look forward to those scenes when all the distinctions which prevail here shall be done away; when things shall assume their true colour and proper size; then only shall we estimate them according to their real worth. Why Sir, to me it is a delight, that the *poor* are not excluded from contributing to these great and good objects; that the Almighty has given *them* the means of benefiting their fellow creatures: and I confess I know nothing that has ever struck my mind as more base and narrow, than, under the pretence of sparing them their little subscriptions, to deprive them of this privilege, and thus, under the plea of kindness, to degrade them below that level which the common Parent of us all meant that they should occupy — to defraud them of the power of doing good to their fellow-creatures: on the contrary, Sir, when they give according to their means, they assume the true dignity of their nature. Let *all* our exertions then be worthy of the cause in which we are engaged. And in truth, Sir, both you and I feel, it is with the more peculiar pleasure that we attend on occasions of *this* kind, because we can engage in *them* with such unmixed confidence and delight. It too often happens that even the path of duty is painful and dubious, and calls forth conflicting feelings; but, blessed be God, the path in which we *now* tread, is one in which we can go forward with freedom; find in it present peace and joy, with the assurance that it will conduct to happiness and glory. Thus we always find that Christianity scatters blessings on every side of her, in her progress from this world to another. In promoting such a cause, shall we be slothful or lukewarm in our efforts? Oh Sir! in that world to which I have just alluded, how languid will our *warmest* zeal appear, how unworthy our most strenuous exertions! Let us then go forward with increased earnestness, humbly assured that that same gracious Being who has hitherto so remarkably blessed us, will give still greater and better blessings, till at length all the poor wretched heathen shall be cheered with the knowledge of salvation, and we *all*, as the children of one common Parent, shall rejoice together."

## LIBERALITY OF A POOR BLIND GIRL.

(*From the Missionary Register.*)

A BLIND girl brought to a clergyman thirty shillings, for the Missionaries of the Society. The clergyman, surprised that she should offer him so large a sum, said to her, "You are a poor blind girl, you cannot afford to give thirty shillings to the Society." "I am indeed, Sir," said she, "as you may see, a blind girl; but not so poor, perhaps, as you may suppose me to be; and I think I can prove to you, that I can better afford to give these thirty shillings, than those girls can who have eyes." The clergyman was, of course, very much struck with her answer, and said, "I shall be glad to know how you make that out." "Sir," she answered, "I am a basket-maker; and being blind, I can make baskets as well in the dark as in the light. Now I am sure, Sir, in the last dark winter, it must have cost those girls that have eyes more than thirty shillings to buy candles to see to make baskets; and so I think I have proved that I can afford this money, and now I hope that you will take it all for the Missionaries."

Whose heart is not moved by such an instance of exalted Christian charity!

## BEDFORDSHIRE.

**We are gratified in having to announce, that on Wednesday, March 21, a Meeting will be held at the Old Meeting House, Bedford, to form an Auxiliary Baptist Missionary Society for the County. The Rev. R. Hall, M. A. of Leicester, and the Rev. S. Hillyard of Bedford, have engaged to preach on the occasion.**

# Foreign Intelligence.

## SERAMPORE.

*Extract of a Letter from Dr. Carey to Dr. Ryland, dated*

*Calcutta, April 25, 1820.*

I think the cause of our Redeemer is evidently on the increase; we are seldom a month in Calcutta without additions, and the next month I expect to baptize three persons, one of whom was a devotee at Kalee-ghaut, where he actually kept a vow of silence for four years. A pamphlet, I think sent out by Mr. Towuley, affected his heart and opened his mouth. When he first came to me he made the most singular appearance imaginable, being covered with charms and amulets; he wore a necklace made of snakes' bones; and so far were the Hindoos of Calcutta from thinking of his conversion, that when he first walked along the street with John Peter, several of the chief natives came out of their houses and prostrated themselves at his feet. One of the others is a Telinga Brahman, and the other a Dane, the first of that nation we have yet baptised. In a week or ten days more I expect to baptise three soldiers in the Fort. At Beerbhoom a good number has been baptised the last year; at Moorshedabad, or its neighbourhood, brother Sutton has baptized several, and has much encouragement. A greater number has been baptized at Dinagepore and its vicinity than in any other place. Brother Smith has baptized several at Benares; and a letter from him received to day informs me that three others are soon to be added to the church there. At Dacca there have been additions; and at Chittagong the Mug Christians have now kept together, have maintained the worship of God, and edified one another for three years, without a pastor to reside among them. Brother Peacock lately went to them, and his account of them is highly encouraging; so much was he encouraged, that he seems now determined to visit them frequently, and do his utmost to help forward their spiritual concerns. Brother Chamberlain has been very ill, but is considerably better. The printing of his translation, which has been, with several others, delayed through want of paper, is now going forward. Our steam engine is now in operation, and fully answers its purpose, so that we have plenty of paper. In short, accounts from every part of India are encouraging. The printing of the Mahratta Bible is almost finished; the last proof sheet I read finished Micah within a verse or two, and all is printed except the remainder of the minor prophets. The historical books in Punjabee are almost finished; the last proof sheet reached to the seventh chapter of Nehemiah. In Telinga, Pushtoo, and Kunkuna, we are nearly through Leviticus. The New Testament will, within a few months, be finished at press in Goojurattee, Bikaneer, Kashmeer, and Kurnata; and several others are advanced as far as Luke or John.

Through mercy I enjoy tolerably good health; which is the case with us all except my wife, whose weakness is great. Eustace's wife is just recovering from a dangerous illness; last Friday her life was despaired of, but she is now recovering. The American Missionaries have been ordered to quit the Burman dominions; and Mr. and Mrs. Coleman have arrived in Calcutta. Three persons had received the word at Rangoon, and were baptised; this stirred up opposition, and they resolved upon going to Ava, to request leave of the king to propagate the gospel in his dominions. It could scarcely be expected that a heathen king should give that liberty, and he of course refused it, and ordered them out of the country, saying, that though the Burman laws allow all to worship as they choose, yet they allow of no proselyting. On their return to Rangoon, some who had occasionally attended before, came forward and proposed themselves for baptism. This induced Brother Judson to resolve upon staying as long as he could.

Brother Robinson has baptized a Chinese. I received a letter from Brother Bruckner a few days ago; he feels discouraged at want of success. Brother Chater labours much. A son of Christian David, who is now with me, says, that Brother Chater preaches often in Cingelese, and is well attended; and Brother Siers the same in Portugnese. I enclose a letter from my son Jabez, which I received to-day. He is far from any one to help him, but the Lord has kept him hi-

therto; and I trust his settlement at Ajimere will be an ultimate blessing to these parts. Accept my thanks for Hurrion's sermons; and pray give my best thanks to dear Mr. Scott, for his translation of the History, &c. of the Synod of Dort. I would write to him if I could command time; if there be any thing of the work of God in my soul, I owe much of it to his preaching, when I first set out in the ways of the Lord.

*Extract of a Letter from Dr. Marshman to Dr. Ryland, dated*

*Serampore, June 2, 1820.*

On the 19th, brother Carey baptized three soldiers in Calcutta, and last Lord's day I baptized three persons there, two of them brahmins. One of them received his first impressions from reading in Calcutta brother Carey's translation of the New Testament in the Telinga language; the other was an ascetic, who lived years in the Sunderbunds, among the wild beasts, wearing a *mala*, (a necklace) made of the vertebræ of serpents. We have four persons before the church at Serampore; three of them to be baptized on Lord's day. Blessed be God, all the churches around seem to be flourishing.

*Extract of a Letter from Dr. Carey to Mr. Burls, dated*

*Serampore, July 7, 1820.*

Last Tuesday evening, an Auxiliary Missionary Society was formed in the Church meeting at the Lal Bazar Chapel. Five young men offered themselves as Missionaries to the population around their dwellings. These act gratuitously. I do hope the funds will enable us to do more at a distance from Calcutta.

The numbers baptized last year in all the churches in India is highly encouraging; and a goodly number are now inquiring the way to Zion, with their faces thitherward.

## AJIMERE.

*Letter from Mr. Jabez Carey to Dr. Ryland, dated*

*Ajimere, April 7, 1820.*

My dear Sir,

I have the pleasure to acknowledge the receipt of your very kind and encouraging letter, dated the 1st of July, 1818, which I received a short time ago; and can hardly forgive myself that I did not answer it immediately on its receipt. You have no doubt heard ere this that I have changed Amboyna for Ajimere; but the exchange, I am sorry to say, is not much in my favour. While at Amboyna, the Dutch government behaved to me in the most friendly manner imaginable; and I should have returned there with the greatest pleasure again, (as the Dutch government kindly gave me their permission so to do,) had not Ajimere been thought of as a place of more consequence, and where more good might be done in time than at Amboyna. My attachment, to Amboyna, however, I hope will never cease. The respect and esteem of the inhabitants there, I flatter myself, I had in some measure secured, and it gave me the greatest satisfaction to see so many wet eyes when I parted from them; but who thought then that the separation would have been for so long a period as it now appears to me it will be? Ajimere is a fine place, and will soon, I have no doubt, be in a very flourishing state. There is a tank about 7 miles from hence, to which Hindoos come from all parts of the world to wash away their sins, and the pundits here affirm that it's water has more efficacy for that purpose than that of the Ganges, and that it had its existence before the Ganges. The Mussulmen have also in this city a monument raised to one of their saints, to which they come from all parts of the world. They believe this saint has power to do every thing, and therefore make their application to him the same as if he were a God. Both Hindoos and Mussulmen join in paying the highest respect, and even worship to this saint, and I believe this is the first object that I have ever heard of or known, where both join. Both Hindoos and Mussulmen swear by his name, which is Khwaja Saheb. They have also a number of other tombs here, which belong to other inferior saints. I have, after much difficulty, been able to obtain a house, which, with some repairs, will soon be fit to live in. When any good will be done here, I cannot say; may God grant that it may not be very long. I have succeeded at last in forming one school, but not here. It is at Poker, the place where the tank is, where about thirty children attend in the temple of an idol. I am going to make another trial here, to see what can be done. My first, I am sorry to say, failed. I hope success will attend my endeavours this time. I feel a good deal of difficulty to get on, as I have no assistance from any one in power here, which you well know I had in Amboyna. Mr. Martin will, I hope, always be remembered by me with gratitude. My dear and ever valued father, I really think looks older than he is, and I do not know how much longer he will be able to hold out. I need your prayers, my dear Sir, as I am young and inexperienced, and who knows with what temptations Satan may assault me; therefore pray for me, and beg every Christian friend you see to do so also.

## SUMATRA.

We have at length received intelligence of the arrival of our friends, Messrs. Burton and Evans, at this new station. They landed at Fort Marlborough on the 9th of June last; but we regret to add, that soon after, Mr. Burton was taken so ill that his life was despaired of; and what rendered the affliction more distressing was, that this occurred at the time of Mrs. Burton's confinement. He had, however, so far recovered, when the last accounts came away, as to be on the eve of proceeding to the northern part of the island, with a view of fixing himself there. These particulars are chiefly derived from a letter, addressed by Mrs. Burton to a female friend; previous communications from our Missionaries themselves not having come to hand. We hope they may arrive in time for publication in our next Number.

## DELHI.

*Account of a Journey by Mr. Thompson from Delhi to Loodiana.*

*(Continued from Page 88.)*

KURNAL.

Another day's travelling through the Dhak jungles, with only the miserable though brick village of Ghurounda on the road. Kurnal is a cantonment; it is the abode, I think, of Sikhs of distinction.

Here I had an opportunity of preaching twice to about fifty Europeans of the artillery, the drummers, and serjeants of the native battalion and their families. Three gentlemen requested the scriptures in Persian and Bengalee, for their servants and other natives about them. A few Hindoos solicited the same for themselves.

TERRAWARI or TERROWLY.

A short stage, but rendered disagreeable by the road lying through jungles. The village is within the ruins of a town; the population small, and the place dull. Very few Sikhs were to be seen, although their possessions are said to commence here. A pundit, a banker, and a Sikh, came to me at night for the scriptures in Hindee and Punjabee.

THANESHWUR.

A large town, subject to a Sikhsirdar named Golab-singha. Connected with this town is Kooroo-kshetra, a famous place, to which pilgrims resort at the eclipse of the sun. Four hundred families of brahmins subsist upon the gains; these men are well-versed in Sungskrita, but live solely upon their unlawful gains. The Sikhs are very opulent and numerous here, as might have been expected; and well acquainted with the few books they have. In the deportment of this people, there is a degree of forwardness, perhaps not unbecoming their independent character: yet quite free from the insolence and pride that mark the Mussulman.

On my reaching the town, an upper-roomed house was allotted to me, but as it wanted a cookroom, the thanadar conducted me to the fort, (an old Mussulman building,) and gave me my choice of its apartments; placing my baggage in one, I went up to the Mookurba, now a Sikh temple, where I saw Baba Nanuk's Grunth, an immense folio, which was read or chaunted by a young Sikh, but little attended to by the multitude, who thronged about me, and were intent upon questioning and conversing with me. I therefore read out of the "Gospel Messenger" or (as it is in the Punjabee) "Messenger of the *Excellent Book*," and as I proceeded, it led to a great deal of conversation illustrative of the tract.

While thus engaged, a lame boy (turned Mussulman) came in sight, and an old Sikh remarked of him, that "he had probably broken the legs of another during a former birth." The similarity of this remark to that made by the Apostle, "Master, who did sin, this man or his parents, that he was born blind?" made me turn to the 9th chapter of John's Gospel in the Punjabee Testament, and read the account of the blind man's being restored to sight. The 3d chapter of Acts I also read, containing the account of the lame man restored by a miracle, with Peter's sermon on the occasion; giving all glory to God, and shewing wherefore Christ came into the world.

The Sikhs were pleased to hear me read in their own language and their favourite character, the Gooroo-Mookhee.* I had

* "Gooroo-Mookhee," a modification of the Deva-Nagaree alphabet, highly esteemed among the Sikhs, from its being that in which the writings of Nanuk, their founder, are written. In this character the Brethren at Serampore have cast a

a great call here for the Punjabee Scriptures, and enjoyed great satisfaction in reading and distributing the word of God in a new language and amongst a strange people.

I may be too credulous, but I certainly think the Sikhs heard and received the word, and talked of the things of God with uncommon interest. All this feeling may die away with the occasion; but my hope is, that as they have the written word with them, it will not lie dormant, but prove sufficient to awaken and save some, before it be consigned to the dust. This is my hope, and I pray that I may both live and labour to realise it. The Sikh Muhunt, an old man, very readily accepted the Punjabee Testament, and promised to teach it to the young Sikhs who attend his school within the temple. The brahmun and pundits of Kooroo-kshetra came in great numbers even for a single tract. I left a volume of the Sungskrita Scripture here with two principal pundits.

*(To be continued.)*

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fount of types, with which they have printed the New Testament, the Pentateuch, and nearly the whole of the Historical Books, with many tracts in the Sikh or Punjabee language.

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*Account of Monies received by the Treasurer of the Baptist Missionary Society, from November 1, 1820, to February 1, 1821, not including Individual Subscriptions.*

| FOR THE MISSION. | £ | s. | d. |
|---|---|---|---|
| Cornwall, collected by Rev. F. A. Cox | 100 | 6 | 8 |
| Hamilton, N. B. by Rev. James Mather | 4 | 0 | 0 |
| Dunstable, Collection and Subscriptions, by Rev. W. Anderson | 22 | 5 | 0 |
| Boston, Lincolnshire, Collection and Subscriptions | 7 | 7 | 0 |
| Olney, Ditto, by Mr. W. Wilson | 30 | 0 | 0 |
| Reading, Collection and Subscriptions, by Rev. J. H. Hinton | 99 | 5 | 7 |
| Bristol and Bath Auxiliary Society, on account, by Mr. John Daniel | 250 | 0 | 0 |
| Glasgow Auxiliary Society, by Mr. Deakin, Treasurer | 98 | 15 | 6 |
| Youths' Auxiliary Missionary Society | 35 | 0 | 0 |
| Wallingford Auxiliary Society, by Mr. Field, Treasurer | 28 | 10 | 6 |
| Hants and Wilts Auxiliary Society, (including £18 15 7½ at Westbury Leigh) | 350 | 0 | 8 |
| Loughton Auxiliary Society, by Rev. Mr. Brawn | 6 | 12 | 11 |
| Hull, Subscriptions, by Mr. Carlile | 84 | 0 | 0 |
| Keppel-Street Auxiliary Society, Subscriptions up to Michaelmas last, by Mr. Marshall | 42 | 0 | 0 |
| Kent Auxiliary Missionary Society, viz.— | | | |
| Seven Oaks, *Second Collection this Year ..... 20 2 6 | | | |
| Subscriptions ..... 13 1 6 | 71 | 16 | 0 |
| Ladies' Association ..... 38 13 0 | | | |
| Wellingborough, Subscriptions, by Rev. Mr. Davies | 5 | 0 | 0 |
| Thornbury, Collection, by Rev. Edward Steane | 6 | 2 | 1 |
| Oakham, Ditto, by Rev. W. Millar | 0 | 18 | 0 |
| Eastern District of the South-East Baptist Association in Wales | 66 | 18 | 0 |
| Trowbridge, Collection and Subscriptions, by Rev. S. Saunders, (including 3 Guineas extra Subscriptions in consequence of the present demands upon the Society) | 16 | 19 | 3 |
| Newdley, Baptist Congregation, by Rev. Mr. Brook | 3 | 0 | 0 |
| Birmingham, Collection at Cannon-Street Meeting, by Rev. R. Hall | 54 | 15 | 10½ |
| Northampton, Subscriptions, by Rev. Thomas Blundell | 9 | 13 | 0 |
| Campsie, N. B. Bible, Missionary, and School Society, by Rev. J. Lockhart | 10 | 10 | 0 |
| Thrapstone, Collection and Subscriptions, by Mr. Stevenson | 23 | 10 | 0 |
| St. Peter's, Rev. T. Cramp and Congregation | 10 | 0 | 0 |
| Exeter, Female Auxiliary Society and Friends | 8 | 4 | 0 |
| Half-yearly Association of Baptist and Independent Ministers for the Isle of Ely and its Vicinity | 4 | 2 | 8 |
| Towcester, Penny Society, by Rev. Mr. Barker | 7 | 0 | 0 |
| Mitcham, Surrey, Subscriptions from Mrs. Pratt, by Rev. J. Elvey | 4 | 2 | 6 |

* *The first, of £35 2s. 3d.* was acknowledged in the Herald for July last.

| | £ | s. | d. |
|---|---|---|---|
| Sharnbrook, Auxiliary Society, by Rev. Joseph Hindes | 6 | 2 | 6 |
| Crayford, Auxiliary Female Society, by Mrs. Smith, Treasurer | 5 | 5 | 0 |
| Hertford, Auxiliary Society, by Rev. W. James | 9 | 0 | 0 |
| Kingsbridge, sundry Subscriptions, by Rev. John Nicholson | 9 | 5 | 0 |
| Ridgmount, Subscriptions, by Rev. W. Cuttriss | 1 | 8 | 0 |
| Princes Risborough, Half of Annual Subscriptions and Donations from the Society in Aid of Foreign Missions ..... 7 16 6 | | | |
| Half of Collection in the Parish Church of Bledlow, in Aid of the above Society, Rev. W. Stephen, Rector 2 7 6 | | | |
| | 10 | 4 | 0 |
| Yorkshire and Lancashire Society, by W. Hope, Esq. | 25 | 0 | 0 |
| Dalry, N. B. Legacy of the late Mr. John Auld, by Rev. G. Barclay | 5 | 0 | 0 |
| Unprofitable Servant, (Luke xvii. 10,) by Mr. Burls | 100 | 0 | 0 |
| Maidstone, Henry Shepherd, Esq. Life Subscription | 10 | 10 | 0 |
| Mrs. Hall, Cheltenham Donation | 10 | 0 | 0 |
| Two Swiss Ladies in the Canton of Bern, by Rev. Dr. Steinkopff | 5 | 0 | 0 |

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**The Committee are indebted to the following Ministers and Congregations for *extra Collections*, kindly made in consequence of the Appeal on behalf of the Mission in the Herald for December last. We expect to announce several others next month.**

| | | £ | s. | d. |
|---|---|---|---|---|
| Battersea | Rev. Joseph Hughes, *(and a Gold Ring)* | 22 | 8 | 9 |
| Chelsea | Owen Clarke | 7 | 10 | 7 |
| Fetter-Lane | J. Elvey | 15 | 0 | 0 |
| Burton-Street | J. Belsher and J. Edwards | 15 | 17 | 7 |
| Walworth, East-Street | Richard Davis | 8 | 10 | 6 |
| Grafton-Street | W. Williams | 9 | 5 | 6 |
| Hammersmith | T. Uppadine | 24 | 7 | 7 |
| Clapham, Rev. J. Philipps, including two Life Subscriptions, viz.— Mrs. Mary Horsman, Clapham Common 10 10 0 / John Blackett, Esq. West Smithfield 10 10 0 | | 88 | 10 | 6 |
| Plymouth Dock, Church at Morice-Square, remitted by Mr. Pinsent | | 10 | 0 | 0 |
| Banbury, Friends at, by Rev. W. Gray | | 13 | 2 | 0 |

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## FOR THE TRANSLATIONS.

| | | £ | s. | d. |
|---|---|---|---|---|
| Glasgow Auxiliary Society, by Mr. James Deakin, Treasurer | | 52 | 13 | 6 |
| Edinburgh, Baptist Church, by Messrs. Braidwood and Peddie, Pastors | | 25 | 0 | 0 |
| Hants and Wilts Auxiliary Society, by Rev. John Saffery | | 51 | 2 | 0 |
| Wigan, Female Society, by Mrs. Brown | | 8 | 0 | 0 |
| Newcastle, Penny a Week Society, by Miss Angas | | 14 | 0 | 0 |
| Saltcoats, Female Bible and Gaelic School Society, by Rev. G. Barclay | | 9 | 0 | 0 |
| Irvine, Bible Society | by Ditto | 5 | 0 | 0 |
| Female Bible Society | by Ditto | 5 | 0 | 0 |
| Friend, by Dr. Stuart, Edinburgh | Donation | 10 | 0 | 0 |

## FOR NATIVE SCHOOLS.

| | £ | s. | d. |
|---|---|---|---|
| Glasgow Auxiliary Society, by Mr. James Deakin | 23 | 11 | 0 |
| Hants and Wilts Society, by Rev. John Saffery | 42 | 1 | 0 |
| Liverpool Ladies' Society, for a School for Native Girls at *Cutwa*, under the care of Mrs. W. Carey | 15 | 0 | 0 |
| For Ditto at *Digah*, under the care of Mrs. Rowe | 15 | 0 | 0 |
| For another, to be formed under the direction of Messrs. Carey, Marshman, and Ward | 15 | 0 | 0 |

## TO CORRESPONDENTS.

THE thanks of the Committee are presented to Mr. John Ball, of New Compton-street, for a Parcel, containing Magazines, &c. for the Missionaries.

It is intended, in future, to acknowledge the receipt of monies on account of the Mission every month. Whatever may reach the Treasurer or Secretary in *London*, by the 14th of each Month, will be noticed in the next Herald. The publication of *individual Subscriptions* must, of course, as in all similar Societies, be confined to the Annual Report. A deviation from this plan would, to say nothing of other inconveniences, involve the Society in such additional expense as could by no means be justified.

The numerous Subscribers to the Serampore College are respectfully informed, that a complete List of the Donations received for this object will be published, as soon as possible after Mr. Ward's arrival from America, which is expected in the month of April.

We are requested, by Mr. Blundell of Northampton, to state, that the sum of £5 entered as a Donation from him in the Report for 1820, page 67, should have been printed "A Friend. by Rev. T. Blundell."

Any friend of the Mission, who may be able to spare a Copy of No. VIII. of the Periodical Accounts, perfect, will highly oblige the Secretary by sending it to the Missionary Rooms, 9, Wardrobe-place, Doctors' Commons. The full price will cheerfully be paid for it, if required.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

# Baptist Magazine.

APRIL, 1821.

## MEMOIRS OF THE REV. DR. JOHN GALE.

Dr. John Gale was born in London, May 26, 1680. His father spared neither pains nor expense in his education, but, after he had made great progress in learning in his own country, sent him over to Leyden to finish what he had so happily begun. He was so industrious, and so successful, that in the small space of two years he conquered all the difficulties of his favourite study, and received, with universal applause, when little more than nineteen years old, the academical degrees of Master of Arts, and Doctor in Philosophy. Upon this occasion his Professor wrote to his father as follows.

"It has happened to no one that I know of, to gain such a knowledge of things which are to be traced out by natural reason, within the space of fifteen months and no more, which is all the time your son has applied himself to the study of Philosophy, and that before the expiration of the nineteenth year of his age, as to be judged worthy to be adorned with the highest honours in a solemn ceremony. God grant he may go on in the same pace he has begun, and continue the same assiduity and diligence to the end, that so he may become a most fit instrument to advance the glory of the name of the Lord, the furthering of his own salvation, and the public good of his neighbours."

(Signed) *Wolferdus Senguerdius.*

Upon this occasion, when he published his Thesis, De ente ejusque conceptu, dedicated to his father and his two uncles, Sir John and Sir Joseph Wolf,—the celebrated Adrian Reland subjoined a testimony of his worth, in a Latin panegyric which ends thus, alluding to the Cartesians whom he had always opposed.

Vince tuos hostes, & murus aheneus esto,
Ut referat laudes Anglica terra tuas.
Summè ens perfectum cœptis magis annuat istis,
Ut sæcli nostri lucida stella fores.

At the same time, July 3, 1699, a most eloquent Latin oration was pronounced by the learned Volder, Professor of Philosophy and Mathematics, and published after his death by the celebrated Professor Boerhaave, wherein he says;—"If that be new which has not been done for many years, which no one of the

Professors hath seen in his time, then it is new to declare a Doctor of Philosophy from this place, though, if you consider the ceremonies with which this solemnity is performed, it appears ancient. But I wish the noble and very laudable design of this candidate in prosecuting his studies were a thing customary, who, after he had applied his mind to them, thought it his business, not according to the new, but very bad method, to rest satisfied with a slight and superficial knowledge of the liberal arts, but to look into their inmost recesses, and to acquaint himself with what lay most concealed in those of them which he conversed with. Wherefore, in the first place, with great labour he gained the knowledge of the tongues, that he might afterwards with more ease and advantage apply himself to the sciences themselves. For this purpose, he not only carefully studied the Latin tongue, but what in this age is very rare and unusual, the Greek and Hebrew. I say nothing of the Latin, in which he has often spoke publicly at London, that famous city; for you have heard with what elegance, propriety, and force of persuasion, he commended the study of wisdom. But I can by no means omit to observe, that he so applied himself to the Greek language, as not only to understand it, but to be able to declaim in it publicly. To these he added likewise the Hebrew, thinking the knowledge of the Greek insufficient without this, and that he must depend upon the credit of others for the interpretation of the sacred writings. Furnished with these helps, he entered upon the study of Philosophy, being induced to it partly by the pleasure which arises from inquiries into things obscure, and partly by the advantage which those studies afford both in life and the other sciences, and partly likewise, as thinking it the best method to cultivate his mind, and dispose it more readily and clearly to distinguish truth from falsehood in every subject. And before he had pursued these studies full two years, see, I beseech you, what penetration of mind, joined with incredible diligence, is capable of performing. He was willing to give some public proof of his proficiency in them. Nor has he failed in the attempt; for both in his private and public examinations, he discovered so acute a genius, and such knowledge of things natural, divine, and moral, that, agreeably to his great merit, the highest honours in Philosophy have been decreed to be conferred on him in a solemn manner, and according to ancient custom."

"Upon his return to his native country, (says Dr. Campbell,) he perfected his skill in the Oriental languages, assiduously studied the sacred Scriptures in their originals, with the most celebrated commentaries, and the most eminent amongst the fathers, by which he acquired a thorough acquaintance with, and a due regard for them, without imbibing an implicit faith in, or a dangerous reliance on, the authority of antiquity. All this time, his worth was in a great measure hid; and there were but very few that knew his real merit. It was not, however, many years before an occasion offered which called his very high qualifications into a much more conspicuous point of view. The Rev. Mr. Wall, Vicar of Shoreham in Kent, wrote a celebrated treatise, which he in

titled, The History of Infant Baptism; and for this he not only received, long after, the honour of a Doctor's degree from the University of Oxford, but also the thanks of the convocation then assembled. A friend of Dr. Gale's, a member of the Church of England, and very zealous for the doctrines of the church, considering the reputation of this book, wrote the Doctor a warm letter thereupon, as if it had been absolutely impossible to read the arguments contained therein, without being convinced. It fell out, however, otherwise with Dr. Gale; he was not only proof against both book and letter, but resolved to answer them, purely to satisfy his correspondent, that reason might appear in defence of that cause which he thought so utterly overthrown by this performance. These letters, though written in 1705 and 1706, were not published until 1711, and then, at the very earnest desire of some persons of distinguished abilities, who thought it an injury to the public that they should remain longer in obscurity. Thus, by their own merit, they came abroad into the world, and made their author generally known and respected, in a very short space, even by those who did not embrace his sentiments. Indeed, there was so much good sense, learning, and moderation, in his discourses; that it was impossible they could meet with any other than a favourable reception." Biographia Britannica, Vol. III. P. 2079.

The same excellent biographer, who is one of the most able writers this country has produced, and whose opinion concerning Dr. Gale's performance is intitled to the greater regard on account of his being a zealous member of the established church, which however, did not prevent him from rendering justice to the merits of eminent men of other denominations, has given us the following compendium of this work.

"The best way of making the value of this work known within the narrow compass of a note, will be, by entering into a succinct analysis of his learned performance, in which he has shown himself equally conversant with books and men, and with polite literature, as well as ecclesiastical writers. In the *first* letter he observes, that Mr. Wall's history is not so formidable as is pretended, though the best defence of Infant Baptism which he had seen, and that for those reasons on which Mr. Wall himself recommends it in his preface. He then tells us, that Mr. Wall is not much to be depended on, and that his real aim and design was only to establish the baptism of infants, and that he takes all occasions to blacken the Anti-Pædobaptists, disguising his designs with pretences to moderation. That Mr. Wall endeavours to possess his readers with an opinion of his penetration, by several needless digressions, and to gain reputation by quarrelling with several of the greatest men for learning, &c. as particularly Archbishop Tillotson, Bishop Burnet, Rigaltius, Gregory Nazianzen, both father and son; St. Chrysostom, Monsieur le Clerc, and Grotius. That he has not acted the part of a faithful historian towards the Anti-Pædobaptists, but several times, on no ground at all, takes for granted some things, merely because they favour his design, and changes the Anti-Pædobaptists with whatever he had heard any one among them to have believed or said.

In the *second* letter, Dr. Gale endeavours to justify his brethren from the charge of schism; and observes, that in order to an union it would be requisite, and 'I think (says he) none can except against it, that some fit persons were chosen on both sides, to examine the Scriptures impartially, and the fathers of the three first centuries, who followed their great Master through sufferings, and whose writings are undoubtedly by far the best commentary on the sacred books; and, with these helps, to collect from the Word of God the true doctrine and discipline of the primitive Catholic Church. And to what should be thus sincerely deduced every one should resolve to conform without reserve. And, I doubt not, if an union were endeavoured on this expedient, it would be accomplished much more easily than is imagined." In the *third* letter our author remarks, that the dispute between the English Pædobaptists and Anti Pædobaptists, may be cast under two heads, one relating to the mode of baptism, whether it is to be administered only by dipping, and the other, who are the true subjects of it, whether adult persons alone, or infants also. He tells us, that so far as the Scriptures are clear, the practice of the Anti-Pædobaptists is allowed to be agreeable therewith; and that therefore if they err, they are, however, on the safer side. He observes, that the Greek word for *baptize*, always signifies to *dip* only into any manner of thing, but is more commonly used for dipping into liquids, which observation he confirms from several passages of ancient writers. In the *fourth* letter he remarks, that the critics constantly affirm the proper and genuine sense of Βαπτίζω to the *immergo;* that Mr. Wall is conscious, notwithstanding his pretence, that the opinions of learned men are against him; and that whereas that writer appeals to the Scriptures for the sense of the word, it is evidently never used there in his sense, but the contrary. In the *fifth* letter he observes, that though it is very unreasonable to appeal to the Scriptures only for the sense of a word, yet it is clear from them the Greek word must always signify to *dip;* that if the word were otherwise ever so ambiguous, yet, as it relates to baptism, it is sufficiently determined only and necessarily to mean to *dip* by the doctrine and practice of St. John amongst the apostles, and of the succeeding church for many centuries, which urged a trine immersion. He affirms likewise, that the ancient church of the three first centuries did not practise affusion; that all who baptized in the times of the apostles, were baptized by immersion; that clinical affusions do not appear to have been introduced till about two hundred and fifty years after Christ, at which time their validity was much doubted; and that all allow immersion to have been insisted on anciently, as the only regular way in all common cases. In the *sixth* letter, he proceeds to the other chief article in dispute, between the Anti-Pædobaptists and their antagonists, relating to the persons who are the true subjects of baptism, whether adult persons alone, or infants also. He observes, that Mr. Wall's attempt, though the best in its kind, falls very short of answering the design of it; and that this writer allows it cannot be made to appear from scripture, that infants are to be baptized, and therefore recurs to

e as the only expedients. 1. the practice of the Jewish rch. 2. To the practice of ncient Christians. Dr. Gale rks upon this, that from Mr. 's concession that it cannot roved from Scripture, it unably follows, that it is no ution of Christ, and that to ose it may be included in of the more general expres-, is only to beg the point in ite; and that unless Mr. can show that Infant Bapis so much as mentioned in ture, the Anti-Pædobaptists not believe it instituted there. bserves, likewise, that the ism of Infants is unlawful, if st has not instituted it; that Protestants should adhere to Scripture, as the only infalguide in all religious controes; and that the silence of Scripture is a good argument st Infant Baptism. In the th letter he shows, from t. xxviii. 19, that the Scripdoes not leave Infant Bapso undetermined as some d pretend, and that the comion necessarily obliges to all who it intends should aptized; and that therefore its cannot be included in commission: and he asthat the verb μαθητεύειν nstantly used to signify no less than to *teach*.' In the th letter he remarks, that the antive μαθητης is only said of as are at least capable of g *taught*, and that the most ious have always agreed, the word in the commission icularly signifies to teach and uct; and that this appears ently to be the true sense of place, from the authority of Scriptures themselves, from practice of the apostles, and parallel places. The sum of the Doctor's reasoning on this head is this, that the commission obliges to *teach* all that are to be *baptized*, and therefore that the Scriptures are not so silent concerning the baptizing of infants as the Pædobaptists would persuade us; so that if Mr. Wall should prove that the Jews and Christians did baptize their children, the Anti-Pædobaptists have still reason enough not to admit the practice. In the *ninth* letter he observes, that Mr. Wall's assertions, *that the* Jews *did initiate their* Proselytes, *and their* infants *by* Baptism, *and that the* apostles *and* Primitive Church *baptized the* Infants *of believing parents*, are *mistakes*, and that the arguments brought to prove these two points are no better. Dr. Gale examines first Mr. Wall's pretences from the Jews in this and the following letters, in which he endeavours to show, from many considerations, that the arguments of the Pædobaptists do not make it appear to have been the custom of the Jews, in our Saviour's time, to baptize Proselytes and their children, and urges several arguments to evince the contrary. He remarks likewise, that even supposing the fact could be demonstrated, it is no rule in the administration of a Christian sacrament, as being only the tradition of their elders, and not grounded on Scripture, or derived from Moses. In the *eleventh* letter, Dr. Gale proceeds to the other kind of evidence produced by Mr. Wall, viz. the authority of the Primitive Fathers, which, the Doctor observes, ought to be valued more than Monsieur Daillé and some others suppose. 'It is an ill return (says he) for the great lessons and examples of piety they have given us, and for their having been so

instrumental in transmitting to us the knowledge of our most holy religion. And there is yet a greater evil attends this method; for all the abuses and affronts put upon the Fathers of the first centuries, do in the end reflect on Christianity itself which those great men have handed down, and which therefore must needs be, in some degree, of but doubtful authority, if it depends upon sufficient testimony. It would not be difficult to defend the writings of the Fathers from the reproaches cast on them by these men, and by Daillé, their oracle, notwithstanding he has taken such pains in the matter, and pushed it with all the vigour he could. But it is a nice subject, and much too copious to be treated here at large. I shall therefore only say, that in many cases the rejecting the authority of the Fathers is a very wild extreme, which men are driven to, only because they have nothing better to say for themselves, and cannot brook to see their own opinions contradicted in their writings. That the Fathers of the first Churches were honest faithful men, and every way capable to acquaint us with the true posture of affairs in their own Churches and times, and therefore are to be depended on, *as far as they relate facts within their proper cognizance*, must be allowed on all hands, and I don't see how their greatest enemies can have the face to deny this.' The Doctor then observes, that Mr. Wall's argument from the Fathers, turns upon a supposition which cannot easily be granted him, viz. *That the* Primitive Church *believed and practised nothing but what they had received from the* Apostles *themselves*. But Dr. Gale tells us, that *without any reflection on the honour and fidelity of the Fathers*, their testimonies cannot support Infant Baptism, though they should afford Mr. Wall ever so many and full citations, 'for if the Fathers only prove Fact in the Church, and not Right, and the Church was not wholly pure from innovations, how does this prove the Baptism of Infants was no innovation, but an institution of Christ? And yet this is the thing our author should have done, though he takes no notice of it. It is irksome to remember the instances of human frailty which even the most ancient Church was liable to. They were men subject to like passions with us, and therefore no wonder they were sometimes in the wrong, and their zeal for God's honour was not always according to knowledge, which, though it might keep them from losing the chief thing our Lord had commanded, might however expose them to the inconveniency of superadding several things he never authorized. The apostles undoubtedly kept close to his directions in all things without deviation, either in defect or excess, for they had the immediate assistance, in a most extraordinary manner, of the Spirit of God.' But that the Christians of the very next age made several additions, Tertullian confesses in his book *de Coronâ*. And Eusebius, from Hegesippus notes, 'that the Church continued all the Apostles' time, a pure virgin and undefiled; but when those holy men were dead — then errors began to arise, through the mistakes of other teachers. Dr. Gale then proceeds to discuss the grand question, *whether it can be proved from any of the* AUTHENTIC PIECES *of the Primitive Fathers, that the Church*

*used Infant Baptism in those early times.* He considers in *this* and the *twelfth* and *thirteenth* letters, such passages as are produced by Mr. Wall. He remarks in the *thirteenth*, that in St. Cyprian's time, Infant Baptism was practised in Africa; and infers from thence that it probably took its rise there, together with Infant Communion; that the Africans were generally men of weak understandings; that the Greek church probably had not yet admitted the error; that the practice of infant baptism began, as all innovations do, with only some little variations in opinion, and then passed to as little deviations in practice, and so by very short steps at length attained, unobserved, the great reputation it has now indeed for a long time enjoyed; that this was occasioned in some measure by a zeal which was not always according to knowledge; and that the earliest Pædobaptists admitted children to the Lord's Supper on the same principles as to baptism. His own words upon this subject highly deserve the reader's notice, 'For thus, (says he,) in a case most exactly parallel, the same persons who introduced the baptizing of infants, were equally for admitting them, immediately after that, to the other sacrament likewise, and that upon just such another mistake of our Saviour's words too; for as they inferred the necessity of Baptism from John iii. 5, so they did also that of the Eucharist from John vi. 53. Thus St. Austin, from these very texts, at the same time argues for baptizing and communicating infants. And this custom of communicating infants accompanied the baptizing them, even from the first rise of Pædobaptism, for several hundred years together, as in the Greek Church it does to this day, all which is so true and manifest, as to be pretty generally acknowledged. Dr. Taylor somewhat largely proves it, and frequently says, the one is altogether as well grounded as the other; and indeed he earnestly pleads for the continuance of both." Note [C].

There is something so attractive in a modest and learned search after truth, through the obscurest paths of antiquity, that such as take different roads in that search, naturally wish each other well, and speak kindly of their common labours. This was the case with the learned Dr. Wotton, (See Miscellaneous Discourses, Vol. I. Ch. viii.) though he writes expressly against our author in relation to the Jewish Talmud. Dr. Whitby also says, (Dissertat. de S. S. interpret. Præf. § 5.) that Dr. Gale's very learned letters prove it to be doubtful and uncertain whether that practice did constantly obtain. Mr. Whiston acknowledges, that the first light he received, in reference to the primitive mode of baptizing, was from Dr. Gale's observations upon the passage of Irenæus, which laid the foundation of what he wrote upon that subject. "This most important discovery (says he) I soon communicated to the world in this paper, which both Bishop Hoadley and Dr. Clarke greatly approved, but still went on in the ordinary practice notwithstanding. I sent this paper also by an intimate friend, Mr. Haines, to Sir Isaac Newton, and desired to know his opinion. The answer was this, that they both had discovered the same before. Nay, I afterwards found, that Sir Isaac Newton was so hearty for the Baptists, as well as for the Eusebians, or

Arians, that he sometimes suspected these two were the two witnesses in the Revelation." Sir Peter King, successively Chief Justice of the Common Pleas, High Chancellor of Great Britain, and Lord King of Ockham, had a very high opinion of Dr. Gale, who was also honoured with the friendship of Dr. Hoadley, in his time Bishop of Salisbury, and afterwards of Winchester, and of Dr. Samuel Bradford, Bishop of Rochester, who declared in writing his esteem of our author, on account of his good understanding, great learning, candour, and largeness of mind.

In the thirty-fifth year of his age, he was chosen one of the ministers of the Baptist congregation in Paul's Alley, near Barbican; and there was a prodigious resort to hear him, as often as he entered the pulpit. "This pleasing work (says one of his biographers.) he pursued with unwearied diligence and integrity; preaching the word, as the Apostle directs, in season and out of season, reproving, rebuking, and exhorting, with all long-suffering and doctrine, resolving firmly to regard no man in the discharge of his duty. He stood too much in awe of his great Master, to fear or know any man, or to be swayed by any worldly considerations."

"In his preaching, (says Dr. John Kinch,) though he highly deserved the praise and commendation of his hearers, yet what he sought was their profit and advantage. It was pleasing and agreeable to a polite and ingenious audience, which usually attended him, and at the same time plain and easy to persons of a meaner capacity; so that in his discourses there was instruction for the ignorant, and entertainment for the most learned and judicious. His deportment in the pulpit was easy, yet attended with a seriousness and gravity becoming the solemnity of the work in which he was engaged. His method was exact; his style elegant, but unaffected; his reasoning clear and strong; and his arguments just and nervous, which, by his happy managing them, constantly discovered fresh beauty to his hearers."

"The consideration (says Mr. Joseph Borroughs, in his Funeral Sermon,) that a person so well furnished, was content to struggle with so many difficulties as he did, when he might have enjoyed ease and plenty; that, for the sake of what he believed to be the truth, and the command of Christ, he chose to minister in an unfashionable and despised way, when he might have had both applause and riches in turning his thoughts to some other courses; and that he persisted in this choice to the last;—obliges me to observe, that herein he did, like the apostle, fight the good fight, and finish his course, and keep his fidelity. He imitated him likewise in his zeal, as well as in his integrity and constancy."

He was Chairman of a society for promoting primitive Christianity, from July 3, 1715, to the 10th of February following. This society met weekly at Mr. Whiston's house in Cross-street, Hatton-garden, in order seriously and amicably to consider and examine the most ancient writers of the Christian church; to determine which of the pieces attributed to them were, and which were not genuine; that from thence the doctrine and discipline of the church, in the ages next to the apostles, might be clearly and certainly understood

and embraced. At the persuasion of Mr. Whiston, he had, in that gentleman's house, a conference with his former antagonist, Dr. Wall, "which (says Dr. Campbell) ended as such conferences generally do, without any signal or decisive success. Indeed, Mr. Whiston is very clear that the advantage was altogether on the side of Dr. Gale; but having himself embraced his opinion, perhaps his judgment in this case may admit of some exception." After this, Mr. (then Dr.) Wall published a Defence of his History of Infant Baptism, which Dr. Gale did not live to answer. The following passage appears in a letter of Dr. Gale to his father, upon the subject. "Dr. Wall has written a Defence of his History of Infant Baptism, in which he has treated me very roughly, and has endeavoured to enrage the clergy, as well as our own people, against me, besides which, there appears not to be much in his book; however, I am preparing an answer."

Dr. Campbell thus concludes his remarks upon this controversy: "After all, as they were men, we do no injustice to these learned persons in saying, they had both their failings, or, to speak with greater propriety, both had the same failing, that of warmth, and suffering themselves to be too much heated in the course of the dispute. But when a proper allowance is made for this, it may be truly said, and indeed though in their heat they sometimes unsay it, yet in several places they say it of each other, that Dr. Wall's History of Infant Baptism is by much the best vindication of the doctrine and discipline of the Church that ever appeared; as, on the other hand, Dr. Gale's reflections upon that work are the best defence of the Baptists that was ever published: and this, though it is no more than the truth, is saying a great deal for both, since the subject had been handled by very great men before."

Amongst the labours which he had proposed to himself, if Providence had lengthened his days, were a translation into English of the Septuagint, according to the accurate edition published by Dr. Grabe, at Oxford; and a complete Exposition of the whole New Testament from the pulpit: but about the beginning of December, 1721, he was attacked by a slow languid fever, of which he died after an illness of about three weeks. He bore his last sickness with great constancy and patience, expressed the utmost resignation to the Divine Will, and, in his last moments, testified an entire confidence in that almighty and all-wise Being, in whose hands are the issues of life and death, and whose mercies are over all his works. He may be said to have died in the flower of his age, being in his forty-second year; and in some measure unexpectedly, as being of a strong and healthy constitution. In his person he was rather taller than the common size, of an open, pleasant countenance, and of easy and affable behaviour. Serious without any tincture of moroseness, cheerful without levity, having a most perfect command over his passions, insomuch that one who knew him intimately for many years assures us he never once saw him discomposed; extremely humble, though in such high reputation for learning; and particularly careful of giving offence to such as were in low circumstances, as being sensible that no-

thing makes the mind so sensible as poverty, and that nothing wounds so deep as the very suspicion of contempt. "He was blessed (says Dr. Kinch) with extraordinary natural abilities, a hale strong constitution, a smooth ready wit, a bright and lively fancy, a piercing thought, a quick invention, a strong memory, and a good and solid judgment. These excellent qualifications were very much heightened and improved by the advantages he received from an ingenuous and liberal education, in which he made so great a progress, as rendered him truly valuable to all persons of real worth and learning, who were so happy as to have any knowledge of, or acquaintance with him. He had an even and composed temper, which discovered itself in the constant serenity of his countenance. The different turns of his affairs seemed to make little or no impression upon his mind; for he, with the great apostle Paul, had learned in whatever state he was, therewith to be content. He knew both how to be abased, and how to abound; every where, and in all things, was he instructed, both to be full and to be hungry, both to abound and to suffer need. He was truly pious, but without any thing of ostentation, exercising himself herein, to have a conscience void of offence toward God and toward man. He adorned the profession he made of the Christian doctrine by a holy and exemplary life; which was a convincing proof that he firmly believed religion to be of the greatest importance, and that he was in earnest when he endeavoured to persuade others to live soberly, righteously, and godly in this present world. He was a person of great integrity, and preferred the peace of his own mind in the answer of a good conscience to all other considerations. His thoughts were so fully employed about affairs of the highest consequence, that he neglected several opportunities of advancing his temporal interests. He was so intent upon his great Master's business, and was so warmly engaged in the pursuit of the durable riches of the eternal world, that these fading treasures passed his notice. He was a kind friend, and made it his business to instruct and inform, to advise, and, on proper occasions, to reprove, those with whom he conversed; which most difficult office of Christian friendship he so well managed, that none could be [justly] offended with him. And always delighting in doing good, he was ever as ready to perform any friendly office, even for the meanest disciple of Christ Jesus, as for those whose circumstances being more exalted, are from thence generally deemed to have a more commanding influence. He abounded greatly in those fruits of the Spirit mentioned by the apostle, Gal. v. 22, 23, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. But that virtue wherein he peculiarly excelled, was his great humility. Notwithstanding his valuable and uncommon abilities, both natural and acquired, he always appeared humble and modest, mild and courteous, and was so far from having a vain and proud conceit of his endowments, that he knew how, without the affected vanity of lessening his own qualifications, to esteem others better than himself. He bore his last sickness with great patience, and resignation to the will of God. "When a little before his dissolu-

tion, his mournful consort, with weeping eyes and wringing hands, expected the dreadful separation, 'Trust,' said he, 'in Him who is all-sufficient, and who can, if he thinks fit, raise me up.' He seemed to depart with the greatest composure and serenity of mind, making good that observation of the Psalmist, that the end of the perfect and upright man is peace."

Although Dr. Gale differed in some of his sentiments from the Editors of this Magazine, we are happy to learn from one of his biographers, that he was a believer in the doctrine of the Trinity. With respect to the points of difference, whilst we think it our duty zealously to contend for what we deem to be the truth, and to oppose what we deem to be error, from a regard to the authority and glory of God, to our own happiness, and to the happiness of our fellow-creatures, yet wherever we behold the marks of true and unfeigned humility, we can scarcely refrain from saying, "This is the finger of God." There is a quotation also from one of his sermons, in his Life in the Biographia Britannica, which gives as dreadful a view of human nature in its fallen state, as we recollect ever to have seen. "Surely, (said we to ourselves, after reading it,) knowing, as Dr. Gale did, that such he himself had been, he could not but add, with the apostle, *Such was I; but I am washed, but I am sanctified, but I am justified in the name of the Lord Jesus, and by the Spirit of our God.* He could not believe that so depraved a monster could have been received into the divine favour, unless *Jesus Christ had loved him, and washed him from his sins in his own blood, and made him a King and a Priest unto God and his Father*, Rev. i. 5, 6. Indeed he could not be truly humble in the sight of the eternal Majesty, without believing in the Freeness of that Sovereign Grace, to which the apostle Paul ascribes his own salvation, when he says, *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief: howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a* PATTERN *to them who should hereafter believe on him to life everlasting*, 1 Tim. i. 16;—and which led the same apostle to say, that they who are justified, are *justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood. Where is* BOASTING *then? It is excluded. By what law? of works? Nay, but by the law of faith.* Rom. i. 24, 25, 27." Indeed, we do really believe that there cannot subsist TRUE HUMILITY without orthodoxy. And wherever we see arrogance of spirit or of language, in whatever form of words the person may express his creed, we cannot hesitate to conclude, that his *real sentiments* cannot be right.

WORKS. 1. Reflections on Mr. Wall's History of Infant Baptism, in several Letters to a Friend. 1711. 8vo. See the Cover of this Magazine for March. 2. A Thanksgiving Sermon, Nov. 5, 1713. 3. Sermons preached upon several subjects, by the late Reverend and Learned Dr. John Gale; to which is prefixed, an Account of his Life, in 4 volumes, 8vo. 1726, 2d edit. Of these works, Dr. Campbell concludes his Life with saying, "In

them the justification of all that has been said of his parts, or his piety, will be found; and there is no question they will preserve his reputation, and their own, as long as there shall be any taste for strong, and yet clear reasoning; masculine unaffected eloquence, flowing from the just distribution of the parts of a discourse, and not a pomp of chosen words, and sounding epithets; or men retain any sense of those interesting and important truths, which he has so represented as to be sure of their making an impression on the heart, by their filling the whole measure of the understanding," provided (we should add) they be accompanied with the renovating influences of the Holy Spirit, without which even a Paul must plant, and an Apollos water, in vain.

## A LETTER

*From the Rev. Mr. Newton to a Baptist Minister, whose Wife was at the point of death.*

*Jan.* 23, 1787.

MY DEAR FRIEND,

I feel, but I do not fear, for you. The God whom thou servest he can support and deliver you. He is all sufficient, and his promise is sure.

Plenty of advice is at hand, but I dare not offer you much in this way. You are in the heat of a trial; I am at present in quiet. It would be easy for me to press patience and resignation upon you, and to remind you that a pardoned sinner ought never to complain. You could speak the same language to me, if I were in your case, and you were at ease.

Yet though we may and ought to compassionate one another under our various trials, and to speak with tenderness where the heart is wounded; there are truths which, if trouble hides them from our view, it is the office of a friend to recal them. You and I are ministers. As such, how often have we commended the gospel as the *το ευ*, affording those who truly receive it, a balm for every wound, a cordial for every care!

How often have we told our hearers, that our all-sufficient and faithful Lord can and will make good every want and loss! How often have we spoken of the light of his countenance as a full compensation for every suffering, and of the trials of the present life as not worthy to be compared with the exceeding abundant and eternal weight of glory to which they are leading! We must not therefore wonder, if we are sometimes called to exemplify the power of what we have said, and to shew our people that we have not set before them unfelt truths, which we have learnt from books and men only. You are now in a post of honour, and many eyes are upon you. May the Lord enable you to glorify *him*, and to encourage *them*, by your exemplary submission to his will!

You are doubtless allowed to pour out your heart before him, and even to pray for Mrs. R.'s recovery, and I will join with you so far as I dare. I likewise have had my trials, but I am still liable to one very different from all I have yet experienced. But I am so short-sighted as to events and consequences, that in any supposable case I seem to tremble at the thought of having my own choice, even if it were allowed me to choose. In my better judgment I am pleased to think, that infinite Wisdom and Good-

ness have engaged to manage for me. I am sure that afflictions do not happen at random, nor spring out of the ground; that the Lord takes no pleasure in afflicting us; and that if the desires of our heart are not always given us, it is because we often know not what we ask. I pray for her, that he may enable her quietly and cheerfully to commit herself into his hands; and I pray for you, that you may do the same. You may be assured he will not try you beyond what he will enable you to bear. If it be for your good, especially for your chief good, *his glory*, she shall recover; he will restore her, though a hundred physicians had given her up. If otherwise, I doubt not but he will help you to say, Thy will be done. And hereafter you shall see that his will was best.*

My dear Eliza was not indeed a wife, but she was very near my heart. A few weeks or days before her removal, had it been lawful and agreeable to the will of God, I think I would have redeemed her life at the price of a limb; yet when the stroke came very near, it was so circumstanced, so alleviated, so sweetened, that could the lifting up of my finger have detained her, and restored her to perfect health, I could not have lifted it up. Perhaps I never suffered more, perhaps I never suffered less, than when I saw her in the agonies of death. Then I found that the Lord was all-sufficient indeed; and I trust you will find him so.

Accept this hasty line as a token of my sympathy. I was not willing to wait till I could find more leisure. May the Lord bless you both. And may we all so weep as becomes those who expect, ere long, to have all our tears wiped away.

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## AN ANTIDOTE TO INFIDELITY.

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THERE never was a period in the history of the Christian Church, when an attention to this precept of the Apostle was more necessary than in the present day. The grand adversary of mankind, after having for many ages attempted to prevent the spread of the Gospel, by keeping the world in ignorance, is now endeavouring to effect the same purpose by means of the knowledge which Christianity has principally circulated. He is aiming to convert the press, which has hitherto been so powerful an auxiliary to the cause of religion, into the instrument of its destruction, and by its agency to scatter the baneful seed of blasphemy and unbelief throughout the land. The Bible, however, would not be the revelation of God, if it did not contain within it, a sufficient antidote to such awful doctrines. Its evidences are, like the characters it forms, founded upon a rock. In vain shall the rain descend, the winds blow, and the whirlwind and storm attack its base—it is immoveable—"the gates of hell shall not prevail against it."

It becomes the Christian, in such a scoffing and infidel age as the present, to be most wise and circumspect—"to gird on his whole armour." Let him remember he is "the light of the world, and in the midst of a crooked and perverse generation;" that one of the best arguments he can afford of the truth of religion, is by *living* well. This proof it is more difficult to gainsay, than many others of a more learned and elaborate nature. It is the best *actual* evidence of the truth of the Bible that can exist. What a testimony to the lives and manners of the primitive Christians was borne by the Heathen, when they exclaimed, "How these Christians love each other!" Alas! it is to be feared this spirit of love and communion is much diminished in the present day, and that religion is too much a matter of profession, and too little a business of the heart.

How lamentable it is to consider, that although there are so many thousands who believe that the Bible is a revelation of the will of God to man, so very few comparatively are influenced by its doctrines, that one of the most puzzling arguments of its adversaries is taken from the lax and disorderly conduct of its professors! Brethren, these things ought not so to be. The kingdom of God is not of this world. His grace will produce good fruits in your lives. If you are entangled in the concerns of this life, to the prejudice of religion; if the love of money, which is the root of all evil, has taken possession of your soul; if you are continually employed in using every means, both just and unjust, to increase your property; if you [illegible] your brother, because he [illegible] if you attend to the duties of the Sabbath in a cold, formal manner, as a mere matter of duty; if you neglect private and family prayer;—is it a wonder that religion, through your example, is brought into contempt; that it is represented as a system of pretension and hypocrisy? "Let therefore your lights be burning;" show to the world the reality of your faith, and the genuine effect of the love of Christ in your hearts. You will then be the most effective advocates for the Gospel. Your hearts will then be sanctified, and your lives will be holy. You will love your neighbours, and employ yourselves in acts of kindness for his welfare. You will deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in the present evil world. Prayer and divine meditation will teach you the vanities of the world; will enable you to endure all the afflictions and trials of life with patience and resignation, looking to that "inheritance which is incorruptible, undefiled, and which fadeth not away."

It is such characters as these that blow away the sophistries of human vanity, like chaff before the wind; which carry home to the mind a conviction of the truth of Christianity; and which produce the sentiment so often expressed, "Let me die the death of the righteous, and let my last end be like his."

M. M.

*Hammersmith.*

## *SEPARATION* FROM THE WORLD.

RELIGION and the world are so widely different in their nature and their tendency, that however

mankind may attempt an amalgamation, their efforts will be just as fruitless as it would have been to mix together in one substance the iron and clay, in the image seen in Nebuchadnezzar's dream. Many are the commands which are given to the Christian world, enjoining its keeping itself so separated, as that its members may be known by all men to have been with Jesus. Our divine Lord and Master says, "Ye cannot serve God and Mammon." Their demands are so opposite, their injunctions so adverse, and their commands so contrary, that in loving one we must hate the other; and while we serve either, we disobey the other. Come and taste the good I offer, says the world:—"Depart ye—Depart ye—go ye out from thence—touch no unclean thing," saith the Lord. So that decision in this momentous affair is of the utmost importance: "I would that thou wert either cold or hot."

But my further design in this Essay is to show, how a Christian may fall into the ways of the world; and at the same time to point out its evils, and to hint at the importance and advantage of maintaining an evident distinction.

In showing how a Christian may fall into the ways of the world, I would remark, that this is done by conforming to worldly customs, such as dress, vain and trifling conversation, amusements, &c. &c. Now when these are considered abstractedly, they may not look like evils, but viewing them in connexion with their consequences, and with the effects they produce, they assume a much more forbidding aspect. For instance; the Christian beholds some fashionable garb, or gay robe, which suits his inclination, and wishes to have it and wear it. Now dress, considered simply and abstractedly, can have no evil in it; but if we connect it with the ideas of the person's being proud of a garment, of his setting his affections on dress, and letting his thoughts run after any thing of so trivial a nature, to the neglect of his more important concerns, then the case is much changed. I would not be understood, from the sentiments here expressed, as advocating any thing like preciseness or uniformity in dress; by no means: I think every one has a degree of respectability to support, and ought to dress conformably to his situation. But when I see any persons, whose lot it is to walk the ordinary paths of life, attempting to show some superiority by dress, and wishing to obtain esteem from the fineness of their attire, I either think they must have a vain mind, or that religion is at a low ebb, or both. But the evil does not rest here. When we possess any thing, it is generally our desire to have it known; particularly if we think we shall be the more highly thought of for such possession. Thence the love of dress leads to the breaking down of a more important distinction between Christians and the world—to their associating with worldly company. They who are enjoying much of the presence of God, and living in a daily intercourse with him, are not the company which such will seek. No; they will seek such as have views correspondent with, and inclinations similar to, their own. Therefore to the world they must look. Here they associate with such as cannot come up to Christians in conversation, because they have

no experimental acquaintance with those truths, which are their support, their food, their comfort, their hope, and their enjoyment. Not having experienced the influence of these things on their hearts, to hear them conversed upon has no interest with them, and they will shun such persons as cannot, or will not, converse on subjects more correspondent with their views; so that if a person professing Christianity would associate with them, he must so far dishonour his profession, and slight his Lord and Master, as to enter on and join in conversation on things of the world. Alas, here is a sad change! leanness here enters the soul; and the mind, which not long ago appeared as the well-favoured kine, or the plentifully filled ears of corn in Pharaoh's dream, degenerates into their opposites. Having drunk into the spirit, the amusements of the world next claim a place in such a backslider's heart: and here a still wider gate is opened, altogether confirming that aphorism of the Prophet, "The heart is deceitful above all things, and desperately wicked."

From these imperfect remarks, the importance of keeping ourselves separate from the world is very evident. I allow there is necessary business, which calls the attention of the Christian into the world, and that to neglect this is highly culpable, yea, criminal. The apostle commands diligence in business, but unites with it fervency of spirit, and an habitual serving of the Lord. But this is, I apprehend, widely different from associating from inclination with the world. "I would not," says an eminent divine, now fallen asleep, "I would not enter any company where my Master is not admitted." O that more of this spirit pervaded the minds of professors in these latter days! Methinks if this were the case, religion would appear more like a candle set on a candlestick, and the churches more resemble a city set on a hill, which cannot be hid. Ministers would behold more living epistles, if those which are such were seen and read of all men: more of the spirit of love would be felt and enjoyed, and Zion would become a praise to the whole earth.

"Lord, keep me from each vain desire,
From worldly hope and fear;
O fill my heart with holy fire,
With love and childlike fear.

In wisdom's ways preserve my feet;
There guard and keep my soul:
May I enjoy communion sweet
With thee, my God, my all."

PHILO.

*Bradford, Nov.* 13, 1820.

## *Opinion of the pious Philip Henry on the Laws against Protestant Dissenters and Roman Catholics.*

"THE great subject of debate at this time (1687) in the nation was, concerning the repeal of penal laws and tests. Mr. Henry's thoughts were, as to the penal laws, that if those against the Dissenters were all repealed, he would *rejoice in it*, and be very thankful both to God and man; for he would sometimes say, without reflection upon any, that he could not but look upon them as a national sin; and as for those against the Papists, 'If (said he) our lawgivers see cause to repeal them in a regular way, I will endeavour to *make the best of it*, and to say, The will of the Lord be done.'"

*Life, chap.* viii.

# Juvenile Department.

## PHILOSOPHICAL REFLECTIONS.

### No. XXIV.—*IRON.*

"When worth is reckon'd by utility,
E'en the iron which we tread upon,
Shall raise our hearts in strain of gratitude
To the great First Cause, who form'd the metal,
Gave it its properties distinguishing,
Diffus'd its particles through Nature's* works,
For uses countless, yet scarce guess'd by man."

MANKIND are more accustomed to value things from their beauty or rarity, than from their utility: thus iron, that most valuable of substances, is generally employed without either a grateful or an inquiring thought. We are so familiar with its application, that we treat it as one of those every-day subjects which demand no attention, and deserve no investigation. It is true, it is in general and increasing use, for which we are indebted to the few who have felt interested in its peculiar properties, and by persevering experiment have more fully disclosed its nature; but even among them, it is to be feared, that but few are so under the influence of pious principle, as gratefully to discover and acknowledge the wisdom, power, and beneficence of the Great Creator, in the surprising qualities with which it is endowed.

This metal not only occurs in common with others in the bowels of the earth, but may be said to pervade nature, not excepting the numerous tribes of vegetables, or the fluids that circulate in the animal economy. All the purposes which in such a connexion it may serve, short-sighted man has not yet been able to discover; but it is known to contribute to the variety of colour in earths and stones. The state in which this metal is found is far from uniform, as philosophers number more than thirty kinds.

We proceed to notice some of its properties. It is of a bluish-gray colour; its readiness to rust is well known, and often deplored, but its oxides, of which chemists reckon two, the black and the red, are of great importance. It is one of the hardest and most elastic of metals, and is very tenacious; it is sonorous, and exceedingly ductile. In proof of its ductility, Dr. Black remarks, that a wire, only one-tenth of an inch in diameter, will suspend a weight of 450lbs.; and that a wire of well tempered steel, of the same dimensions, will support a weight of nearly 600lbs. Somewhat analogous to this property is the peculiar quality that distinguishes it, by which one piece may be united to another without melting either of the pieces, but simply by heating them, and beating them into one mass, or, at least, the extremities, or those parts of them that are required to be joined;—an operation most common, and called *welding*.—This metal is not only attracted by the magnet, but possesses the property of becoming itself magnetic. To effect this, it is merely necessary to suspend a bar of it perpendicularly. After some time it becomes magnetic. The same property is occasionally communicated to it by friction; but this requires considerable experience.—Iron, it is well known, has also the property of giving fire by collision with flint, yet it is fused with great difficulty, becoming first white, then emitting brilliant sparks, and at last melting. It is, notwithstanding, soluble in all acids, imparting to them an astringent taste.—It has moreover various salts, which are of essential use.

This metal is employed in three states; that of cast iron, wrought iron, and steel. That distinguished chemist, Mr. Park, with his usual precision, has thus described these different states: "Cast iron is the metal in its first state, rendered fusible by the combination of carbon

* We lately saw a definition of "Nature," when used *in this sense*, with *which we were much pleased*;—"Nature *is—the Finger of God.*" ED.

and oxigen. Wrought iron differs from the former, in being deprived of this carbon and oxygen by continued heat and repeated hammering, which render the metal malleable. Steel is made of wrought iron by various processes, whereby the metal resumes a small portion of carbon, and acquires a capacity of receiving different degrees of hardness."

Even a glance at the properties of this surprising metal, prepares us for the consideration of its utility. To enter into a minute detail of its uses would be as volumnious as it would be difficult; and the probability is, that while the attempt was making, some new property belonging to it, or some new application of its properties, would be discovered. In the earliest stages of society some of its uses were known, and from those distant periods to the present time it has been increasingly employed. There is not a human employment in which it is not useful, nor an article manufactured independently of its aid. It is equally important in the simple operations of husbandry, and in the more intricate performances of the artisan.

It would not be easy to say in which of its states it is most useful. When converted into steel, it is employed both for ornament and utility; but it is particularly important in the manufacture of edge tools, whose excellence depends on the proper temper given them from this state of the metal. In the state of wrought iron, its uses are endless, and many of them too obvious to need enumeration. It is, perhaps, its employment in the remaining state of cast iron which has recently most excited our surprise. Immense and elegant bridges have been constructed of cast iron; as, for instance, that over the Thames near Cheapside. The use of stone in our pavements has been threatened to be superseded by the employment of cast iron in the carriage way on the Surry side of Blackfriars bridge, and a portion of the foot-way near Finsbury-square. In the former of these instances, the regularity of the appearance of the road could not but attract the attention of the beholder. It had the orderly arrangement of rolls in their united state, when taken from the oven; and the various squares of which it was composed were connected together like the parts of a dissected map. At the west end of London it has also been employed in the large fluted pillars which adorn several of the new buildings, and which, in addition to their neatness, are expected to recommend themselves by their durability.

The salts of this metal are of great importance in our manufactures; and even its oxides are of essential utility in medicine, painting, enamelling, and dying.

But its important magnetic property, and the consequent invention of the mariner's compass, should fill us not merely with admiration, but with gratitude. Dryden has well described the state of navigation before this discovery.

"Rude as their ships was navigation then,
No useful compass or meridian known:
Coasting, they kept the land within their ken,
And knew no north but where the pole-star shone."

But now the mariner commits his vessel to the ocean with comparative confidence, and, in the darkest sky, steers his trackless way without anxiety. By his compass he cuts the nearest course to any country, and readily satisfies the demands of commerce, or promptly carries the supplies of enlightened benevolence at the affecting calls of ignorance and misery.

As the needle points to the north, so has it often been desired that the bias of the mind might uniformly tend to Jesus Christ: nor can there be a more benevolent wish than that the corrected affections of the youthful reader's mind, may as uniformly lead him to delight in God, to depend simply upon the merits of the Redeemer for escape from the wrath to come, and upon the influences of the Holy Spirit for that meetness for heaven which no inferior power can produce. Should this wish be granted, all his talents, and all his attainments, will be consecrated to the service of God. N.N.

# Obituary.

## ROBERT MUSTOE.

Robert Mustoe was born in 1733 at Fulbrook, one mile from Burford, in the county of Oxford. His parents were honest and industrious, and Robert followed their example. He had been trained up in an attendance at the parish church, of which his father was the clerk. Though living many years without the fear of God before his eyes, that God whom he knew not, was pleased to preserve him from many grosser crimes, through a defect of the eyes, which almost prevented him from reading the scriptures, even in the largest type. The unkind treatment which he received from his young companions on this account, induced him to get alone, that he might read without being rudely laughed at by the unfeeling revilers. We see in this a proof of the wisdom and goodness of God, in the effects which follow from bodily trials. He was unable to read for many years before his death.

The first time he remembered hearing the Gospel from a Dissenter was in his youth, at the village of S. A zealous itinerant was the preacher, who was treated very unkindly by some of the ungodly hearers; but our friend Mustoe warmly contended on his behalf, believing he was a good and faithful messenger. No further effect, however, appeared to be produced on his mind. He always hated persecution. When arrived at manhood, he entered upon a settled life, and Providence committing several children to his care, he brought them up in habits of honesty, teaching them to labour with their hands for the needful things of this life. It pleased God to take away his partner while the children were of tender years; and he nobly *strove to the utmost to save the parish the expense of their maintenance:* despising that meanness which leads too many to seek for aid, while they live in comparative indolence.

About thirty years since, the Baptist place of worship in Burford was supplied by neighbouring ministers, and our friend attended on the word preached with great constancy.

November 1, 1801, Robert Mustoe became a member, having some years before opened his house for the preaching of the gospel at Fulbrook. On his dying-bed he deplored his having done this from improper motives. "How vain I was," said he, "thinking what a great thing I had done, and that I should be sure to merit something from God for it!" His conscience was very tender, and he was deeply affected when he said this. He was peculiarly attached to Mr. Harris and Mr. Smith, who were the first ministers settled at Burford for many years past. After the death of Mr. Smith in 1807, the church passed through many trials, and our friend mourned with heartfelt grief. About this time, too, circumstances occurred which deprived him of the power of inviting the ministers to preach at his house. In the year 1815, the present pastor was desirous to know his state of mind respecting the ordinance of Baptism, to which he had never attended. He was, to our joy, fully convinced, and quite willing upon this occasion to attend thereunto; though past his *eighty-second year*, and very feeble, besides being little better than blind. Neither age, blindness, trouble, nor any other thing could discourage him. He was conveyed to Bourton-on-the-Water, (no baptistery being built at Burford then,) and there he joyfully imitated his Lord and Master; being led down to and from the water. Our dear brother Mr. T. Coles rejoiced greatly at this noble instance of Christian decision; and we hope that many, on reading this, will be constrained to say, "Let us go and

them the justification of all that has been said of his parts, or his piety, will be found; and there is no question they will preserve his reputation, and their own, as long as there shall be any taste for strong, and yet clear reasoning; masculine unaffected eloquence, flowing from the just distribution of the parts of a discourse, and not a pomp of chosen words, and sounding epithets; or men retain any sense of those interesting and important truths, which he has so represented as to be sure of their making an impression on the heart, by their filling the whole measure of the understanding," provided (we should add) they be accompanied with the renovating influences of the Holy Spirit, without which even a Paul must plant, and an Apollos water, in vain.

## A LETTER

*From the Rev. Mr. Newton to a Baptist Minister, whose Wife was at the point of death.*

*Jan.* 23, 1787.

MY DEAR FRIEND,

I feel, but I do not fear, for you. The God whom thou servest he can support and deliver you. He is all sufficient, and his promise is sure.

Plenty of advice is at hand, but I dare not offer you much in this way. You are in the heat of a trial; I am at present in quiet. It would be easy for me to press patience and resignation upon you, and to remind you that a pardoned sinner ought never to complain. You could speak the same language to me, if I were in your case, and you were at ease.

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It becomes the Christian, in such a scoffing and infidel age as the present, to be most wise and circumspect—"to gird on his whole armour." Let him remember he is "the light of the world, and in the midst of a crooked and perverse generation;" that one of the best arguments he can afford of the truth of religion, is by *living* well. This proof it is more difficult to gainsay, than many others of a more learned and elaborate nature. It is the best *actual* evidence of the truth of the Bible that can exist. What a testimony to the lives and manners of the primitive Christians was borne by the Heathen, when they exclaimed, "How these Christians love each other!" Alas! it is to be feared this spirit of love and communion is much diminished in the present day, and that religion is too much a matter of profession, and too little a business of the heart.

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## *SEPARATION* FROM THE WORLD.

RELIGION and the world are so widely different in their nature and their tendency, that however

mankind may attempt an amalgamation, their efforts will be just as fruitless as it would have been to mix together in one substance the iron and clay, in the image seen in Nebuchadnezzar's dream. Many are the commands which are given to the Christian world, enjoining its keeping itself so separated, as that its members may be known by all men to have been with Jesus. Our divine Lord and Master says, "Ye cannot serve God and Mammon." Their demands are so opposite, their injunctions so adverse, and their commands so contrary, that in loving one we must hate the other; and while we serve either, we disobey the other. Come and taste the good I offer, says the world:—"Depart ye—Depart ye—go ye out from thence—touch no unclean thing," saith the Lord. So that decision in this momentous affair is of the utmost importance: "I would that thou wert either cold or hot."

But my further design in this Essay is to show, how a Christian may fall into the ways of the world; and at the same time to point out its evils, and to hint at the importance and advantage of maintaining an evident distinction.

In showing how a Christian may fall into the ways of the world, I would remark, that this is done by conforming to worldly customs, such as dress, vain and trifling conversation, amusements, &c. &c. Now when these are considered abstractedly, they may not look like evils, but viewing them in connexion with their consequences, and with the effects they produce, they assume a much more forbidding aspect. For instance; the Christian beholds some fashionable garb, or gay robe, which suits his inclination, and wishes to have it and wear it. Now dress, considered simply and abstractedly, can have no evil in it; but if we connect it with the ideas of the person's being proud of a garment, of his setting his affections on dress, and letting his thoughts run after any thing of so trivial a nature, to the neglect of his more important concerns, then the case is much changed. I would not be understood, from the sentiments here expressed, as advocating any thing like preciseness or uniformity in dress; by no means: I think every one has a degree of respectability to support, and ought to dress conformably to his situation. But when I see any persons, whose lot it is to walk the ordinary paths of life, attempting to show some superiority by dress, and wishing to obtain esteem from the fineness of their attire, I either think they must have a vain mind, or that religion is at a low ebb, or both. But the evil does not rest here. When we possess any thing, it is generally our desire to have it known; particularly if we think we shall be the more highly thought of for such possession. Thence the love of dress leads to the breaking down of a more important distinction between Christians and the world—to their associating with worldly company. They who are enjoying much of the presence of God, and living in a daily intercourse with him, are not the company which such will seek. No; they will seek such as have views correspondent with, and inclinations similar to, their own. Therefore to the world they must look. Here they associate with such as cannot come up to Christians in conversation, because they have

no experimental acquaintance with those truths, which are their support, their food, their comfort, their hope, and their enjoyment. Not having experienced the influence of these things on their hearts, to hear them conversed upon has no interest with them, and they will shun such persons as cannot, or will not, converse on subjects more correspondent with their views; so that if a person professing Christianity would associate with them, he must so far dishonour his profession, and slight his Lord and Master, as to enter on and join in conversation on things of the world. Alas, here is a sad change! leanness here enters the soul; and the mind, which not long ago appeared as the well-favoured kine, or the plentifully filled ears of corn in Pharaoh's dream, degenerates into their opposites. Having drunk into the spirit, the amusements of the world next claim a place in such a backslider's heart: and here a still wider gate is opened, altogether confirming that aphorism of the Prophet, "The heart is deceitful above all things, and desperately wicked."

From these imperfect remarks, the importance of keeping ourselves separate from the world is very evident. I allow there is necessary business, which calls the attention of the Christian into the world, and that to neglect this is highly culpable, yea, criminal. The apostle commands diligence in business, but unites with it fervency of spirit, and an habitual serving of the Lord. But this is, I apprehend, widely different from associating from inclination with the world. "I would not," says an eminent divine, now fallen asleep, "I would not enter any company where my Master is not admitted." O that more of this spirit pervaded the minds of professors in these latter days! Methinks if this were the case, religion would appear more like a candle set on a candlestick, and the churches more resemble a city set on a hill, which cannot be hid. Ministers would behold more living epistles, if those which are such were seen and read of all men: more of the spirit of love would be felt and enjoyed, and Zion would become a praise to the whole earth.

"Lord, keep me from each vain desire,
From worldly hope and fear;
O fill my heart with holy fire,
With love and childlike fear.

In wisdom's ways preserve my feet;
There guard and keep my soul:
May I enjoy communion sweet
With thee, my God, my all."

PHILO.

*Bradford, Nov.* 13, 1820.

## *Opinion of the pious Philip Henry on the Laws against Protestant Dissenters and Roman Catholics.*

"THE great subject of debate at this time (1687) in the nation was, concerning the repeal of penal laws and tests. Mr. Henry's thoughts were, as to the penal laws, that if those against the Dissenters were all repealed, he would *rejoice in it*, and be very thankful both to God and man; for he would sometimes say, without reflection upon any, that he could not but look upon them as a national sin; and as for those against the Papists, 'If (said he) our lawgivers see cause to repeal them in a regular way, I will endeavour to *make the best of it*, and to say, The will of the Lord be done.'"

*Life, chap.* viii.

# Juvenile Department.

## PHILOSOPHICAL REFLECTIONS.

### No. XXIV.—*IRON.*

"When worth is reckon'd by utility,
E'en the iron which we tread upon,
Shall raise our hearts in strain of gratitude
To the great First Cause, who form'd the metal,
Gave it its properties distinguishing,
Diffus'd its particles through Nature's* works,
For uses countless, yet scarce guess'd by man."

MANKIND are more accustomed to value things from their beauty or rarity, than from their utility: thus iron, that most valuable of substances, is generally employed without either a grateful or an inquiring thought. We are so familiar with its application, that we treat it as one of those every-day subjects which demand no attention, and deserve no investigation. It is true, it is in general and increasing use, for which we are indebted to the few who have felt interested in its peculiar properties, and by persevering experiment have more fully disclosed its nature; but even among them, it is to be feared, that but few are so under the influence of pious principle, as gratefully to discover and acknowledge the wisdom, power, and beneficence of the Great Creator, in the surprising qualities with which it is endowed.

This metal not only occurs in common with others in the bowels of the earth, but may be said to pervade nature, not excepting the numerous tribes of vegetables, or the fluids that circulate in the animal economy. All the purposes which in such a connexion it may serve, short-sighted man has not yet been able to discover; but it is known to contribute to the variety of colour in earths and stones. The state in which this metal is found is far from uniform, as philosophers number more than thirty kinds.

We proceed to notice some of its properties. It is of a bluish-gray colour; its readiness to rust is well known, and often deplored, but its oxides, of which chemists reckon two, the black and the red, are of great importance. It is one of the hardest and most elastic of metals, and is very tenacious; it is sonorous, and exceedingly ductile. In proof of its ductility, Dr. Black remarks, that a wire, only one-tenth of an inch in diameter, will suspend a weight of 450lbs.; and that a wire of well tempered steel, of the same dimensions, will support a weight of nearly 600lbs. Somewhat analogous to this property is the peculiar quality that distinguishes it, by which one piece may be united to another without melting either of the pieces, but simply by heating them, and beating them into one mass, or, at least, the extremities, or those parts of them that are required to be joined;—an operation most common, and called *welding*.—This metal is not only attracted by the magnet, but possesses the property of becoming itself magnetic. To effect this, it is merely necessary to suspend a bar of it perpendicularly. After some time it becomes magnetic. The same property is occasionally communicated to it by friction; but this requires considerable experience.—Iron, it is well known, has also the property of giving fire by collision with flint, yet it is fused with great difficulty, becoming first white, then emitting brilliant sparks, and at last melting. It is, notwithstanding, soluble in all acids, imparting to them an astringent taste.—It has moreover various salts, which are of essential use.

This metal is employed in three states; that of cast iron, wrought iron, and steel. That distinguished chemist, Mr. Park, with his usual precision, has thus described these different states: "Cast iron is the metal in its first state, rendered fusible by the combination of carbo-

* We lately saw a definition of "Nature," when *used in this sense, with which we were much pleased;*—"*Nature is—the Finger of God.*" ED.

and oxigen. Wrought iron differs from the former, in being deprived of this carbon and oxygen by continued heat and repeated hammering, which render the metal malleable. Steel is made of wrought iron by various processes, whereby the metal resumes a small portion of carbon, and acquires a capacity of receiving different degrees of hardness."

Even a glance at the properties of this surprising metal, prepares us for the consideration of its utility. To enter into a minute detail of its uses would be as volumnious as it would be difficult; and the probability is, that while the attempt was making, some new property belonging to it, or some new application of its properties, would be discovered. In the earliest stages of society some of its uses were known, and from those distant periods to the present time it has been increasingly employed. There is not a human employment in which it is not useful, nor an article manufactured independently of its aid. It is equally important in the simple operations of husbandry, and in the more intricate performances of the artisan.

It would not be easy to say in which of its states it is most useful. When converted into steel, it is employed both for ornament and utility; but it is particularly important in the manufacture of edge tools, whose excellence depends on the proper temper given them from this state of the metal. In the state of wrought iron, its uses are endless, and many of them too obvious to need enumeration. It is, perhaps, its employment in the remaining state of cast iron which has recently most excited our surprise. Immense and elegant bridges have been constructed of cast iron; as, for instance, that over the Thames near Cheapside. The use of stone in our pavements has been threatened to be superseded by the employment of cast iron in the carriage way on the Surry side of Blackfriars bridge, and a portion of the foot-way near Finsbury-square. In the former of these instances, the regularity of the appearance of the road could not but attract the attention of the beholder. It had the orderly arrangement of rolls in their united state, when taken from the oven; and the various squares of which it was composed were connected together like the parts of a dissected map. At the west end of London it has also been employed in the large fluted pillars which adorn several of the new buildings, and which, in addition to their neatness, are expected to recommend themselves by their durability.

The salts of this metal are of great importance in our manufactures; and even its oxides are of essential utility in medicine, painting, enamelling, and dying.

But its important magnetic property, and the consequent invention of the mariner's compass, should fill us not merely with admiration, but with gratitude. Dryden has well described the state of navigation before this discovery.

"Rude as their ships was navigation then,
No useful compass or meridian known:
Coasting, they kept the land within their ken,
And knew no north but where the pole-star shone."

But now the mariner commits his vessel to the ocean with comparative confidence, and, in the darkest sky, steers his trackless way without anxiety. By his compass he cuts the nearest course to any country, and readily satisfies the demands of commerce, or promptly carries the supplies of enlightened benevolence at the affecting calls of ignorance and misery.

As the needle points to the north, so has it often been desired that the bias of the mind might uniformly tend to Jesus Christ: nor can there be a more benevolent wish than that the corrected affections of the youthful reader's mind, may as uniformly lead him to delight in God, to depend simply upon the merits of the Redeemer for escape from the wrath to come, and upon the influences of the Holy Spirit for that meetness for heaven which no inferior power can produce. Should this wish be granted, all his talents, and all his attainments, will be consecrated to the service of God. N.N.

# Obituary.

## OBERT MUSTOE.

RT MUSTOE was born in Fulbrook, one mile from in the county of Oxford. nts were honest and indus- and Robert followed their . He had been trained up attendance at the parish of which his father was the Though living many years the fear of God before his at God whom he knew not, ased to preserve him from oser crimes, through a de- the eyes, which almost pre- him from reading the scrip- ren in the largest type. The treatment which he received young companions on this , induced him to get alone, might read without being aughed at by the unfeeling

We see in this a proof of dom and goodness of God, in cts which follow from bodily He was unable to read for ears before his death.

first time he remembered the Gospel from a Dissenter his youth, at the village of zealous itinerant was the r, who was treated very un- by some of the ungodly ; but our friend Mustoe contended on his behalf, g he was a good and faithful ger. No further effect, how- ppeared to be produced on d. He always hated perse-

When arrived at manhood, red upon a settled life, and nce committing several chil- his care, he brought them habits of honesty, teaching labour with their hands for dful things of this life. It God to take away his part- ile the children were of ten- rs; and he nobly *strove to ost to save the parish the of their maintenance:* de- spising that meanness which leads too many to seek for aid, while they live in comparative indolence.

About thirty years since, the Baptist place of worship in Burford was supplied by neighbouring ministers, and our friend attended on the word preached with great constancy.

November 1, 1801, Robert Mustoe became a member, having some years before opened his house for the preaching of the gospel at Fulbrook. On his dying-bed he deplored his having done this from improper motives. "How vain I was," said he, "thinking what a great thing I had done, and that I should be sure to merit something from God for it!" His conscience was very tender, and he was deeply affected when he said this. He was peculiarly attached to Mr. Harris and Mr. Smith, who were the first ministers settled at Burford for many years past. After the death of Mr. Smith in 1807, the church passed through many trials, and our friend mourned with heartfelt grief. About this time, too, circumstances occurred which deprived him of the power of inviting the ministers to preach at his house. In the year 1815, the present pastor was desirous to know his state of mind respecting the ordinance of Baptism, to which he had never attended. He was, to our joy, fully convinced, and quite willing upon this occasion to attend thereunto; though past his *eighty-second year*, and very feeble, besides being little better than blind. Neither age, blindness, trouble, nor any other thing could discourage him. He was conveyed to Bourton-on-the-Water, (no baptistery being built at Burford then,) and there he joyfully imitated his Lord and Master; being led down to and from the water. Our dear brother Mr. T. Coles rejoiced greatly at this noble instance of Christian decision; and we hope that many, on reading this, will be constrained to say, "Let us go and

do likewise." This solemn scene was witnessed, with pleasure of no small degree, by the writer, August 6, 1815.

The settlement of his pastor in 1816, gave R. Mustoe very great satisfaction, because he desired to see Jerusalem a quiet dwelling-place. He continued to attend constantly on the Lord's-day, and was spared to see the house of his God enlarged greatly in the autumn of 1819, and then said he was ready to depart; having seen God's salvation, and feeling persuaded Zion would prosper here. He narrowly escaped falling headlong from the gallery the first time he took a view of it, as far as his sight would allow, after the enlargement. The time was now drawing nigh, which we expected with pain, and which he almost always anticipated with joy. He joined with us in worship February 13, 1820, and he came no more! Many delightful hours had been passed in conversations the most spiritual; for he delighted in speaking of the things of God to his fellow-members, and now we saw that in the prospect of death, he was an "Israelite indeed, in whom was no guile." His heart was fixed, his hope in Jesus was firm, his views of salvation through the cross, clear and steady. Even when reason wavered, he discovered still his love to God. One of the last things he spoke to his pastor was, on being reminded of looking forwards to the Zion above, "I must look to Mount Calvary too," said he. His spirit received a peaceful dismission from a worn-out tabernacle, (in which it had resided eighty-seven years,) on the 14th of April, 1820. Some circumstances, connected with this event, appear worthy of notice, especially by members of churches.

1. The obituary of this man furnishes an example of decision of character.

He was baptized at eighty-two years of age! though he had been a member for years, and was almost blind, with a body bending to the earth. He sustained no injury thereby, but he obtained the testimony of *a good conscience*. This enabled *him to encourage* others in the discharge of duty, and by this evidence of faith in love towards the Redeemer, he glorified God.

2. No member of a church probably was more beloved than this man. He was very poor, and very illiterate; a feeble old man for many years before the writer knew him. But he was eminently peaceful, spiritual, and most peculiarly affectionate. No member ever gave less occasion of pain to a pastor or a church. His humility was, above all, conspicuous. Thus he loved all, and was always beloved by all.

3. He was very disinterested in serving Jesus his Lord and Master.

On a Lord's-day he walked from and to his dwelling-place, subsisting upon a few mouthfuls of the plainest food. He was even unwilling to receive the help offered him as to bodily necessity, and constantly paid his penny per week for supporting a Gospel ministry, though dependent on the parish. His gratitude for the smallest favours, and contentment, were eminent at all times.

4. His attachment to the means of grace was peculiarly strong.

On a Sabbath-day, if Robert Mustoe was missing, we felt persuaded it was from entire necessity. Winter and summer were the same, only as the approaching evening compelled him to leave us earlier than he wished. At the Lord's table he was melted with tender feelings of love to his brethren and sisters, and delight in his Lord, with mingled contrition and joy. His melting language seemed to melt us all. He desired to die amongst us, or to be taken hence as soon as he was prevented coming to the house of God. No persons could look at him without being ashamed of inconstancy in attendance.

5. God gave him length of days, and showed to him his salvation.

He had much enjoyment in old age, he was greatly beloved, he was in many respects very useful, and brought forth fruit in old age. He rejoiced greatly in the state of the church, when on his dying bed. And his views were clearer as he drew near to the world appointed for his future residence. His was the old age of piety, and his gray

fruits were to him "a crown of glory, for he was found in the way of righteousness," Prov. xvi. 31. The testimony borne at his interment was allowed by all to be just; he came to his "grave in a full age, like as a shock of corn cometh in its season," Job v. 26.

May God raise up many such aged and honourable old men in all the churches of his Son! Reader, look at this pattern—Go, and do likewise; and give to God the glory, for this is all the work of his free and sovereign grace, in Christ Jesus, through the Divine Spirit—to whom be glory for evermore. Amen.

## RECENT DEATHS.

### Rev. T. NORTHCOTE TOLLER.

On Monday, Feb. 26, 1821, entered into the joy of his Lord, it may be said, suddenly—for he was, three minutes before his death, in the enjoyment of his usual state of health—but not without constant previous meditation upon, and looking for, that joyful yet solemn event, the Reverend Thomas Northcote Toller, Pastor of the Independent Church at Kettering almost forty-three years, having survived his beloved friends, the Rev. Mr. Palmer of Hackney, about seven years and three months; Mr. Fuller, nearly six years; and the Author of Thornton Abbey, upwards of twenty-three years.

Mr. Toller possessed great respectability of character, and very superior ministerial talents. His preaching fixed the attention, and interested the heart. He particularly excelled in copious, familiar, and yet elegant illustration, and in thus bringing his subject, however abstruse, within the comprehension of the weakest of his hearers, at the same time that there was nothing to offend the most judicious. He strove not only to preach the truth, but also to convince his congregation that what he delivered was the truth. Nor did he address the understanding only, but also the affections and the conscience. The whole was heightened by the earnestness and solemnity, united with judiciousness, of his delivery. He was deeply affected himself, frequently to the shedding of tears, with the importance of his subject; and hence his discourses could not fail, under the influence of the Holy Spirit, to make a strong and lasting impression upon others.

But though his sermons were so excellent, he excelled still more in his addresses to the Divine Majesty. He seemed by the solemnity of his manner, and the chaste sublimity of his language, to usher his fellow-worshippers into the immediate presence of the King eternal, immortal, and invisible. His acknowledgment of the Divine Perfections inspired them with reverence and love; his confession of sin excited self-abasement; the doctrines of the Atonement, and Justification by Faith alone, excited hope; and the prospect of the grave opening to receive them, and the realizing view of a judgment to come, prepared them for the important realities concerning which he was about to discourse. In a word, we do not recollect ever to have heard prayers which so much tended to exalt the Divine Character and Perfections, to abase the sinner, and to exemplify the language of the inspired apostle,—"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel"—united with the solemn cautions contained in the subsequent verses.

The Independent Church at Kettering has been blessed with the labours of several eminent Pastors. The first of these was the Rev. John Maidwell, M.A. ejected from the rectory of Kettering, Aug. 24, 1662, who was a great sufferer by imprisonment, &c. for his nonconformity. The church in his time contained 184 members, among whom were Edward Gill and Elijah Brine, the fa-

thers of the celebrated ministers of those names. He died Jan. 9, 1692, and was succeeded by Mr. Thomas Milway. Mr. M. died in 1696, and was succeeded by Mr. Shepherd. Mr. S. was succeeded by Mr. William Tery. Mr. T. was succeeded May 5, 1709, by Mr. John Wills. Mr. W. and a part of the church seceding in August 1715, the remaining majority chose in his stead Mr. William Milway, jun. The following are the succeeding pastors. 1721, the Rev. Thomas Saunders; 1736, the Rev. Benjamin Boyce; both of whom were very excellent men, and the latter of whom died Oct. 24, 1770;—July 1772—Sept. 1774, the Rev. Mr. Fuller, who we believe is now living at Chesham; and May 1778, our late venerable friend, who was educated at Daventry under Dr. Ashworth, and at whose ordination the Rev. Mr. Robins, Tutor of that Academy, delivered a greatly admired charge, and the Rev. Mr. Gregson of Rowell addressed the church.

Mr. Toller has left a widow and several sons; and also, by a former wife, a son, who was educated at the Academy at Wymondley, under the superintendence of the late excellent and Rev. W. Parry, and who is now in the ministry.—It only remains for us to pray, with respect to the former, that the God of their husband and father may be their God; and with respect to the latter, that upon him may drop the mantle, and may descend and rest a double portion of the spirit, of his departed parent.

Mr. Toller's Funeral Sermon was preached by the Rev. Robert Hall. It would give us very great pleasure to have it in our power to introduce a Review of it into one of our future Numbers.

## ALDERMAN PAGE.

Died, Feb. 24, Alderman Page of Bristol. He had been an honourable member of the Baptist church in Broadmead above fifty-five years, having been baptized Jan. 7, 1766. He was the senior deacon of the church, and had sustained that office near fifty years, being elected to it May 9, 1771. He died on the day on which he finished his seventy-fifth year. His health had been for some time declining, and his medical attendant expected his death would probably be sudden. On the Wednesday morning he had a seizure before he arose; but as it soon went off, he refused to send for advice, though he staid within that day and the next; but on Friday he went up into the city, and replied to one who asked how he did, "Pretty well for me." On his return, he appeared better in health and spirits than he had been for some days. After supper, he sat reading till about eleven o'clock, when he laid down his book, examined his doors as usual, and said aloud, at the bottom of the stairs, "I am going to bed," which were the last words he spoke. In about a quarter of an hour, he rang his bell; on which, the servant running up, found him speechless. On being helped up, he endeavoured in vain to expectorate, made signs to be laid down again, and soon after died.

He was esteemed in the church and in the world as a man of strict integrity, for many years diligently discharging the duties of an upright magistrate, and using the office of a deacon well. He was constant in his attendance on divine worship, giving good evidence of godly sincerity, and holding the mystery of the faith in a pure conscience.

## MRS. CRISP.

Died, Feb. 26, Mrs. Crisp, the wife of the Rev. Thomas Steffe Crisp, aged twenty-seven years, after a long and very painful illness, in which she manifested remarkable patience, and submission to the divine will, and was supported by the consolations of the gospel, looking for the mercy of our Lord Jesus Christ unto eternal life. She was a native of Huntingdonshire: her maiden name was Vipan. She has left three small children. All that know her afflicted husband, will pray that he may be supported under so heavy a bereavement.

### JOHN JAMES SMITH, Esq.

At the house of Joseph Gutteridge, Esq. at Denmark Hill, on Sunday, the 25th of Feb. John James Smith, Esq. many years a deacon of the church at Watford. Mr. Smith was a Christian of the good old sort; such a one as the Apostle John would have agreed to receive into the same church with "the well-beloved GAIUS, whom he loved in the truth."

ERRATA.

Page 113, *for* "Mary Rutland," *read* "Elisabeth Rutland;" and *for* "Sept. 23," *read* "Sept. 16."

# Review.

*Orient Harping: a desultory Poem, in Two Parts. By John Lawson, Missionary at Calcutta.* 7s.

The loveliest chords of the harp have often been struck by exiles and wanderers; but in addition to his voluntary exile, the character of a Missionary throws around Mr. Lawson and his writings a deeper interest. We cannot feel otherwise, with respect to those noble spirits, who have resigned all we, and they, count most dear to the heart, and whom we always admire, but dare not follow.

In a work like this, much that is original must necessarily be found: the scenery is so novel to English poetry, that it would not be possible to tread in the steps of any former delineator. Thus the poem opens.

"The orient panorama, glowing grand,
Strange to the eye of poesy; the depths
Of jungle shade; the wild immensity
Of forests, rank with plenitude, where trees
Foreign to song display their mighty forms,
And clothe themselves with all the pomp
of blossom;
The fervid heaven, the hot consuming
wind,
The fierce delirium of north-western
storms
Black with vehemence; the vicissitude
Of shape and hue afloat upon the sky,
When the full clouds are tossed upon the
gale:
The village thronged with sable peasantry." P. 1.

After a glance at the martial convulsions of Europe, the sound of whose trumpets, and the shouting of whose mighty ones, had reached even to the shores of India, the minstrel turns to calmer thoughts; to the spread of the gospel; to the obligation which all lie under to assist in this mighty undertaking. Then coming nearer home, he dwells for some time upon the worship and abominations of the Hindoos. A human sacrifice to Kalee, goddess of destruction, is thus vividly described.

"Died the pale boy this night, for he
was led
Through the dark village to the place of
death,
Where oft had died before him other boys.
Steady, inflexible, the Brahmuns walk
Behind, before, on either side, and calm
Chatter and smoke and smile. Some
there are lean
And wrinkled, and betray that they are
old;
With peevish self-conceit they boast of
skill
In learned books, and righteous acts,
and sputter
With toothless rage in pious controversy:
Others of broad and brawny limb, and
step
Proud and majestic, toss the graceful
poiter;
And, unconcerned in matters of dispute,
Swagger with bloated face, and ogling
eyes,
And muslin-girded loins and slipshod
heels
Triumphant. Younger ones are there,
who, pert
And slim, march in the infernal throng."
P. 32.

"Eager they come! they urge the trembling youth!
Poor fellow! how he faulters, with cold
sweat
Bathing his forehead, and with speechless tongue,

And chattering teeth. Of curious arch
and turret
There stands the temple, with its grinning queen
Kalee, of bottomless darkness born, obscene.
There bends the neck of the poor quaking lad,
A human sacrifice. The hatchet falls!
That crash alone is heard. The guggling blood
Is on the ground. The priests have done their work,
And coldly walk away." P. 33.

That human sacrifices are to this day performed in India, there is but too much indisputable evidence. Some instances have come to the ear of government; but, although rewards have been offered for the apprehension of the murderers, as might have been anticipated, they have never been discovered. To conceal them was of course an act of piety. These pictures, and others similar to them, cannot be too frequently held up in this day, when so many make it their business to varnish over all the atrocities of the natives, and to discover all that is pure, and moral, and great, in their abominations. A very late writer upon India remarks, that it is a great pity those good men (the Missionaries) should spend so much labour in converting the natives to the Christian faith, when they might, to so much better purpose, instruct them from their own shasters, which exhort to forgiveness and forbearance, holding out the example of the sandal-tree, which perfumes the axe that fells it. False impressions like these, lively descriptions of the real state of India are most likely to remove.

Mr. Lawson touches upon each of the deities, and the worship and characteristics of each, till, having traversed the circle, he returns to the gospel, and its celestial loveliness. Of this the second part of the poem is principally composed. The sabbath morning is the source of many beautiful reflections, and the contrast between the sabbaths which smiled upon his infancy, and those which he has since spent in heathen lands, is very striking.

"It seems not like the sabbath. In my
youth
I felt with joy that blessed day of rest.
The workshop then was still,
No sound of loom nor spinning-wheel was heard.
Methought on hours like these I smelt
A richer fragrance in the shady sweetbriar.
To me the cowslip with the golden eyes,
Uplifted some to heaven, others downcast,
More beauteous smiled, and nature homage paid
To God.
My father sung, he loved an early anthem;
I felt the mellow note and thought of heaven." P. 156.

"Abroad
My mother took me by the hand. How sweet
The recollection, never to be erased!
I saw her slip the smooth gloves o'er her arms,
Equipped in silken gown, with circling sprigs
Besprinkled. Now the mottled shawl was ta'en
Forth from the drawers, and o'er the shoulders cast;
And high o'er neatly plaited cap and all
Sat the grave bonnet, chaste, of sober hue.
My hand in hers we sallied through the streets." P. 158.

The picture which follows of the unrespited traffick of an Indian sabbath, is very animated, and holds up to the imagination a portrait, which must, from its natural grouping and effect, be a correct one.

Among the sabbath reflections, is one peculiarly striking, arising from the reverting of the eye to the days of home.

"He loves his home;
He loves the rural vale that gave him birth,
And fostered all his infant hours. He loves
Each pictured recollection of the roof,
Obscurely seen between the sheltering trees.
Nor can the lapse of time obliterate
The rising images of past delight.
Mean were the offering, worthless were the meed
To have left a land, a home, he could not love.
Oft while his hoary parents, bowed with years,
Still tenants of the humble cot (endeared
To them because the scene of long-fled joys)

Mid daily prayers suffuse the failing eye,
Dropping big tears in memory of their son,
Whose absence they must feel, but ne'er lament;
Grief answers grief, and he in distant land
Unknown, unseen, indulges the deep sigh,
And cherishes affection's keenest pang."
P. 153.

The latter compartments are called "Death," "Hope in Death," and the "Soliloquy;" that is, of a reviving spirit. The description of the Irish Wake needs the author's assertion to render it credible.

Throughout the volume, much that is original and beautiful will be discovered, and we doubt not, the reader will be both interested and improved by its perusal; yet we cannot help wishing, that Mr. Lawson had bestowed upon some parts a higher polish. Had the quantity been somewhat less, the quality in all probability would have been higher.

We cannot resist the temptation here afforded us, of inserting the opinion of that excellent poet and christian, Mr. Montgomery, on the poem now before us.

"Of Mr. Lawson's poem, I can assure you, that after the deductions that must be made for occasionally dissonant verse and obscurity of phrase, there remains much to delight, and inform, and edify the reader; and no Englishman can peruse it, in the right spirit, without loving his own country more for the blessings with which it is crowned; and at the same time *fervently desiring, till desire becomes prayer, and prayer issues in exertion corresponding with the sympathy excited,* that all the dark places of the earth which are full of the habitations of cruelty and wickedness, may yet become participants of the same mercies with which this land is distinguished, and which are, by the purchase of the Redeemer's blood, a common inheritance for mankind, though few comparatively know to what they were born, while they are by nature heirs of a far different patrimony, and fewer enter into the present possession because of unbelief, hardness of heart, and contempt of God's holy word and commandment. May the ingenious and amiable author be signally successful in making the truth as it is in Jesus known in the uttermost regions of the east; and whether he there touch the harp of Zion, or sound the gospel trumpet, may thousands hear the joyful sound, and bless his labours for it."
J. MONTGOMERY.

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*An Appeal to the Legislature and the Public, more especially to Dissenters from the Established Church, of every Denomination, on the Tendency of Mr. Brougham's Bill for the Education of the Poor, to augment the Poor's Rate, &c. &c. By James Baldwin Brown, Esq. LL.B.* 103 pp. sewed.

We have read several strictures on Mr. Brougham's intended Bill, and were not a little amused with the disappointment which they generally express, that the Bill should have originated with him. In the little we happen to know of the learned gentleman and his communications, we find complete deliverance from all surprise on the subject. He has certainly talked a great deal about the importance of education, and the Edinburgh Reviewers very naturally laud and magnify all he writes or says on this, or any other subject. But it appears to us as very questionable whether Mr. B. ever attached much importance to his own proposed measure. We are perfectly satisfied that if he had studied the most effectual method of checking the progress of knowledge among the lower classes, he could not have devised one that had the promise of greater success. He must have known that the persons to whom his Bill intrusts this business, are, of all others, those by whom it is most likely to be neglected; and that dissenters have not been so unconcerned about the education of their own children, and the children of the poor, as to be justly intitled to the learned gentleman's indifference and scorn. In the estimation of their enemies, what signify the opinions and feelings of "sectaries," who have neither talents nor virtue sufficient to render them worthy of

a voice on the subject? All this may be very true in the estimation of Mr. B. and his friends the Edinburgh Reviewers. Yet we must be allowed to state our conviction, that the proposed Bill not only wears the worst features of intolerance, but proposes a mode of education, though expensive, yet far less efficient than that which these despised sectaries gratuitously afford to a very large proportion of the children of the poor.

There is a class of persons which will derive benefit from the Bill, and it is to be hoped they will be fully aware of their obligations to the honourable gentleman who proposed it. These are the parish priest and the parish clerk. To the one it gives power, and to the other property; and in the fair visions of the future, Mr. B. must have contemplated, with the purest satisfaction, the divine, and his now exalted coadjutor, enjoying the provisions of the Bill.

There goes the parson; O illustrious spark!
And there, scarce less illustrious, goes his clerk!

We are very much pleased with Dr. Brown's pamphlet. It is judicious, and temperate; and contains a faithful analysis of the intended Bill, and a complete exposure of its baneful tendency. In our opinion Dissenters are mistaken if they suppose the present Bill would be beneficial under any modification.

The returns of the number of children under a course of instruction in Sunday schools, are shown to be grossly incorrect. Dr. Brown says,

"The clause making the parliamentary returns to the inquiries of the education-committee evidence, is also extremely objectionable, alike in principle and practice. It is objectionable in principle, because it makes that evidence, which is not, like an act of parliament, a public document, with which every one ought, in contemplation of law, to be acquainted, or, from its being printed by royal authority, may readily acquaint himself, before he is called upon to answer its contents. Still more is it objectionable in practice, from the increase of expense, &c. which its being put in evidence will bring on the parties to every suit in which it is employed, not as conclusive testimony, which it ought to be, if any thing—but as testimony of a *prima facie* nature only; open admittedly to be questioned, and capable of being disproved. In the multiplicity of plans of improvement and reform which have occupied so much of Mr. Brougham's active life, the Education Committee is evidently, and perhaps allowably, his hobby-horse. In his partial eyes the returns obtained by it have few, if any, faults; and, therefore, though verified but by the signature of the parochial minister, who has pleased himself in his manner of making them—he boldly gives them all the force and efficacy of an oath, stripping at the same time, the party questioning their correctness, (as questioned he admits they may be by either side,) of the privilege, which of all others the law is the most sumptuously jealous in preserving, that of a *viva voce* examination. Strangers see not, however, with a parent's eyes; and others have, therefore, openly maintained, and do still maintain, that in nine cases out of ten those returns are grossly incorrect, and materially defective. Nor does this charge, if sustained, necessarily impeach the veracity of the reverend gentlemen by whom the returns were made. The individuals by whom they were severally made, had not the leisure—and if they had, would have wanted the authority to make a census of the educated and uneducated of their parishioners, numbering from house to house; whilst from their situation and habits, they would be peculiarly uninformed, and subject to very grievous errors in guessing (for they could do no more) the state of education amongst the dissenting part of the population, of whom it is not saying more than is their due to assert, that for the most part, both grown-up persons and children are, at least, as well instructed in the common rudiments of learning as their neighbours of the established church, moving in the same rank of life with themselves."

The author of this pamphlet shows clearly that the operations of this Bill, if it be allowed to pass, will be, especially to Dissenters, harassing and vexatious. He justly says,

"Those who spend their days either in the routine of public life, in the metropolis or large towns, or but among men of their own religious sentiments, have a very inadequate idea of the lamentable effects of a difference of opinion in matters of faith and modes of worship, in many parts of this enlight-

ened kingdom. When Dissenters find ministers of the gospel in the established church, though men of education and information, so bigoted to the infallibility of their faith and rites, as, contrary to all law, civil and canonical, to refuse to marry, or to inter those who have not been baptized according to their rubric; when the strong arm of the law itself is needed, yet is ineffectual, to protect their ministers from insult, and their worshipping assemblies from outrage and disturbance; they surely may be excused for feeling more than ordinarily jealous of any accession of power to those who want not the will to injure and annoy them.

"Dissenters of all denominations must, in principle, be hostile to this Bill, and in as far as by law they can, will naturally oppose its execution, seeing that all, or nearly all its provisions, are avowedly framed with no friendly reference to their principles, or to them."

We perfectly agree with the learned author, that Dissenters will not be true to themselves, nor to posterity, if they do not oppose to the very utmost of their power this intended measure. They are too numerous, too respectable, too benevolent, and too loyal, to have their appeal to the legislature rejected, when temperately, but firmly, expressed. They are in every direction, according to their ability, carrying into effect the benevolent wish of our late revered King, that every one of his subjects might be able to read the scriptures. And our present august Sovereign has assured them from the throne, that he will maintain their liberties inviolate.

We are sorry our limits prevent our giving further extracts from this valuable pamphlet. We strongly recommend it however to the careful perusal of all our readers.

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*Devotional Retirement recommended and enforced: with Meditations and Remarks. By Augustus Toplady, A.B. late Vicar of Broad Hembury, Devon. A new Edition, arranged, with an Index.* 12mo. Bds. 134 pp. 1820. 2s. 6d.

We are indebted for this new edition of a very excellent work to the Rev. Thomas Gough, the respectable pastor of the Baptist church at Westbury Leigh.

Mr. Toplady was the author of many other works, a list of sixteen of which now lies before us, among which is his celebrated "Historic Proof of the Doctrinal Calvinism of the Church of England," in 2 vols. 8vo. 1774.

The present work contains Meditations on

Affliction—Benevolence—Christian Ministers—Consolation—Death and Glory—The Divine Immutability—The Divine Purposes—The Divine Wisdom—Effectual Calling—Efficacious Grace—Election—and many other subjects.

The following extract is from the Meditation on Sanctification.

"Examine yourselves whether you are in the faith; whether you have reason to trust, that the power of converting grace hath begun to work effectually upon your hearts. In a word, whether you have experienced what it is to be called from a state of nature to a state of grace. Though we are not called to be apostles, yet all who appear with Christ in glory are called to be saints. And what is a saint? One who is hallowed, or set apart, by divine grace, for the use and service of God; one who is made a partaker of that faith which relies, singly relies, on the blood and righteousness of Christ, for justification with God; and who is a subject of that holiness without which none shall see the Lord; one who leaves all things, so far as they consist not with faith and a good conscience; who counts all that earth can give but dross and dung, when compared with the excellency of the knowledge of Christ, and with the privilege of being found in him; who rises up into the moral likeness of God, and follows the Lord that bought him, in sanctification of the Spirit, and belief of the truth. Such persons have fellowship with the Father, and with his Son Jesus Christ: they have a manifest interest in the favour of the former, and in the merits of the latter. Walking in the fear of the Lord, and in the comforts of the Holy Ghost, they are built up into temples for God: their grace, their peace, and their joy are multiplied."

This book deserves a wide circulation.

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*History of Intolerance; with Observations on the Unreasonableness and Injustice of Persecution, and on the Equity and Wisdom of* mure-

*stricted Religious Liberty. By Thomas Clarke.* 8vo. Bds. 468 pp. 10s. 6d.

THE history of persecution is almost coextensive with the history of the world; and yet, as Earl Mansfield justly remarks, "there is nothing more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the Christian religion, or more iniquitous and unjust." It is contrary to common sense; for what can be more absurd than

To make men orthodox
With blows and with knocks,
And to hammer faith into their brains?

And it is equally impolitic. Persecution was amongst the foremost of the vices which brought on the destruction of the Roman empire in the west, the civil war in England, the dismemberment of Poland, and the late Revolution in France: and when did the British empire ever more flourish than since the glorious and happy accession of the illustrious House of Brunswick to the throne of these realms?

The present interesting work proceeds from the pen of a respectable Baptist minister of Waterford. It reaches from Cain, the first persecutor, to the dissolution of the Western empire in Augustulus. It comprehends, in no small degree, not only the history of the Jewish and other ancient nations, but of Christianity during the first five centuries. And as the materials are ample, so it is ably executed. It deserves to be generally read, and is, especially, a book highly proper to be put into the hands of youth.

In the remaining part of the work, we recommend to the author the confining of himself to a history of facts. In the present volume, the unreasonableness, the injustice, and the impolicy of persecution are so abundantly shown, that any additional observations upon those heads are unnecessary.

# Intelligence, &c.

## BURMAH.

*Interesting Letter referred to in our last, Page 125.*

*Rangoon, Dec.* 8, 1819.

REV. AND DEAR SIR,

Being about to leave Rangoon on a visit to the court of Ava, we feel it our duty to state the reason.

Till within a month or two ago our affairs appeared in a prosperous state. Many daily heard the gospel—cases of hopeful inquiry frequently occurred—no serious opposition appeared—and four persons, the first-fruits of Burmah, gave evidence of having obtained the grace of God; three of whom have been baptised.

Some time, however, before the baptism of the two last, the death of the emperor gave a different aspect to affairs. The former emperor was hostile to the priests of Boodh. On his death, the hopes of the priests began to revive; and the new emperor's friendly disposition has tended to restore the religious establishment to its former privileges and rank.

Soon after these events began to transpire, our fifth inquirer, a teacher of learning and influence, was accused before the viceroy of heretical sentiments. The viceroy directed further inquiry to be made. Our friend went to the head of ecclesiastical affairs in Rangoon, made his peace with him, and discontinued his visits to the zayat. This circumstance spread an alarm among all our acquaintance, and occasioned a complete falling off at the zayat; and, with the exception of the teacher above named, and those who have already joined us, we are completely deserted.

It appears to us that there remains but one course—to go directly into the imperial presence, lay our missionary designs before the throne, and solicit toleration for the Christian religion. By this proceeding, we hope to discover the real sentiments of the emperor. We hope to ascertain, whether he is devoted to Boodhism, or has imbibed, in any

degree, the opinions of his grandfather, and disguises them at present, from motives of policy. If the former be the case, he will prohibit our missionary work, and we shall be under the necessity of leaving his dominions. If the latter, he will, we hope, give us at least such private encouragement as will enable us to prosecute our work.

In approaching the throne, we desire to depend on the presence of our Saviour. We have indeed no other ground of hope. We trust that, if the set time to favour Burmah is come, He who is excellent in working, will open a wide and effectual door But if the Lord has other purposes, it becomes us meekly to acquiesce

We commend ourselves and the mission to the sympathies and prayers of our fathers and brethren, and remain,

Rev. and dear Sir,

Your devoted servants in the Lord,

A. JUDSON, Jun.

J. COLMAN.

*The Correspond. Sec. of the Bap. Board, &c.*

## THE CONTINENTAL SOCIETY.

THE funds are extremely low, and its income inadequate to its demands. The annual subscriptions do not exceed £130, while the yearly expenditure is above £900. The Committee invite the attention of the friends of true religion to this important object. For if societies are liberally supported which are formed for the dispersion of the scriptures through *the world*, and for evangelizing the *heathen nations*, ONE HUNDRED MILLIONS of souls, who are our near neighbours, and to whom we are bound by many ties, should not escape our regard; and surely the only society that is now in existence for ameliorating their condition, will not fail of support, nor plead their cause in vain.

## Mr. BROUGHAM's BILL.

Dr. Williams's Library, Redcross-street, Feb. 26, 1821.—At an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of the Three Denominations, the following Resolutions were unanimously adopted.—

1. That we are deeply impressed with the conviction of the supreme importance of universal education to the great interests of morals and religion; and that we have always considered the promotion of education, to the furthest extent of our power, to be an imperative christian duty.

2. That we have witnessed, with great and increasing satisfaction, the highly beneficial influence on the moral and religious state of our country, which has attended the disinterested and benevolent exertions of individuals, as well as of public associations, in the institution of schools for the instruction of all classes of the poor without distinction of sects and parties, and more especially of Sunday schools.

3. That the bill introduced into Parliament by H. Brougham, Esq. entitled, "A Bill for better providing the means of Education for his Majesty's Subjects," in our decided opinion, is calculated materially to injure those invaluable institutions, by destroying the funds which are necessary to their support, by discouraging that zeal and assiduity and subverting those arrangements, without which the education of the lower classes cannot be effectually promoted; and by such means to retard instead of accelerating the professed design of the bill.

4. That to many of the fundamental enactments of that bill we have other invincible objections: because they confer undue and most dangerous power on the clergy and dignitaries of the established church, without providing any adequate checks against the abuse of that power, and by so doing expose the lower classes of dissenters to insult, to oppression, and to persecution; because they impose a burdensome tax for the support of the schools to be established, while by the constitution of those schools a large proportion of the most indigent part of the population, who can attend only on Sunday schools, will derive no benefit from them; because they are wholly confined to the instruction of boys, and no provision whatever is made for the very important object of female education; and because, by including all individuals who are not members of the established church under an unjust and invidious proscription, in virtually pronouncing them unworthy of being intrusted with the education of the children of their fellow-citizens, or with any share in the management or control of schools of which the majority of scholars may not be children of churchmen, and where even their own children may be entered, the bill increases the civil disabilities, and encroaches on the religious liberty of dissenters.

5. That for the reasons above mentioned, without entering into more particular exceptions, a petition be presented to both houses of Parliament,

praying that the bill may not be passed into a law.

(Signed) JOHN RIPPON, D.D. Chairman.

*To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled,*

The humble Petition of the Congregation, &c.

SHOWETH,

That your Petitioners are not surpassed by any description of their fellow-subjects in solicitude, that "all classes of the people may reap the great benefit of improvement in knowledge, morals, and religion, which are the main support of every nation."

That, influenced by this principle, your Petitioners have contributed their zealous exertions in instituting and supporting schools for the instruction of the children of the poor, without distinction of sects or parties, and more especially of Sunday Schools; the latter containing, in England alone, more than five hundred thousand scholars; which schools have had a most beneficial influence on the moral and religious state of our country, and are rapidly increasing in number and utility.

That your Petitioners have observed, with great concern, the introduction of a Bill into your honourable House, entitled, "A Bill for better providing the Means of Education for his Majesty's Subjects," which, they are decidedly convinced, is calculated materially to injure those invaluable institutions, by destroying the funds which are necessary for their support; and by discouraging that zeal and assiduity, and subverting those arrangements, without which the education of the lower classes cannot be effectually promoted.

That your Petitioners particularly deplore the unhappy effects which such a Bill must have on a large proportion of the most indigent part of the population, who can attend only on Sunday Schools; as also on the female children of the poor, for whose education it makes no provision whatever.

That your Petitioners view with apprehension the undue and most dangerous power which this Bill confers on the clergy and dignitaries of the Established Church, without providing any adequate checks against the abuse of that power; thereby exposing the lower classes of Dissenters to insult and to oppression.

That your Petitioners, whose loyalty and attachment to the constitution of their country have ever been unquestionable, regard this Bill as a measure which would subject them to an unjust and invidious proscription, by virtually pronouncing them unworthy of being intrusted with the education of the children of their fellow-citizens, or with any share of the management or control of schools, at which the majority of scholars may not be the children of churchmen, and where even their own children may be entered; and, by such means, increase the civil disabilities, and encroach on the religious liberty of Dissenters.

That your Petitioners, for the reasons already mentioned, without entering into more particular exceptions to the Bill, humbly entreat your honourable House, that it may not be passed into a law.

And your Petitioners, as in duty bound, shall ever pray, &c.

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N. B. Congregations in the country may, if necessary, send their Petitions to the Care of the Rev. Dr. Morgan, at Dr. Williams's Library, Redcross-street, London.

## THE SOCIETY

FOR

## *Promoting Religious Knowledge among the Poor.*

It is impossible for any benevolent mind to contemplate, without the most pleasing emotions, the exertions that are made for the general diffusion of Divine Knowledge, and the extension of Christ's Kingdom in the earth. That such exertions shall not be in vain, we may indulge the most confident hope. The various Bible, Missionary, and Tract Societies, which have, within the last twenty years, been called into existence, are the glory and boast of our land; and constitute a much surer foundation of hope, that we shall be a spared, and not a destroyed people, than the most numerous and well disciplined of our fleets and armies.

Of the numerous Institutions formed for the spread of pure and undefiled religion, "The Society for Promoting Religious Knowledge among the Poor," has the honour of being one of the oldest. It has been in existence, and active operation, upwards of seventy years. It was established August 8, 1750, by a few persons of pious, liberal, and enlarged minds, who being deeply impressed with a sense of the deplorable ignorance which prevailed, especially in the lower ranks of the community, agreed to associate for the purpose of dissemi-

rating among such the knowledge of Divine Truth, by furnishing them with Bibles, and with other plain practical Books on religious subjects.

There is one feature of this Institution peculiar to itself. Each subscriber of One Guinea annually, is entitled, according to a strict and fair rotation, to a nomination of books of the value of Forty Shillings, and subscribers of Two Guineas annually are entitled to a nomination of books of Four Pounds value, and so in proportion, of which notice is regularly sent, and sufficient time allowed for claiming them. So that should any doubt exist as to the appropriation of the contributions to other Societies, and the amount of good effected by them, no such doubt can exist here; as every individual becomes the distributor of his own liberality, and the witness of its happy results.

If any respect be due to an Institution for its venerable antiquity, for its efficient instrumentality in promoting the cause of vital godliness, and for its adaptation for still greater usefulness, this Society will not be suffered to languish, still less to be dissolved. The fact need only be stated, that this Association, the result of the united wisdom and piety of our forefathers, is in a declining state, to induce the friends of Zion to come forward to the help of the Lord against the mighty.—Annual Subscriptions and Donations received by Ebenezer Maitland, Esq. Treasurer, Clapham Common; Rev. W. J. Abdy, A.M. Horselydown; Rev. A. Rees, D.D. 7, King's-road, Gray's-inn-lane; Rev. J. Clayton, Manor-House, Walworth; Rev. J. Rippon, D.D. Grange-road, Bermondsey; Rev. R. Hill, A.M. Surry-road; Messrs. Whitmore and Co. Bankers, Lombard-street: and by Mr. James Norton, Secretary, 47, Fish-street-hill; Mr. John Cooper, Collector, 11, Pump-row, Old-street-road; and Mr. John Barfield, Bookseller to the Society, 91, Wardour-street, Soho.

## NEW BAPTIST CHAPEL,

### Alfred-Place, Kent-Road.

On Tuesday, November 1, 1820, the above Chapel was opened for public worship, when three sermons were preached; that in the morning by Mr. R. Stodhart, of Pell-street, from Psalm xxvii. 4; that in the afternoon by Mr. W. Shenstone, of Allie-street, from 1 Cor. xv. 25: and that in the evening by Mr. J. Chin, of Walworth, from Acts xi. 23. The services were interesting and well attended, and it is hoped that this little cause will prove a blessing to that long neglected neighbourhood.

## ORDINATION.

January 1, 1821, Mr. William Young was ordained pastor of the church meeting in the above Chapel. Mr. Wilmshurst commenced with reading and prayer; Mr. Pritchard stated the nature of a Gospel Church, asked the usual questions, and received Mr. Young's confession of faith: Mr. Ivimey offered the ordination prayer; Mr. W. Shenstone gave an affectionate and impressive charge from Deut. xxxii. 23; Mr. Chin concluded in prayer.

In the evening, Mr. Williams of Grafton-street addressed the church from Col. iii. 15.

## NEW CHAPELS

### *Belonging to the Particular Baptists, in Monmouthshire.*

### PEN-ALLT.

Oct. 10, 1820, a new Chapel was opened at Pen-allt, about three miles from Monmouth. On this occasion four sermons were preached. Messrs. Fry of Coleford, Psalm cxxii. 9; Phillips of Caerleon, Psalm xxxiv. 4; Lewis of Chepstow, Matt. iii. 12; and James of Pontrhydyrun, Zec. vi. 12. Prayer, by Messrs. Wright of Bishop's-wood; Jones, Talycoed; James, Pontrhydyrun; and Davies, Hereford. The place was well attended, and much of the Divine presence was enjoyed. This place being in a very benighted state as to the gospel, like most places around it, it was considered a very desirable object to introduce the glad tidings of salvation among the inhabitants. This was at length effected by Mr. Wright. He laboured much in preaching the word from house to house among them, but not without some encouragement, and it appears that his labours were not in vain. Though there is not one member belonging to the Baptists at present in the place, yet we believe that there are a few enlightened characters amidst the ruins of the fall. Many of these poor people laboured hard in erecting the building; and they appear to be very zealous with the cause of Christ, and anxious to hear the word of God, and seem comfortable under the joyful sound. May the Lord send now prosperity!

## MONMOUTH.

Oct. 25. 1820, a new place of worship was opened at Monmouth. Sermons by Messrs. Fry of Coleford, from Matt. xviii. 20; Williams of Ryeford, Luke xv. 7; Hawkins of Eastcombs, Acts. xvii. 18. Prayers by Messrs. Horlick of Penall; Skinners, (Independent); Rogers of Garraway; and Jones of Talycoed. Both places Pen-allt and Monmouth, are supplied by Mr. John Jones of Cefn-Mawr, late student at Abergavenny.

## GLASGOED CHAPEL.

Nov. 21, 1820, a new Meeting-house was opened, called the Glasgoed Chapel, in the parish of Llanbadock. Sermons: *Welsh*—by Messrs. Hiley, Llanwenarth, Prov. ix. 1—5; Evans, Penygarn, Job xvii, 9:—*English*—Thomas, Abergavenny, Psalm xxv. 11; Phillips, Caerleon, Psalm i. 3. Prayers, by Messrs. Jones, (Student); James, Pontrhydyrun; and Michael, Sion Chapel. Hymns, by Mr. James of Pontrhydyrun. Expense of the building, about one hundred pounds; subscription, forty-six pounds; collections at the opening of the chapel, eleven pounds: remain, about fifty pounds.

## RHAGLAND.

Dec. 13, 1820, a new Chapel was opened at Rhagland. Sermons, by Messrs. Wyke of Abergavenny, Psalm cii. 16; Phillips, Caerleon, Jer. xxxi. 23; Jones of Monmouth, 1 John ii. 1; Davies of Hereford, Mal. iii. 16. Prayers, T. Jones, Student, W. John, ditto; and M. Jones, Talycoed.

# ASSOCIATION.

## CORNWALL.

On Wednesday, December 27, 1820, the half-yearly meeting of Baptist ministers and churches of the western parts of this county, was held at Helston. Messrs. Green and Smith preached on the occasion; the former in the morning, On the ministerial character of Paul, from Gal. vi. 14; the latter in the evening, On the importance of using every means for the salvation of souls, from Prov. xxiv. 11, 12. On the preceding evening, Mr. Clarke preached, On the various hindrances to prayer, from 1 Peter iii. latter part of verse 7. Messrs. Dore, Heath, Lincoln, Green, and Clarke engaged in the devotional services.

The next meeting will be held, God *willing, at Penzance*, in Easter week. *Brother Lane to preach.*

# ORDINATION.

## CAMBRIDGE.

On Wednesday, December 20, 1820, the Rev. S. Thodey, late of Homerton Academy, was ordained to the pastoral office over the church and congregation, Downing-street, Cambridge. The solemnities of the day were commenced by the Rev. T. Towne of Royston, who read suitable portions of scripture, and engaged in prayer. Mr. Morell of St. Neot's, with much force and ability, described the nature of a gospel church. The usual questions were proposed by the Rev. Mr. Hopkins of Lincoln, who also received the confession of faith. Mr. Chaplin of Bishop's-Stortford offered the ordination prayer, accompanied with the laying on of hands. An impressive charge was delivered to the minister, by the Rev. W. B. Collyer, D.D. F.A.S. of Peckham. The sermon to the people, distinguished by its appropriateness and fidelity, was preached by the Rev. W. Clayton of Saffron Walden. Mr. Drake of Green-street concluded with prayer. Mr. Dobson of Chishill announced the hymns; and Mr. Wilkinson of Saffron Walden preached the lecture in the evening.

On the preceding evening, the Rev. Dr. Collyer eloquently advocated the cause of the Cambridge Benevolent Society, at Mr. Edmonds's Meeting-house in St. Andrew's-street, when a handsome collection was made. On each occasion numerous and respectable auditories were assembled, and a more than common degree of devotional feeling and deep interest appeared evidently to prevail.

# NOTICES.

The next Anniversary of the Hertfordshire Union will be held at St. Alban's, on Wednesday, April 18, 1821, when the Rev. Mr. Leifchild of Kensington is expected to preach.

The Wilts and Somerset Association will hold their next Meeting at Mr. Saunders's Meeting-house in Frome, on the Tuesday in the Easter Week, when the Brethren Edmonson of Bratton, Shoveller of Melksham, and Seymour of Bradford, are expected to preach.

The Annual Meeting of the Bedfordshire Union of Christians will be held at Bedford, on Wednesday, May 2, 1821, when the Rev. Mr. Edmonds of Cambridge, and the Rev. Mr. Anthony of Bedford, are expected to preach.

# Irish Chronicle.

THE conductors of the Baptist Irish Society are left not only without funds, but, for the first time since its commencement, are in considerable arrears to their Treasurer; besides that another bill, amounting to £350, has been accepted for payment. Conscious, however, that they have no other ends to promote in Ireland, but to "work the work of God," and by means which HE has promised to render effectual, they cannot but hope that the pecuniary supplies will be provided. It is very encouraging to the Committee to know, that the plan and pursuits of the Society meet with the approbation of those who are peculiarly competent to form an unbiassed opinion. An instance of this kind appears in the sentiments of Mr. John Marshman of Serampore, (eldest son of the Rev. Dr. Marshman,) who, our readers know, has been much employed in promoting schools for the natives of India.

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*Extract of a Letter from Mr. John Marshman, to the Secretary, dated*

*Serampore, October* 30, 1820.

—— "I feel peculiar pleasure in saying how greatly we have felt encouragement from the success which has attended the labours of your Society in Ireland, while engaged in a work similar to that in which we have now embarked for more than four years. The state of society among the lower orders in both countries seems to have a considerable degree of affinity; and as it is the influence of those efforts in the renovation of character which forms the chief object of ultimate hope, the progress which has been made by the Irish Society towards the accomplishment of this object, is calculated to afford high encouragement to those engaged in similar undertakings. That these efforts will finally be crowned with success there can be no doubt; the simultaneous exertions now making wherever ignorance is to be found, is a pledge of the most pleasing nature; while every blow aimed at ignorance and vice in one country, produces a powerful reaction on all other countries on which the light of knowledge is now dawning."

Mr. Marshman proceeds to give an account of the College at Serampore, "to train up native Christian youth in the literature of the East, and the science of the West." They have made considerable progress in the buildings: the centre building covers a third of an acre, and contains the library, examination halls, and side rooms for the exhibition of exercises. They have forty Christian youths under instruction in the *Sanscrit* language, (the learned language of the East,) many of whom are making rapid progress; and the first scholar, who is a member of the church, and who walks consistently, has made so remarkable a proficiency as to have astonished the native pundits.

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*From the Rev. Josiah Wilson to the Secretary.*

*Ballina, Feb.* 17, 1821.

MY DEAR BROTHER,

Almost every day since my last has been spent among the schools. And though it might be expected that the similarity of character, &c. that prevails in the teachers and in the scholars, and the identity of the objects pursued, would occasion a want of interest; or that the persevering opposition of those who are hostile to

those objects, would produce discouragement; yet nothing of this seems to prevail. On the contrary, the interest and confidence of old friends seem to be increased, and new friends are occasionally appearing, who manifest a lively interest, and exert a commanding influence. Of the truth of these remarks you will have unequivocal evidence in the return that will be made of the schools for the current quarter. The inspection is not yet completed, but hitherto, in most cases it has been truly gratifying.

I say thus much now, because efforts the most unparalleled have been made to suppress the schools entirely in many places; and artifices, some the most puerile, others the most diabolical, have been resorted to, to intimidate the children and the parents, but with very little success.

The advantages of a scriptural education are daily manifested, and increasingly felt; and I feel assured that nothing but the establishment of a similar system, will prevent the successful operation of that at present in existence. The gentlemen of the country show that they now appreciate the advantages enjoyed by the poor, by their increased exertions to aid the cause; and the peasantry, by their determination to send their children to the schools; of which determination, amongst others that have been expressed, I will mention one. A priest asked one of his flock to subscribe a penny per week in aid of a school to be established.—He refused. He was pressed hard, but to no purpose. He was threatened. Still he was firm, and assured the Father Confessor, that "until the Pope handed largely out of his own coffers, and was imitated by the bishops, and this was followed up by the subscriptions of the priests, so that a good foundation might be laid, not one penny of his money should be given to such an object, while there were free-schools at hand."

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*Extracts from the Journal of the Rev. Isaac M'Carthy.*

*Tullamore, Feb.* 18, 1821.

JANUARY 1, 1821.—Rode ten miles, and preached at Rahue Meeting-house at ten o'clock, and was exceedingly well attended. I had my fears that they were influenced by an old superstitious notion, which prevails in other countries as well as poor Ireland, that unless the first day of the new year is commenced well, ill luck will attend them the remainder of it, but I believe that they were actuated by a spirit more noble and divine. The remainder of the week I was very unwell for two days, but Providence blessing suitable means, I was enabled to resume my labours.

Monday, the 8th.—Inspected the school there. About fifty children give regular attendance now, and the new repeaters, being eight in number, had committed to memory eleven chapters since the last inspection. The remainder of the week preached at my own cottage, and in the neighbourhood. Saturday, I rode about twenty miles, and preached at Curnomuch, in the county of Longford, in the evening. While sitting at the fire, before sermon, an old man, who has been clerk of the church about thirty years, said, "Sir, I wish very much to have the words of Christ explained to me, 'He that believeth on me, hath everlasting life.'" This led me to meet his wishes, not only by unfolding that salutary doctrine of an unconditional salvation, through the righteousness of Christ, but by preaching from that momentous question: "What must I do to be saved?" which seemed to arrest the attention of all present.

Brother Barnett, the man I baptized some years ago, is now zealously engaged in spreading the knowledge of the truth every moment he can spare from his business. He reads and expounds the word of life gratis at Curnomuch, and in his own neighbourhood, in my absence; and his willing labours I hope will be followed by much good.—Monday, 15, I inspected the school there, and found forty-two children present.

I rode to Longford. Was sorry to find I could not preach in the sessions'-house. Was informed by the schoolmaster that a gentleman had called on him, who was exceedingly anxious to see me. When the congregation was dismissed, this gentleman made himself known to me. I invited him to my lodging. On the way he said, "About three years ago, I heard you preach in the town of K—— from those precious words: 'Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white, for they are worthy;' which sermon (said he,) under the Divine influence, was made the power of God to my salvation. Since that period, the doctrine of imputed righteousness, with its accompanying doctrines, is peculiarly precious to my soul. I have long earnestly desired to see you, to let you know that you were the instrument of my conversion. I am a student in the college of Dublin: I mean to take my degrees for the ministry, and if it please God to spare my

life, to make known that glorious gospel to others, which you made known to me." He repeated the principal part of a controversy which I had with a gentleman the same evening, on the subject of an unconditional salvation through the righteousness of Jesus; which he said was so imprinted on his mind, that he would remember it through all the changing scenes of life, and so fixed his principles, that he was never since disposed to doubt of their truth. This instance of usefulness lifted my poor sinking head above the wave, and convinced me more than ever of the utility of itinerant preaching. I have opened two doors this time between Longford and Boyle, where I have made appointments to preach, on my return.

Thursday, the 18th.—Inspected the Longford School. There are sixty-three children on the list, who attend remarkably well. I found sixty-six present, fifteen of whom had committed twenty-four chapters to memory since the 30th of last November. I preached in Kanagh in the evening. Some opposition is manifested here; nevertheless, I was very well attended, and I think we had a profitable time.

Friday, the 19th, I inspected the school. There are sixty-four names on the list, and I counted sixty-two present; fourteen of whom had committed to memory forty-eight chapters in the New Testament, from the 1st of December, 1820, to the 19th of January, 1821. I continued in the school from eleven o'clock until some time after the candles were lighted.

Sunday, 21, preached twice at Ferbane. We had a happy time at communion, and am rejoiced to say, that the church is still, with the exception of one or two members, going on well. I had a long and pleasing conversation with the Catholic girl, who is inquiring after divine truth, and I have no doubt but she has abandoned every dependence on the merit of human works for her salvation. She said that her sister, through her means, is now beginning to see the marvellous light of the gospel. Our God is working in our day, and who can let him?

On Saturday the 3d, at nine o'clock in the morning, called on Lord D—— and obtained his promise of five pounds towards building a meeting-house at Abbeyleix. His lordship has given an eligible lot of land for the chapel, and five pounds per annum for the general purposes of the Society. I know not where his equal is to be found. Other gentlemen in the neighbourhood, influenced by the example of his lordship, subscribed towards the object. If the building does not go on now, I am sure the injury done will not be easily repaired.

Friday, Saturday, Sunday, (the 4th of February,) Monday, and Tuesday, I preached in Abbeyleix and its vicinity. Wednesday preached to about two hundred persons in the market-town, Mountroth; Saturday at my own cot, and on Sunday, (the 11th), at Rahue.

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## JOURNAL.

Sunday, December 31.—Preached today in Tallow to about thirty people. In the evening my subject was a solemn one—the rapid flight of time.—May it make a deep and lasting impression on my own mind, as well as on the minds of those who heard it! I sometimes think, if we could have the same views and feelings all through life, which we are likely to have at its closing hour, they would infuse into our public services a peculiar seriousness, solemnity, and ardour.

Monday, January 1.—Preached this morning also in Tallow. A considerable share of obloquy attaches itself even to the circumstance of attending preaching in this barren and wicked spot. The very sight of a Bible is sufficient to excite the displeasure, and draw forth the sarcasms of the devotees of Rome. Passing along the street this morning, from the place of meeting, a little boy was carrying home the Bible under his arm, who was thus accosted by a man standing at his door: "Is that the Bible you have got under your arm, Bob?" "It is what you have not got," replied the youthful bearer of the sacred treasure. "That is a droll thing you have got," rejoined the reviler of God's most holy word. The remark was evidently made to raise a laugh against us. Blessed Jesus!

"If on my face, for thy dear name,
Shame and reproaches be;
I'll hail reproach, and welcome shame,
If thou remember me."

Sunday, 14.—Preached to-day in Middleton, to about fifty hearers, and enjoyed a pleasant, and I trust a profitable, opportunity. Here are two or three warm Christian friends, with whom it is refreshing and delightful to associate. Heard the clergyman of the parish preach an excellent gospel sermon, and was much pleased to find some of the people reading the most interesting works; such as Romaine's Sermons on the Law and the Gospel. I hope the Lord has a work to accomplish in this place.

Sunday, the 28th.—Preached to-day in Tallow. The congregation moderately large, and very attentive and serious. A young man from Youghall being present, we held a prayer-meeting after the evening's service, and implored the blessing of God on the preaching of his own word. Lord, hear our prayers, and give the increase.

Friday, February 9.—Preached this evening in Tallow to about twenty four hearers, who heard the word with apparent seriousness, attention, and satisfaction. May they indeed enjoy the blessedness of the people who know the joyful sound!

Sunday, the 11th.—Spent this day in Fermoy, and upon the whole was kindly received. Consulted with Mr. Bruce, the Methodist preacher, respecting their hours of worship, which I found to be ten in the morning, and seven in the evening. I proposed preaching at eight and five; but Mr. Bruce told me, I should not have a congregation at eight in the morning. He therefore proposed my preaching for him at ten, which I gladly embraced, and intimated my intention of preaching in the Court-house at five o'clock; but being told by Mr. Bruce, I might as well occupy their house at five, as it did not interfere with their hour, I gladly availed myself of the very friendly offer, and preached at five to about sixty people.

I was very kindly received by a Mr. Whitney, and others, from whom I received some accounts of Brother Thomas, highly gratifying, and from which we may be led to hope his labours have not been altogether in vain. William Bearden, a man who goes round the country reading the Irish Testament, travelled with me, and greatly opened the way for me. After the morning's service, without saying a word to me of his intention, he went to Bathcormuck, a village between three and four miles from Fermoy, and brought two people to the afternoon's service, to whom he introduced me, and who warmly invited me to visit them next day.

Monday, the 12th.—Went accordingly to Bathcormuck, which place we reached about twelve o'clock. Having given out that I would preach in Tallow in the evening, I could not stop with them more than two hours. I mentioned to them, that if a few people could be collected at once, I should endeavour to speak a few words to them. At such an unseasonable hour, I hardly expected any person would attend; but, to my astonishment, in a few minutes they came dropping in, till we had a congregation of between thirty and forty people. A most interesting congregation they proved to be: they received the word with gladness, and evident marks of the most lively satisfaction. I spent a most delightful and happy hour; seemed elevated to the very gate of heaven, and found it good to wait upon God. I was warmly solicited to visit them on a Sabbath, and I should delight to do so; but the distance is great—twenty-two long miles from this. After preaching at this place, I walked eleven long Irish miles to Tallow, where I arrived, weary and fatigued in body, but greatly refreshed in spirit. The people were assembling, and, weary as I was, I went immediately to preach, and enjoyed another precious season. About forty people attended, and what was better, I hope the Lord was amongst us of a truth; a very marked attention was visible, and a pleasing solemnity seemed to sit on every countenance, while I testified unto them the gospel of the grace of God. I am sure you will join with me in praying that the "God of all grace may give testimony to the word of his grace."

Upon the whole, I think this has been one of the most delightful days I ever spent. Oh that it may be a token for good to some precious souls!

I met with a steady looking young man, who seems very much attached to Baptist principles. He introduced the subject, and remarked, that he thought reason itself was sufficient to teach a man, that the time when he was brought to the knowledge of the truth was the proper time to receive Baptism. This young man was brought up a Roman Catholic, and can speak the Irish language. I hope to become better acquainted with him.

JOHN HAMILTON.

*The Rev. Mr. Morgan of Birmingham has the best thanks of the Secretary, for having obtained for the Society's use Twenty Testaments. These were presented by the* CHILDREN *of a family, in consequence of Mr. Morgan having represented in a sermon "the deplorable state of the people of Ireland."*

# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### KENT.

We mentioned, in our Number for February, that our friends in this county had kindly resolved to make a general collection through all their churches, in order to assist the Mission in its present difficulties. In announcing their design, we ventured to express our pleasing confidence, that what had been so promptly and liberally devised by our dear brethren, composing the Committee of the Auxiliary Society for the county, would be met with equal cordiality and kindness by the friends at large. To say that the event has justified our expectations is saying too little; it has far exceeded them. Although Kent has suffered *peculiarly* by the failure of the hop plantations in the last season, the produce of this kind and vigorous measure has been more than *three hundred and seventy pounds*. We feel that our humble acknowledgments are due, in the first instance, to Him who instructs the liberal to devise liberal things; and then to our brethren who formed the respective deputations, and to the churches and individuals who so generously assisted them; including many of different denominations from ourselves, whose kindness, on this occasion, entitles them to the affectionate esteem of the whole Society. The following letters will give more particular information.

*From the Rev. George Atkinson to Mr. Dyer.*

*Margate, March 3, 1821.*

My dear Brother,

I am sure you will rejoice with me in the success which has attended our humble, but well meant, attempt to promote the Redeemer's cause, by serving the Mission in its present embarrassed state. Brother Giles returned home on Thursday. As nearly as he was able to calculate, the proceeds of their tour through East Kent would be about £150. I am happy to add, that in the western division of the county, the sum of £214 18s. 1d. has been raised on this interesting occasion. It is a gratifying circumstance, that, wherever we went, such was the sympathy manifested by Christians of all denominations, and such the almost universal kindness of our Pædobaptist ministering brethren, that the work, instead of being a source of vexation and disappointment, afforded us real pleasure. I hope the business will be taken up throughout the country, and then it will be seen how many friends there are who are ready to help the Society in its distress. There has been much in our experience to encourage others.

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*From the Rev. William Giles to the same.*

*Chatham, March, 1821.*

We feel, I believe, unfeignedly thankful to a gracious God, who hath mercifully preserved us, given us favour in the eyes of all denominations, and prospered the work of our hands. The fruit of all our labour will be, I believe, a present lift to the Society of not less than £350. We were, and so were all that have heard of our success, astonished, when we consider the pressure of the times, and the comparatively little interest that has yet been excited in some parts of this county

to Missionary objects. We consider this, however, the least of the advantages that will be derived from our tour. We were, I think, unusually assisted in preaching Christ to the people; and most of our sermons were directed to the future and glory of his kingdom, in its connexion with Missionary exertions. Our labour has been great, but our health and strength have been mercifully preserved. We were received at every place with much real christian hospitality; and we could not but admire, that Christians of all denominations seemed to consider the Baptist Mission as a work that God had much owned, and an object in which they had all a joint interest. Some congregations, however, had scarcely known any thing about it, and all our information appeared to them as strange news. We are fully convinced, that should the same steps we have taken, be followed up by our brethren in all the counties in England, we shall not only at once be delivered from our embarrassment, but our resources will be so much furthered as to enable us to extend our efforts. We would advise all that may be disposed to embark in this good work, to have printed circulars sent to all the congregations in the county, allowing themselves sufficient time in each town, so as to be able to make personal applications to individuals, and after such applications to preach and, if they can, obtain collections. Personal applications will prove the most productive, and will afford an opportunity of conveying information to many individuals who are not in the habit of attending our places of worship, where information is generally communicated.

We trust that the zeal of these worthy brethren will provoke very many, and that the privilege awaits us of recording many such instances of affectionate and successful zeal on behalf of the Society.

## WALLINGFORD, BERKS.

On Sunday, October 15, 1821, the Seventh Annual Meeting of the Wallingford Auxiliary Baptist Missionary Society, was held at Wallingford. Three Sermons were preached on the occasion; two by the Rev. John Chin of Walworth, and one by the Rev. Joseph Tyso. The collections and subscriptions amounted to £28 10s. 6d.

# Foreign Intelligence.

## BATAVIA.

From this station—important, not merely on account of its numerous resident population, but as maintaining commercial intercourse with the whole of Eastern Asia—we have lately received letters, dated in July last. In reference to the scene of labour in which he has now been engaged upwards of seven years, Mr. Robinson observes:

"The time is come, when I much need a fellow-labourer: my work increases, and my strength diminishes. I do not say, that there is a great door open, but it is high time for us to attempt something on a larger scale, and to make, if possible, a regular and well-directed attack on Muhammedanism. We must, if you will assist us, make a strenuous effort to establish schools; we must go all round the country, where the Malay language is spoken, and preach and disperse religious tracts. Other tracts must be written; school-books, and books containing the first principles of useful knowledge, must be prepared and circulated; and, in short, every effort must be made to enlighten the public mind, and to prepare the way of the Lord. Muhammedanism is, I believe, Satan's strongest fort; and our post seems to be on the most impregnable side of that fort. We must not expect an easy victory; the siege will be long, and success will long appear doubtful; some of us shall most likely die in the attempt, but others will live to hear the shout of victory."

In describing the manner in which he has lately been occupied, he modestly remarks:

"What I have done during the last three months will not appear much, though I have been constantly employed. I commenced writing a short dissertation on Malay orthography, but as the subject was an exceedingly difficult one, I could proceed but slowly; however, I have collected a few rough materials, and I must, after a time, think of shaping and arranging them. Something of this kind is very necessary, in order to elucidate, to our Missionary brethren, the principles of this very difficult orthography: for it is to

be regretted, that there is no work extant, which is sufficiently full on the subject. While writing remarks for this dissertation, I discovered many errors in my Spelling Book, though I had really bestowed much labour upon it, so that I have been obliged to revise and correct the whole, and have it re-copied. I have also made a rough, and rather free, translation, of the Muhammedan History of Abraham, from Malay into English. This I intend to revise and forward to the Society. It is a childish story, but it may perhaps be of some little service in the hands of the Society. A few extracts from the Muhammedan History of David, also translated from the Malay, finish the productions of my pen for the last quarter. These extracts I shall inclose in the present letter, leaving it to the discretion of the Society to dispose of them as they think proper.

"I apprehend that extracts from Malay Books may be useful, and therefore intend to turn my attention a little to that subject.

"I have continued to preach as usual, without any interruption from sickness, though I cannot boast of good health. On the subject of success I can say but little: one or two incidents, however, may be worth mentioning. A young man of hopeful piety has joined our praying friends. About a year ago, he lived without any serious thoughts of religion, and did not even attend worship. We have now seven persons, besides myself, who engage in prayer at our prayer-meetings, in regular turn. The Chinaman mentioned in my letter to Dr. Ryland, of April last, who burnt the appendages of his paper god, now lies very ill, and is not likely to recover. Previously to his illness, he had for sometime absented himself from worship; but one Sabbath-day, being taken suddenly ill, he became quite alarmed, and sent for The'an to visit him. The'an and Mr. Diering went the same day, and I called on him the day following, and have continued to visit him once, twice, or three times a week ever since. I am in doubt as to the state of his soul, but am not destitute of hope. I pray with him every time I visit him, and he seems desirous of obtaining mercy, and believing on Christ. He says, and I really believe him, that he has not the least confidence in any of the Chinese idols. He tells me that he prays, and I have no doubt that he attempts it; but still his mind appears very dark, and I fear he has no correct ideas of the deceitfulness of his own heart; it is however affecting, and a little encouraging, to hear a poor idolater, while lying on a sick bed, in prospect of death, say, 'I know that none but Jesus can save me; I pray to him, and I will die under his feet.'

"An old Portuguese woman died lately in Batavia, of whose conversion I have but little doubt. She lived till old age in sin and ignorance, but began, something less than a year ago, to attend Malay worship, when, there is reason to hope, the Lord opened her eyes, and taught her to flee from the wrath to come. From the time of her first attending she was a constant hearer, till she was confined at home by her last illness. Asking her one day whether she was afraid to die, she replied, "I have been a great sinner, and when I think of my sins, I am afraid; but when I think of the death of Jesus, I have hope." An old man, who has been my host at Tugoob, during the six years that I have been in the habit of visiting that village, now lies ill, and probably will soon go the way of all living. I visited him yesterday; he talks like a Christian, and I hope that he does depend on Jesus Christ alone for salvation. An old China-woman has lately expressed a wish for instruction; and as she is ill, and not able to attend worship constantly, I have appointed every Friday evening to go and instruct her at her own house. She seems to have no faith in the Chinese gods; and to tell the truth, I fear she has no serious concern about her soul; but I intend to visit her a little longer, in hopes of doing her good."

**The following summary view is given of the visible effects which have resulted from his labours during his residence at Batavia. Our readers will feel the force of the interrogation with which it concludes.**

"We have now, at Batavia, four members, who have been baptized in Java; and we have besides them, five men of hopeful piety, who pray in turn at our prayer-meetings. There are also a few women, who seem to be pious; and two persons, if no more, appear to have died in the Lord; to say nothing of a poor Chinaman, who says he will die under the feet of Jesus. Add these together, and you will find them more than ten, the number for which Sodom might have been saved; and shall Java then be rejected?"

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**The following extract from the Mahommedan history of David, mentioned by Mr. Robinson, will**

give our readers some idea of this curious Oriental production.

One day the children of Israel came to David, to request him to show them how the judgment will be conducted on the day of resurrection. David said, "Very good! come to me at some festival, and I will show you." About this time a very difficult cause was brought before David. A woman was accused of stealing an ox, and killing it for food. The woman pleaded, that she was ready to die with hunger, and that the ox came to her of his own accord, and said, "Kill me, and eat me, for I shall make excellent food for you." David seemed satisfied with this apology; but the owner of the ox was not; and he strenuously demanded justice. At this time Gabriel appeared to David, and said: "Command all the children of Israel to assemble to-morrow on the plain, that they may see a specimen of the judgment, which will take place at the day of resurrection." Accordingly the people assembled on the next day, when David ascended a pulpit, and the woman, with the owner of the ox, were brought before him. In the first place David read a verse from one of his Psalms, which produced universal silence; all listening to his voice. He then addressed the owner of the ox, saying, "Do you remember, that on the day you left *Sham for † Mesir, you entered into the service of a chief, who was travelling with five hundred loaded camels, and that you drove the camels into a plain, where you murdered their owner, and buried him in the sand; and that you proceeded into Mesir with the camels and merchandize, where you remained forty days, and afterwards returned to Sham, and told the children of Israel, that the property which you brought with you was all your own? Thus you made yourself a great man in the earth; and your riches have continued to increase until this day. Now the man whom you murdered was the husband of this woman, and the father of her two children." When the owner of the ox heard this speech, he denied the charge, saying, "I never murdered a man in my whole life, nor did I ever take any one's property." His hands immediately cried out, "O prophet of God! on that day we cut the man's throat;" and his feet said, "O prophet of God! we buried him in the sand." Thus his limbs bare testimony against him, and his mouth could say nothing more in his defence. In this manner will God judge men in the day of resurrection, when their mouths will be shut, and their hands and their feet testify concerning their deeds. David then ordered the robber's head to be struck off, and stuck upon a pole, and all his property to be given to the woman whose husband he had murdered.

* *Syria.* † Egypt.

## SAMARANG.

THIS station, which affords much greater facilities than Batavia for intercourse with the original inhabitants of Java, has acquired a mournful interest in the history of our Society, as being the spot on which one faithful Missionary resigned his life in the service of his Lord and Master; and another became so enfeebled by sickness, as to be compelled to relinquish the work in which his heart delighted, and return to die in his native land. Mr. Bruckner, our surviving Missionary there, has deeply felt these bereaving Providences, but steadily perseveres in his efforts to make known to these poor benighted heathen and bigoted Musselmen, the way of salvation. Besides the translation of the New Testament, which, it appears, has advanced to the end of Colossians, he is constantly engaged in visiting the surrounding villages, to converse with the inhabitants. We have lately received his Journals for June, July, and August last, which furnish some interesting particulars respecting these labours. Our readers will kindly make allowance for Mr. Bruckner's want of thorough acquaintance with our English idioms.

*July 4.*—The other day I went to the town of the Chinese, among whom I had formerly distributed a number of books; such as New Testament Tracts, Catechisms, &c. I went into several houses, to have conversation with them on religion. I came to some place where I heard dreadful groanings, like a person under the heaviest burden of affliction; but those who were near to it, were not at all concerned about it. I asked them what it was; and was informed that there was a dead person in the house, who was bewailed by those groans. I embraced the opportu-

bity to remind them of their own death; but as this matter did not seem worth their attention, I began to speak about the resurrection of the dead. This was matter of laughter for such wise people as they imagined themselves to be. I asked them whether they thought it impossible for such a mighty God, who had made heaven and earth, and all in it, to raise the bodies of the dead. By this they were quite silenced. I spoke farther on the Gospel truths to them, and they seemed to listen with attention. Shortly after, I went into some Javanese village. The head man of it appeared soon to bid me welcome. I soon began to turn the conversation on religion, especially as I observed his fasting. I soon came with him on Jesus Christ, and the redemption by him. I asked him whether he and his people would like to know and hear something more of the Gospel. He told me, that old and steady people did not like to hear of Jesus; yet I did not hesitate to tell him who Jesus was, and that salvation was to be had in no other than alone in him; yet he took all I mentioned to him in good humour.

A short time ago I went up the country, about three miles distant. Entering a small village, I met several persons. I began immediately to address them on the subject of religion; this seemed rather strange to them, that a European should have such a discourse to them. They listened with so much attention, as if they would swallow my words. I told them, that God thus loved the world, that he had given his only begotten Son, &c. &c. By and by arrived a Chinaman, who lived in the same village, who by his always living among the Javans, had some clear notions about the only and true God; neither did he seem to be guilty of Idolatry. I spoke especially to him of the way of salvation by Jesus Christ: all was new and strange to him, and matter of astonishment. He asked me several questions in the presence of the others, which I answered and resolved to him with the greater pleasure, as I saw their attention. Night drawing near, I was obliged to bid them farewell for the present; they thanked me very heartily for the conversation with them.

Further: I went into another village in the neighbourhood of Samarang; after conversing with a man who seemed to be very rigid in his religious tenets, I went farther on to some other house. There I found a man, who listened very attentive to that I told him of God's way of saving sinners who believe in Jesus. As he was a Musselman, he had certainly heard of Jesus's name; but that remission of sin and God's *grace were obtained by* faith in him, was strange matter to him. He expressed himself, that he felt the truth in his heart of that I had told him, that he was willing to follow my words, and very anxious to know more about it. Knowing these eastern deceitful assertions, I reminded him of God's omniscience, who penetrated, with his all-seeing eye into our hearts, and that the sincerity of our hearts was very pleasing to him. He asked me several things about his religious ceremonies, such as fasting, (which he just kept,) &c. which I answered with the utmost caution, not to give any offence or raise prejudice, told him merely, that it hardly could be called fasting to abstain from food and sleep at day-time, and to indulge at night as much as they liked. I visited him shortly after a second time, though he did not appear so anxious to me as the first time about the way of salvation; yet he maintained that he was very willing to listen, approving at the same time all I said to him.

Another day I went to some village, where I intended to converse with the inhabitants on the Gospel. After they had related to me a number of things respecting their lands and houses, &c. I told them that it was not merely necessary to care for the body, but especially for the soul; and in order to bring it more home upon them, and to introduce the Gospel to them, I asked what they thought would become of their souls hereafter. They replied, this question was too deep for them, as they never had troubled their minds with such things. I expressed that I pitied them very much. In the mean time some had gone to call the priest of the village, who soon arrived: he was an old venerable looking man. I asked him whether he could read and write? He replied, he could read a little, but write he could not. I entered in a conversation with him on religion, in the presence of the people, who were staring at us, as if they heard something quite new. I spent a very pleasant hour with them. I hope to visit them as often I can. I must observe that the people higher up the country are far less acquainted with the particular tenets of the Mahometan religion, though they are called Musselmans, than the people along the sea-shore, and are therefore the fittest subjects for the Gospel, as their prejudices are less. Thus I might entertain you with a number of things of that kind; but I fear I have been already too prolix.

On Sundays I have regular preaching in Malay to a few poor people, who profess themselves Christians. Though I see that the number of hearers does not increase, I will not give it up as long as there are two or three. An old man amongst them

who had regularly attended, was sick, that he could not come; I visited him in his house, reminding him that of which I had spoken repeatedly to them, namely, of our salvation in Jesus Christ, as we were all miserable and lost sinners without him. He replied to me with tears in his eyes, that he was *no sinner*. You may suppose that I would rather have heard such a language with tears without that no. Though I suppose he had lived all his life-time in whoredom, he was still so self-righteous. I asked him whether he was not called a Christian. Yes, he said. Now, I said, if you, being called a Christian, have not loved Jesus Christ with all your heart, and expressed this love by living according to his precepts, then you are a great sinner, though you, perhaps, have not committed murder and theft. This put him to silence. After recommending him to think about these things I had spoken to him about, and to pray to God for light and assistance, I left him this time.

With my attempt of translating the New Testament into Javanese, I am come to the end of Paul's Epistle to the Colossians. I have also begun the revision of the Gospel of Matthew, to adapt it more for the use of the natives. I wish some part of it could be printed for the distribution among the Javans; but before this can be done some time will elapse, as the types not yet have been cut. I had lately a short visit by Mr. Ward from Bencoolen, and he has taken several copies of the Javanese character with him in order to cut them there in case the Society at home have not yet done any thing in it. I suppose that work could be done in Bencoolen as well and even as cheap as at home, provided Mr. Ward is supplied with materials for it; these I think he has requested from the Society. I hope his request may be granted, that we might get a fount of Javanese types; though it is doubtful whether a printing-press will here be permitted, as my request to government for it has not yet been answered.

## SUMATRA.

THE expectation expressed in our last Number, has been realized, and we have now the pleasure of laying before our readers a connected statement of the proceedings of our friends on this island, from the period of their leaving St. Helena, till the month of *October last.*

*A joint Letter from Messrs. Evans and Burton, to the Committee, dated Bencoolen, June 24, gives the following Account of their arrival.*

You are, no doubt, acquainted with every thing necessary to be communicated relative to our voyage as far as St. Helena, through the medium of letters addressed by us to Dr. Ryland and Mr. Dyer. It now remains for us to inform you, that we sailed from that port the 12th of April, after having experienced great kindness from several of the inhabitants, especially Mr. and Mrs. Vernon. Our passage from St. Helena to Bencoolen has been very pleasant, though somewhat longer than we expected: but in taking a retrospect of the manner in which we spent the time, we hope it was not altogether lost. Through the tender mercy of our heavenly Father the health of our dear wives was much better than during the former part of our voyage, so that we had more time at our disposal. This was principally employed in going among the sailors—talking to them respecting their eternal interests, and distributing tracts—and teaching in our cabins those who could not read. There were not, we believe, more than three or four unable to read that did not come to be instructed, and two of these were foreigners, who could read the Word of God in their own language, but had it not. We have the satisfaction to state, that the progress made by these men was pleasing and rapid; and we have the authority of some of the officers to say, that there was an evident alteration in their deportment; and from our own observation we can assert, that reading the Bible and religious books was much more frequent, and swearing much less common throughout the ship's company. We wish it were in our power to say more than this, but it is not, though of some we would fain hope well. The respect and kindness of the captain and officers were uniform through the voyage; and from two gentlemen in the civil department of the company's service, who were passengers from St. Helena, we received much friendly attention.

We came to an anchor in Bencoolen roads the 9th inst. and by a boat which came on shore the same afternoon, sent our letters of introduction to the Governor and the Rev. Mr. Winter (the Chaplain), but were disappointed in hearing that Mr. Ward was not here. The next morning we received an intimation from Sir T. S. Raffles, that he would be glad to see us on shore as early as convenient, assuring us that preparation was made for our immediate accommodation. Shortly after, Mr. Winter came on board to see us and invite us to his house, until we

could comfortably remove to a permanent residence. He informed us that Mr. Ward had left for Batavia several months ago, with the intention of returning very soon, but that nothing had been heard of him since; that he had purchased a large house before his departure with a view to a Mission establishment; that the press was there, and that the Governor had given directions for the house to be prepared for our reception.

We all left the ship with Mr. Winter as soon as our baggage could be got ready, and landed about four o'clock, when we proceeded to his house, where we met with the truest hospitality, and received the kindest and most christian attentions from himself and Mrs. W.

On the morning of Monday, the 12th inst. we accompanied Mr. Winter to Government House, when he introduced us to Sir T. S. Raffles, with whom we had a short, but pleasant, interview. He received us in the most friendly manner; welcomed us to the settlement, and told us our exertions were much needed; that there was a wide field of usefulness open before us, and that he would facilitate our endeavours as much as possible.

We have seen Sir Stamford twice since we first waited upon him; and understanding that Mr. Ward had written to England by his request, respecting Missionaries for this place, and being informed that he said *one* would be sufficient, we ventured to ask the opinion of his Excellency, under an apprehension that we might receive instructions to separate. We were induced to do this to prevent incurring any unnecessary expence in our establishment. He was pleased to express a hope that neither of us would remove, and said he had written to Dr. Ryland, requesting him to send as many as he could; adding, that there should not be less than two or three at any place to render their labours effective, much less at Sumatra, where there are no fewer than three millions of souls perishing in the vortex of ignorance and misery, while none of them are strongly prejudiced in favour of their false religion, and by far the greater part of them entirely destitute of all ideas respecting any. He informed us, that the inhabitants of a small island near the coast, called Pulo Nias, to the number of a hundred thousand, had very recently sent to him to inquire of what religion they should be. He referred us to the Native School already established here, in which eighty children are instructed in reading and writing the Malayan language, and said he wished them to be universal in the island. In fact, Gentlemen, the prospect he opened before us, and the work which he laid out for us to do, were such as gladdened our hearts, and would, we hope, those of any Missionaries of Jesus Christ.

With respect to the climate, it is certainly as healthy as any in India; and though Fort Marlbro' lies low and near the sea, it is continually refreshed by the sea and land breezes, which render the heat very tolerable in the house during the day, and out of doors it is quite pleasant in the morning and evening.

Our brethren then proceed to express their concern at finding that every article of provision and wearing apparel is exorbitantly dear, and to suggest that the expense might be considerably lessended, by occasional supplies being sent out from this country.

*(To be continued.)*

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*Contributions to the Baptist Missionary Society, from February 1, to March 14, 1821 (not including individual Subscriptions.)*

| FOR THE MISSION. | £ | s. | d. |
|---|---|---|---|
| Little Wild-street, Female Auxiliary Society, by Miss Gale | 16 | 9 | 1 |
| Allie-Street, Female Auxiliary Society, by Rev. W. Shenstone | 5 | 0 | 0 |
| Kent Auxiliary Society, by T. Brindley, Esq. Treasurer | 81 | 11 | 6 |
| Worsted, Collection, by Rev. R. Clark | 18 | 18 | 9 |
| Northern District of the South East Welsh Baptist Association, by Rev. John Evans | 10 | 14 | 0 |
| Newcastle Auxiliary Society, by Mr. J. L. Angus | 156 | 4 | 9 |
| Hemel Hempstead, Female Auxiliary Society. by Rev. J. Clark | 10 | 12 | 2 |
| Clapton, Pædobaptist Friends at, by Mr. S. Conder | 4 | 4 | 0 |
| Shipley, Subscriptions, by Rev. I. Mann | 7 | 10 | 6 |
| Dunfermline, N. B. Ditto by Mr. Dewar | 6 | 18 | 6 |
| Lyndhurst, Collection, by Rev. J. Saffery | 4 | 4 | 3 |
| Frenchmore, Ditto by Ditto | 1 | 17 | 6 |
| Produce of 100 Pocket Books, presented by a Female Friend in Ireland | 11 | 11 | 3 |
| Sussex, Baptist Association, by Mr. Dicker | 5 | 0 | |
| William Baldock, Esq. Malling, near Lewes | 5 | 5 | |

## FOR NATIVE SCHOOLS.

Lyme, Half-years Subscription, for a Female Hindoo School, on the British and Foreign System, conducted by Mrs. Rowe,

| | £ | s. | d. |
|---|---|---|---|
| at Digah ..... 7 10 0 | | | |
| A Friend ..... 2 10 0 | 10 | 0 | 0 |

## EXTRA COLLECTIONS AND DONATIONS.

| | £ | s. | d. |
|---|---|---|---|
| Lion-street, Walworth, Rev. John Chin ..... | 9 | 6 | 4½ |
| Eagle-street, Rev. Joseph Ivimey, Two-thirds of a Collection, one-third being appropriated to the Irish Society | 20 | 16 | 0 |
| Addition to the Collection at Burton-street, by Rev. John Edwards ..... | 0 | 12 | 0 |
| John Gurney, Esq. ..... | 10 | 10 | 0 |
| William Sabine, Esq. *Islington* | 10 | 10 | 0 |
| Joseph Bradney, Esq. *Clapham* | 10 | 10 | 0 |
| E. C. *Enfield* ..... | 15 | 0 | 0 |
| Mr. John Cowell, *Ware* ..... | 5 | 0 | 0 |
| Bromsgrove, Collections, by Messrs. Scroxton & Thomas | 9 | 0 | 0 |
| Newark, Collection, (with Subscriptions, £3 1s.) ..... | 12 | 13 | 6 |
| East Kent, by Rev. W. Giles & T. Shirley: | | | |
| Ashford ..... | 8 | 10 | 7 |
| Bethersden ..... | 3 | 10 | 0 |
| Broadstairs ..... | 7 | 1 | 0 |
| Canterbury ..... | 16 | 19 | 0 |
| Cranbrook ..... | 9 | 3 | 4 |
| Deal ..... | 6 | 2 | 6 |
| Dover ..... | 5 | 10 | 0 |
| Eythorn ..... | 13 | 0 | 6 |
| Folkstone ..... | 6 | 0 | 0 |
| Lamberhurst ..... | 6 | 6 | 4 |
| Marden ..... | 6 | 5 | 8 |
| Margate ..... | 17 | 0 | 0 |
| Ditto, Gleanings by Mrs. Atkinson ..... | 5 | 0 | 0 |
| Ramsgate ..... | 4 | 15 | 0 |
| Rye ..... | 11 | 0 | 0 |
| Sandhurst ..... | 11 | 14 | 7½ |
| Smarden, Mr. Coppins .. | 5 | 0 | 0 |
| Ditto, Bell Chapel ... | 2 | 4 | 6 |
| St. Peter's ..... | 5 | 0 | 1 |
| Tenterden ..... | 6 | 6 | 0 |
| Wadhurst ..... | 2 | 5 | 0 |
| | 158 | 14 | 1½ |
| West Kent, by Rev. G. Atkinson, J. Exall, and W. Groser: | | | |
| Bessels Green ..... | 12 | 0 | 0 |
| Boro Green ..... | 2 | 8 | 1 |
| Chatham ..... | 40 | 5 | 0 |
| Crayford ..... | 5 | 0 | 0 |
| Dartford ..... | 8 | 17 | 0 |
| Eynsford and Foot's Cray | 33 | 0 | 4 |
| Greenwich and Deptford | 29 | 7 | 0 |
| Lenham ..... | 4 | 2 | 0 |
| Lesness Heath ..... | 3 | 0 | 0 |
| Maidstone ..... | 20 | 8 | 0 |
| Milton ..... | 3 | 0 | 0 |
| Queenborough ..... | 3 | 2 | 4 |
| *Sevenoaks ..... | 20 | 2 | 6 |
| Ditto, General Baptists | 2 | 3 | 10 |
| Sheerness ..... | 9 | 3 | 2½ |
| Tonbridge ..... | 1 | 5 | 0 |
| Tonbridge Wells ..... | 10 | 0 | 7½ |
| Woolwich ..... | 12 | 0 | 2½ |
| West Kent .... | 219 | 5 | 1½ |
| East Kent .... | 158 | 14 | 1½ |
| Total for Kent .. | 377 | 19 | 3 |

* This sum was noticed in the Herald for last month, but forms a part of the money collected in the County on this occasion.

*** We are obliged to content ourselves, for the present, with the above general notice of these very liberal Collections. The names of individual Subscribers will duly appear in the next Annual Report.

## TO CORRESPONDENTS.

The thanks of the Committee are presented to Mrs. Westland, of Boston, for nine Volumes of the Baptist Magazine, and Vol. II. of the Periodical Accounts, conveyed by Mr. S. Marston.

Our friends in North Wilts and Gloucestershire are respectfully informed, that the Collections made by Mr. Saffery, a few months ago, are included in the amount published in the last Herald, as received from the Hants and Wilts Society. In future, it is intended to acknowledge the Collections as they respectively come to hand.

The donation of £10, entered last month, as from a Friend by Dr. Stuart, was presented, as we have since been informed, by Mr. Paxton, Berwick on Tweed. The Subscription accompanying it will be duly noticed in the Report.

The Editor gratefully acknowledges the kindness of several friends in different parts of the Country, who have furnished him with copies of No. VII. of the Periodical Accounts, in consequence of the notice in the last Herald. He begs, at the same time, to repeat his request, that letters on Mission business may be addressed, not to *his residence at Battersea*, but to the Society's House, 9, Wardrobe-place, Doctors'-commons.

THE

# Baptist Magazine.

MAY, 1821.

## MEMOIR OF MRS. DENT.

HISTORICAL records, antiquarian researches, and moral and christian sketches of character, are continually presented to our view, and are perused with interest according to the taste of the readers. Perhaps it may be justly affirmed, that to those who peruse this Magazine, and other publications of a similar nature, the *Missionary Herald* is the first to excite attention, and by its animating and most important tidings, is calculated to rouse the dormant mind; and whilst it proclaims that the nations of the world are becoming the kingdoms of the Lord, and that his name shall endure for ever, the pious individual is led to pray more earnestly that he may act as a useful subject of that spiritual kingdom. The afflicted desponding Christian turns to the *Obituary*, where the memorials of the dead are recorded, anxiously desirous to know how those who died in the Lord were supported, and with tears of joy reads their testimonies to the faithfulness and tender care of the Saviour, and is encouraged to believe, that when he is called to pass through the valley of the shadow of death, he shall find the same Almighty arm to conduct him safely through, and admit his happy spirit into heavenly mansions.

A short account is now presented of Mrs. Elizabeth Dent, the daughter of the late Rev. John Ryland of Northampton, who was born August 24, 1754, and married to Mr. Joseph Dent* of Milton, the senior deacon of the Church in College-lane, November 1, 1774.

Many to whom she was well known, not only lament the great loss sustained by her bereaved relatives, but are desirous of some information respecting the decease of one so deservedly esteemed. Her disposition was remarkably cheerful, affectionate, and benevolent. Her mind was active, animated by the most ardent desire to be useful, and deeply conscious of the obligation laid upon every Christian, to employ the talents communicated by the Most High, for the good of others and the glory of God. From the year 1793 to 1815, (with the exception of a short interval,) the most delightful employment in which Mrs. Dent was engaged, was the instruction of the young. It was her first object that the truths of Christianity should be so received by them, as to be the directing principles of their lives, their support under affliction, and the best preparation for a future

* Mr. Dent joined the church at Northampton September 11, 1767, along with Mrs. Dent's brother, and William Button, &c. who have both been long employed in the ministry.

state; to promote which important and permanent effects, her frequent petitions were offered fervently for them both, whilst residing in her family, and after their removal. With several of her young friends she maintained an affectionate correspondence, feeling with them in all their trials, and encouraging them to look to that God who would be their all-sufficient refuge in the time of trouble; and she was consoled and encouraged herself by their letters, which were proofs that her instructions had been the means of showing them the path of life and felicity. Under the most painful bereavement of a beloved daughter, she received their most tender assurances of sympathetic regard; and about ten days before her own decease, a letter from one whom she much loved, imparted heart-felt pleasure, which she particularly mentioned to some of her family.

Mrs. Dent's habits of devotion induced her to employ the earliest hours of the morning in the most pious manner. One who was her pupil many years ago, when she resided at Northampton, has mentioned in a letter, since her death, the impression made by her example. "Have not a Fuller, a Sutcliff, and a Pearce, rejoiced to welcome her to the holy throng; and with joy looked back to those happy seasons of devotional exercises which they enjoyed in her society below? We cannot forget at what an early hour she used to rise for converse with her heavenly Father, and how frequently her countenance was irradiated by that cheerful serenity, which seemed to tell us she had been with Jesus. I love to think of her excellencies, her prayers, her conversation, her activity, her usefulness. Many of her young people have been religiously impressed under her tuition; many aged and dejected Christians have been comforted and encouraged by her counsel and example; and I doubt not the ministers of Christ strengthened in their works of faith and love by her holy zeal and fervent prayers."

During the last two or three years, Mrs. Dent felt much increasing bodily indisposition, from an asthmatic complaint, and in the winter was frequently unable, on the Sabbath, to go to the house of God at Northampton, where her revered father and her brother had so long laboured. But the prosperity and happiness of that church, of which she had been a member nearly fifty years,* occupied her thoughts, and its welfare excited her most fervent prayers.

A small number, who met with her at an adjoining place of worship, fitted up for divine service, in the village where she resided, shared likewise her christian regard. Two or three, like herself, were prevented by affliction from a regular attendance at places of worship at a distance, and on this account she felt a strong desire to have the Lord's supper administered to them. In the Baptist Magazine for November, page 472, Mrs. Dent perused some remarks relative to this subject, which gave her peculiar pleasure. Application was made to the church at Road for permission for some of their members to unite with others who belonged to the church at Northampton, (the whole number amounting to eighteen, residing at Milton,) to receive the Lord's supper together, when they were unable to

* She was baptized on a profession of faith, by her father, November 10, 1771.

attend at their respective places. The Rev. Mr. Heighton and his church assented to the request; but the final determination of the church at Northampton not having been received, Mrs. Dent had not this desire of her heart fulfilled: but to her longing soul the heavenly summons was sent, 'Come up hither, and unite with angels and the spirits of the just."

A painful occurrence took place December 21, 1820. Whilst Mrs. Dent was at dinner, a piece of meat lodged in her throat, and all efforts to remove it were ineffectual. It remained there till the following day, and was then forced down by a surgeon. She had always possessed great personal courage, could endure much bodily affliction without complaining, and was ever ready to support others in the most trying circumstances. In a note to her daughter, three days after, she wrote, "Through rich mercy I have been preserved; I have been preserved, and am still spared to sing of mercy and of judgment. It was for the time it lasted a terrible operation in performing. May every returning year be filled with blessings to you and your dear boy." The following morning Mrs. Dent, though free from pain, yet was much worse, being troubled with a continual cough, and great difficulty of breathing. She was pleased at seeing the eldest son of her late brother, Mr. James Ryland, having felt much for him and the rest of the family, who were left, at the death of their father, entirely dependent on their own exertions. She affectionately recommended him to seek the Lord. To her own dear children, and to her afflicted husband, she spoke with great tenderness, and seemed happy in having them with her, and repeatedly said to her son, "Praise the Lord, praise the Lord for his goodness." Two days before she died, she said, "Oh those dear little pronouns, how sweet they are! to be able to say, *My* God, *our* God!" In the evening of the same day she said, "Oh! those poor dear friends who meet over the way,* I hope the Lord will preserve them in peace." On the Thursday, after Dr. Kerr had seen her, she said, "They do not expect to do me any good, but I had him for satisfaction. I hope you are all satisfied; I hope my son is satisfied." Her son prayed by her the two preceding evenings; and seeing him much affected, she begged him to compose himself, or he would hurt himself and her too. He said, "Oh, mother, I would not hurt you in the least for the world." She replied, "Then do not despair, do not despond; remember they looked unto him, and were enlightened. It will all be for the best." When he and his wife were taking leave of her that night, she said, "The Lord bless you and yours, and make you a blessing." With much composure she afterwards informed her distressed husband, that she wished Mr. Blundell to be requested to commit her remains to the tomb, and Mr. Heighton to preach a sermon at Milton, from Luke xii. 40; "Be ye therefore ready," &c. and selected three hymns for the service: Olney Hymns, Book I, 81; Watts, Book II, 90; Rippon, 319.

A servant of Dr. Ryland's, who formerly lived with Mrs. Dent, having come at this time from Bristol to see her mother, came over from Northampton to

* At a house fitted up for worship by her husband.

Milton, and sat up with her the last night, who related some of her last expressions. To her she said, "Ah, Betty! dying is hard work; but Jesus is with me. What a mercy is it, that I feel his presence, which is better than life! Pray for me, that I may have faith and patience to the end. Blessed be God, for his unspeakable goodness to me, in affording me my reason in my last moments.

'Why should we start, and fear to die?
What tim'rous worms we mortals are!
Death is the gate of endless joy,
And yet we dread to enter there.'

I am at peace with every one. I know I have been peevish, and to you many times, but my sins are all forgiven me. Pray that I may have faith and patience." The servant then asked, if she should raise her head. "No! by no means. Do not touch me. Do not speak to me. Do not leave me. Mind and remember what I say to you." She seemed absorbed in heavenly contemplation, grasped the servant's hand, and said with rapture, "Glory! Glory! *It is heavenly glory! All is well!*" About a quarter of an hour after, she expired, at two in the morning, December 29, 1820.

Twenty-five days before her death, Mrs. Dent wrote thus to Mrs. Ryland of Bristol: "My dear sister, how rapidly does time pass! We are just entered into the last month of the year; perhaps it may be to one or other of us *our* last year: but this does not distress me, as I would wish to be found ready, with my loins girt, watching and waiting against my Master sendeth for me, to enter into his presence, and then and there, in that heavenly court, I shall serve him as I ought, *without* SIN."

# MEMOIR
## OF
## MR. GEORGE THOMPSON.

THE office of deacon is very important in a Christian church. The comfort of the minister, the consolation of the poor, the harmony of the society, the glory of Christ, is deeply affected by the character and conduct of deacons. When they hold the mystery of the faith in a pure conscience, they are pillars in the spiritual building, and their removal is severely felt. The memory of George Thompson, as a man, a Christian, and a deacon, will long be dear to all who knew him.

He was born in 1776, at Scotchwood, Northumberland. At an early age he entered into the same service in which he died, having retained his situation for the long period of thirty years. But a higher than any earthly master was pleased to call him to the knowledge of himself in the days of his youth. When eighteen, he was baptized, in 1794, by Mr. Skinner, Baptist minister at Newcastle-on-Tyne. Shortly after this, he removed to Chester, to the Lead-works of Walker, Maltby, and Co. his employers, where he spent the remainder of his life. The brethren at Chester soon discerned the worth, the prudence, piety, firmness, and generosity of this excellent man, and elected him to fill the office of a deacon. A difficult situation, for at least fifteen years, has it been to him, from the heavy and repeated and protracted trials, through which the church at Chester has been called to pass. Ever since the removal of Mr. Aston, they have never been blessed, for any period of continuance, with a settled ministry

By the death of some members, and the departure of others, by pecuniary embarrassments, by intestine discords, by the unholy lives of several, the cause has been weighed down, and ministers discouraged from fixing with them. Nor has the church escaped altogether some injury, from the repeated removals of their ministers. To some professors, such circumstances would have afforded small anxiety; but Mr. Thompson was formed of other materials: the prosperity of Zion was his chief joy, the depression of Zion his principal sorrow.

He was eminent for *public spirit*. He took a deep interest in the Missionary cause, in the salvation of sinners, and in the triumphs of the cross, both at home and abroad. While he discovered a lively sensibility towards every Christian church, the church at Chester lay uppermost in his thoughts, and engaged his every energy. He hesitated at no labours in this good work; and neither journeys, nor letters, nor money, were spared by him to promote the peace and advance the honour of the church at Chester.

He was eminent for *liberality*. Liberality is not confined to the opulent. It is essential to vigorous and thriving Christianity, both in the rich and poor. The degree of it is to be measured, not by what is given, but by what is left of a man's substance. Our Lord, it is well known, attached greater value to the widow's mite, than to all the large donations of the rich. It is not wise to compare ourselves with others: it is better to look at a *perfect* model, even at the First-born, who has in this grace, as in *all* things, the pre-eminence. But even in this day, when Christians, from the circumstances of the times, have been excited to excel in liberality, the conduct of George Thompson will suffer no injury from a severe scrutiny. His salary was small, and his family was large. To devote any portion of a scanty income to the cause of Christ, required, in the first instance, much self-denial and persevering economy in domestic affairs. He was blessed with a wife of one heart with him in the great cause. And through her management, her labours, her perseverance, they contrived to *save* a considerable sum yearly for the immediate service of the sanctuary. In addition to the permanent burden which he carried as a deacon, he came cheerfully forward with his money in benevolent undertakings, and seldom turned away his ear or his hand from the supplicant in behalf of Gospel institutions. From regard to the feelings of a mourning widow, particulars are here omitted, well known to the writer, which if mentioned would place on high ground the liberality of our departed brother.

He was eminent for *prudence*. Wisdom and generosity are not always related. Even in real Christians, extensive knowledge and wide beneficence, clear views of gospel truth and warm philanthropy, are not inseparable companions. Our departed friend had a large share of the wisdom from above, "which is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits." In all cases, the church sought and respected his counsels. With a heart anxious for the Redeemer's honour, and the true prosperity of the church, and a mind much conversant with the New Testament, he was

kept from the crooked paths of worldly craft, and was directed to the faithful observance of the rules appointed by our Lawgiver, for the maintenance of order, and the advancement of truth and purity among his people.

*Steadfastness* in his profession. During several years of his deaconship, the Baptist cause was repeatedly so low at Chester, that the public worship of God was kept up with much difficulty; but his zeal and perseverance were never seen to fail. He lived a hidden life of faith on God's Son, and had access to that River of life which gladdens the city of our God. Washing in that fountain, he renewed his vigour; and while many fell away, and walked no more with the church, he advanced cautiously and firmly in the rugged road of profession. If there was any difference in his speed, it was most rapid towards the close. Sympathy with the church, kindness to the minister, affection to the people of God, and activity in what his health permitted him to do, rose and swelled during his last illness.

*Diligence* in business. It is painful to notice, that some professors appear to transfer nothing of christian principle into daily business. No line of separation exists between them and *moral* men of business; and some of them even fall below the standard of many who discover in spiritual matters, a total want of godly fear. Mr. Thompson had not so learned Christ. During a period of thirty years, he so conducted himself as a servant, as to secure the uninterrupted favour of his employers; and his faithfulness to Christ rendered him faithful to them.

*Patience* in affliction. It pleased the all-wise God to afflict this excellent man with a painful asthma for a considerable portion of his life. The severity of his sufferings often unfitted him for business through the week, and prevented his attendance on the public means of grace in God's house. In this fiery furnace he remained many years, enjoying the comforts, and displaying the efficacy, of Divine Grace. He murmured not at his heavy and protracted illness. "It is the will of the Lord that I should be afflicted," was his saying; and there he rested. But he was blessed with more than resignation: he had joy and hope and lively consolation from the doctrines of the gospel. The blood of Christ was all his hope; the enjoyment of Christ's presence, the sight of Christ's glory in heaven, was all his joy. The Sabbath before his dissolution, he derived much consolation from the manifestations of God's presence, and often referred to the well-known hymn,

"There is a fountain filled with blood,"
&c.

repeating, as expressive of his present feelings, the last stanza:

"Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave."

His wife and children he commended to God with affection and confidence. He entreated his sorrowing spouse to abstain from excessive grief, and to remember that their short separation would be followed with an eternal re-union.

After suffering much from his distemper, he fell asleep in Jesus, in the morning of April 29, 1819.

The memory of such deacons

ought to be cherished in a day when, amidst the increase of profession at home, and very great exertions for the diffusion of the gospel in distant lands, it is to be feared, that attachment to scriptural doctrine, regard to Christ's authority, love to the people of God, the cultivation of a devotional spirit, are not equally advancing in the churches of our Lord. Some of our churches being very depressed, let our ministers and deacons seriously and humbly inquire, what portion of blame attaches to them. Let each of us consider his ways, and turn unto the Lord. Let us remember whence we have fallen, and do our first works. Without an effusion of the Holy Spirit upon us, we cannot expect either a continuance of the spiritual vigour which yet remains, or a revival of the great work in us, as individuals or as churches. Do we value, do we seek, earnestly seek, that Divine influence? Are we coming behind in no gift, waiting for the coming of our Lord Jesus Christ? Are we drinking into his spirit, walking in his footsteps, aiming in every thing at his glory? The night is far spent, the day is at hand, our salvation is nearer than when we believed. The glorious appearance of our great God and Saviour is ready to burst forth; let us then gird up the loins of our minds, and be stedfast, immoveable, always abounding in the work of the Lord.

## ON CHRISTIAN DILIGENCE.

### PART I.

If we compare the religion of Christ, as it appears in the New Testament, with the lives of most Christians, the difference is great; not only in the unavoidable consequences of our moral depravity, but also in those things in which, by holy diligence, the resemblance might be rendered visible. The first Christians ate their meat with gladness and singleness of heart; the spirit of devotion pervaded their thoughts, directed their conduct, and heightened as well as regulated their enjoyments. The waves of persecution rolled over them, yet in looking for the mercy of our Lord Jesus Christ unto eternal life, they found abundant consolation; this was as an anchor, both sure and steadfast to their souls. The source of their enjoyment was doubtless divine influence; the Spirit of God wrought effectually within them, subduing their sins, and sanctifying all their difficulties: this, however, was connected with a tender regard to the will of God, and with a zealous desire to promote his glory. They did not live unto themselves, but unto him who died for them, and rose again. This armed them with courage, and strengthened them with confidence in God; in the face of imminent danger, they obeyed the dictates of their enlightened consciences, and consecrated themselves to the cause of their Lord and Master. Nor is there any reason to doubt, but that if our piety equalled theirs, our consolations would be equal also. There is no change in God—the blood of the cross is as efficacious now as it was then—divine influence is alike powerful, and all the promises of God are yea, and amen, in Christ Jesus. The cause why we are so often sorrowful, is in ourselves. Were we diligent in the discharge of christian duties, from proper motives, we should rejoice in the

blessed assurance of complete victory over all our enemies, and of shortly participating in the bliss of heaven. This would bear up our spirits under personal or family afflictions, and afford us comfort in passing through the vicissitudes of mortal life;—it would enable us to triumph in the prospect of death, even in its bitterest forms. Christians are great losers by negligence in religion; not being comfortable in divine things, they feel more heavily the burden of their earthly cares. If they are not happy in God, they cannot be happy at all; they must enjoy him in all things, and all things in him, or they can enjoy nothing. The world is a mere blank without God; our possessions and friends are attended with vanity and vexation of spirit, unless He bless and sanctify them to our use; yet in the midst of the greatest trials, he keeps them in perfect peace whose minds are stayed upon him, because they trust in him. The loss arising from negligence in the ways of God, is not confined to this world; we may be happy in the world to come, yet not enjoy that measure of happiness there, that would be the consequence of greater degrees of holiness here. The more we are like Christ, the greater will be our capacity to enjoy him; the more we abound in the works of faith, and in the labours of love, the greater will be our reward in the kingdom of our Father. The world of nature abounds with variety of beauty and excellence; among the angels there are thrones, dominions, principalities, and powers. The saints may be all perfectly blessed in heaven, yet not similarly employed, nor equally endowed; *just as* a number of vessels may be alike filled, though of different dimensions. Holiness refines, dignifies, and expands the mind. The sacred writers being aware of the importance of holy diligence, and of the danger of inattention, admonish their readers to guard against the latter, by maintaining the former.

In the exercise of diligence, we must

I. *Cultivate a pious affection for the whole of* GOD'S WORD; frequently reading it, with earnest prayers to him for the teachings of his Holy Spirit. That state of mind in which we look, either to the whole, or to a part of that holy book, almost with indifference, is much to be dreaded; it begets within us a coolness towards devotional exercises in general, and exposes us to great temptation. On the contrary, to delight in them animates us with the energy of true piety, and prepares our minds for all the services of religion. In reading the word of God, we should not indulge a criminal partiality towards any part of it; but search it through and through, in the length thereof and in the breadth thereof. As something must be wrong in our creed, if in conversation we perpetually dwell on the ancient settlements of God, his unchangeable purposes, and his everlasting love; so in our reading the scriptures, if we confine ourselves to select parts of them, in which the doctrines are taught, it argues an improper tone of feeling, which may imperceptibly lead us to think that none but those who come up to our standard can be Christians. It will so contract our minds, that if persons do not ring changes upon certain words, we shall imagine that they are legal; and that they do not understand the liberty

of the gospel. To be familiar with the epistles of Paul, and to know but little of the evangelists; to fix on a few chapters to the Romans, as on a peculiar treasure, and seldom or never to read the prophecies of Jeremiah and Ezekiel; to be often rejoicing that all things, even sin itself, shall work together for good to them that love God, and are the called, according to his purpose, and never to feel the sympathy expressed in "Why will ye die, O house of Israel?" greatly promotes this narrowness of mind. Human authors cannot be understood, if only a few pages of them be read; much less can the word of God, every page of which displays divine wisdom. It is acknowledged, that in some parts of it, doctrinal, practical, and experimental godliness are peculiarly exhibited; that on this account such parts will be read by Christians with greater pleasure than some others; but a proper attachment to the sacred volume is not founded on the excellency of any separate part, but on the harmony, beauty, and connexion of the whole. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." We should also observe the benevolence breathed in that holy book. Not only glory to God in the highest, but on earth peace, good will toward men. If we well understand these principles, we shall obey from the heart the form of doctrine delivered to us, and know that religion consists not in words, but in things. In all his works, God pursues his own glory; if we drink deeply into the spirit of the gospel, this also will be our first object of pursuit. He has loved his people with a love beyond all expression; if love to God therefore be the governing motive of our conduct, we shall be ready, if he require, to lay down our lives for the brethren. It is not in a few detached passages, broken off from their connexion, but in the whole of revelation, as in a glass, that we behold the glory of the Lord, and are changed into the same image from glory to glory, even as by the Spirit of the Lord. God gave the Israelites not only the hills and the mountains in the land of Canaan, but the valleys and the plains; not only the rivers and the brooks, but every purling stream was theirs. He gave them the whole land in possession, with all its riches and fatness. He has also given to us the writings of the Old and New Testament; "a broad land of wealth unknown!" Let us take heed lest, through criminal negligence, we, like them, possess ourselves only with the treasures of a part of it. If we say with David, "O how I love thy law! it is my mediation all the day." We shall also say with him, "Through thy precepts I get understanding: therefore I hate every false way."

II. *As well might the husbandman expect to reap without sowing, as the Christian expect to enjoy the ordinances of God's house without* PRIVATE PRAYER. The mournful complaints of some good people would induce one to think, religion had disappointed their expectations. They enjoyed a little comfort in the first part of their christian profession, but this has given place to painful anxiety and to distressing fear; instead of rejoicing with joy unspeakable and full of glory, they are almost always dejected. This

shows that they have forsaken the Lord; he does not willingly afflict nor grieve his people. He says, "O that thou hadst hearkened unto my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea!" He has also said, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes." But O the heart-melting nature of that expression! "Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail." Psalm lxxxix. 30—33. Effectual fervent prayer would change the shadow of death into the morning, and cause the Sun of Righteousness to arise upon us with healing in his wings. It is the Christian's privilege to hold communion with the Father, and with his Son Jesus Christ; if this be neglected, God will not favour us with the light of his countenance. The established method is, "I will be inquired of by the house of Israel, to do it for them." If our iniquities have separated between God and our souls, and our sins have hid his face from us, we ought not to say, "Our way is hid from the Lord, and our judgment is passed over from our God." We should draw nigh unto him, and pour out our souls before him; the saints in all ages have found comfort in calling upon him. He has promised, even to his backsliding children, "I will heal their backsliding, I will love them freely: for my anger is turned away from him." The institution of heaven has connected the bounties of Providence and the blessings of grace, with persevering industry. The hand of the diligent maketh rich: the desire of the slothful killeth him. "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart, all the days of thy life." If Israel cast off the thing that is good, the enemy shall pursue him. Enter into thy closet, and pray to thy Father, who is in secret, that he who seeth in secret may reward thee openly.

"Prayer makes the darkened cloud withdraw,
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love,
Brings every blessing from above."

*B.* G.

## THE *Out-pouring of the Holy Spirit.*

*To the Editor of the Baptist Magazine.*

SIR,—Most of your readers have no doubt perused, and it may be hoped, many of them have been deeply impressed with the important suggestions, addressed to them in your last number, in a proposed plan to "unite all sincere christians in earnest prayer for the general out-pouring of the Holy Spirit."

The necessity of such a union of spirit among the disciples of Christ, in secret and social supplication for the greatest blessing that can be imparted to the church, or the world, cannot be questioned by any truly serious, or reflecting person. It may therefore reasonably be expected, that the "hints" which are so suitably suggested, will not only be universally approved, but very generally adopted, and we may then confidently look for the promised blessing. The object pro-

posed, from its nature and tendency, must commend itself to the conscience of every consistent christian; it leaves no room for objection, and possesses an interest and advantage almost peculiar to itself; it is an object concerning which all genuine christians must be of one heart and one soul, and therefore one in which they may all cordially unite. It would, I apprehend, considerably promote this good design, if all those who adopt it would, both in the closet and the family, institute a course of reading from those authors who have written on the person, work, office, and influence of the Holy Spirit, such as Howe, Owen, Watts, Doddridge, Edwards, and others, next to a serious perusal and consideration of the word of God, especially those prophecies and promises which relate to the effusion of the Holy Spirit. This course may be profitably pursued by those who are in the habit of reading to their families on Lord's-day evenings. It will furnish materials for meditation and prayer; it will excite the attention, inform the judgment, enlarge the views, and animate the hopes of pious persons, on this momentous subject. It would also tend to preserve in the minds of your readers a lively interest towards it, if your correspondents would occasionally insert an affectionate address to professing Christians, on this all-important object. G. B.

*March 7, 1821.*

## LETTER OF MR. SWAIN.

*To the Editor of the Baptist Magazine.*

SIR,—The following unfinished letter was written by the late Mr. Swain of Walworth to one of his sick friends, during that illness which terminated a month afterward in his own dissolution.

Being furnished with it by a son of the person to whom it was addressed, and having his permission to make it public, I submit it to you for insertion in the *Baptist Magazine;* assured that many persons, who affectionately cherish the remembrance of the writer, will peruse it with pleasure. I am, Yours, &c.

SAMUEL BLIGH.

*Whitechapel, March 22, 1821.*

"*Walworth, March* 17, 1796.

"DEAR BROTHER,

"I have several times laid my plan to come and see you, but it has been disconcerted by one thing or other, which I could not foresee; and now I am so ill myself, as to render it impracticable for me to come, till I am better: but I should be glad to hear, by a line or message, how you do; and how it fares with your soul in affliction.

"I know by present experience, that disorder of body often unfits the mind for meditation and prayer, as well as for reading the scriptures with profit: and Satan will take the advantage to accuse and discourage us at such a time; but our heavenly Father 'knoweth our frame, and remembereth that we are dust.' And if we are enabled patiently to bear his will at such seasons, and quietly to wait his time of deliverance, we have reason to be thankful; and if we cannot be as fervent, and persevering in supplication at such times, let us be the more frequent in short ejaculations of heart to the Lord, and we shall find that when we are weak then we are strong.

"I have had uncommon reason to bless the Lord for what he has done for me as a minister of

Christ, and for the church and congregation this year, little as there is of it past: yet I am made to feel my weakness, and see my short comings in his service, to such a degree very frequently, that I am constrained to groan, being burdened, and cry, 'O wretched man, who shall deliver me?' But the sweet expectation of being for ever without sin, and therefore without weakness and sorrow, cheers my heart like a cordial, (and so I trust it does yours,) and makes me sing, 'Thanks be to God, which giveth us the victory, through our Lord Jesus Christ.'"

## BAPTIST CHURCH AT BRIDLINGTON.

It appears from the records of the Baptist Church at Bridlington, that this Society was first formed November 16, 1698, in the presence of the four following ministers:—John Ward, Henry Wolf, Henry Blackett, and Richard Pitts. Tradition informs us, that a farmer in Scotland, who, before he would have his child sprinkled, expressed to his pastor his doubts respecting infant baptism, not obtaining satisfaction on that head, visited London, and there was baptized by immersion, on a profession of his faith in Christ. On his return to Scotland by sea, a storm drove the vessel into Bridlington Bay; where they put on shore for a day or two. Here meeting with a Mr. Robert Prudom, and conversing on the subject of Baptism, he (Mr. Prudom,) was convinced of the truth of Believers' Baptism, was himself baptized, and began the interest at Bridlington.

*The number* of members at the formation of this church was twenty-five. The Church-book contains the following record. "The church did, with consent, call forth their teacher, Robert Prudom, to preach the gospel, in order to regular ordination, and to administer all Christ's ordinances. John Oxtoby was also chosen to the office of deacon." Mr. Prudom was originally of the Presbyterian denomination; a gentleman of good property, and especially of sterling piety. He published a small book, of 198 pages, entitled, "Truth Unveiled by Scripture Light," &c.; in an Appendix to which work, the author has related his own life and christian experience, which is truly excellent. The Rev. Benjamin Keach, in a recommendatory preface to this book, speaks very highly both of the author and of his performance. His son, Mr. David Prudom, was for many years a deacon of this church.

In 1713, the Rev. George Braithwaite, A.M. became the pastor of this church, on the death of its first pastor. He came hither from Hawkshead-hill, in Lancashire, and after many years removed from hence to Devonshire-square, London, about 1733.

In 1723, June 19, 20, an Association of Baptist churches was held at Bridlington. Juniper, Dyehouse, Hexham, Hamsterly, and Hawkshead-hill were churches thus associated. We find also, in the same year, that there was a branch of the church at Bridlington in a village called Bainton, seventeen miles distant; but this branch has long since ceased to exist.

1737. The Rev. Richard Machin was, on May 22, dismissed from the Baptist Church, Limehouse, London, (the Rev. David

Rees being pastor at Limehouse,) that he (Mr. Machin) might take the pastoral charge at Bridlington. He was ordained June 5, 1737, and died October 30, 1743.

Mr. Braithwaite published two funeral sermons, and two small treatises; and Mr. Machin two sermons.

After Mr. Machin's decease, a very valuable young man came from the church at Rawdon, to labour here: a Mr. John Mitchell. He came to Bridlington in 1746; but in 1748, retired to his native place, and died of a consumption, April 14, in the same year, aged twenty-seven.

1752. The Rev. John Oulton, M.A. had an invitation to settle at Bridlington. But though his visit to Bridlington was protracted to some years, yet Mr. Oulton was never ordained here, but ultimately settled at Rawdon, where he died in 1804. His father, Mr. John Oulton, senior, was long the pastor of the Baptist churches at Leominster and Liverpool. He removed from the former to the latter in 1748. He left Liverpool, in a superannuated state, in 1765, and died at his son's house at Rawdon.

1761, October 8, the Rev. Thomas Wilbraham was ordained pastor over the Baptist church at Bridlington; the Rev. William Crabtree of Bradford assisting in that service. Mr. Wilbraham, although at this time quite blind, yet was a very acceptable preacher. After a little while, however, he embraced the peculiarities of Robert Sandeman, renounced the work of the ministry entirely, became a schoolmaster, and died, a few years ago, at Halifax.

1767. During this year, the Rev. Joseph Gawkrodger was settled at Bridlington. Mr. Gawkrodger was born in Dublin, where his father was a clergyman, but was brought to England, and into the parish of Bradford, when very young. About 1750, he was baptized at Rawdon, by the Rev. Jonathan Brown. In 1752 he was called out by the church at Rawdon to preach; and by his labours the Baptist church at Shipley, near Bradford, was raised, over which he was ordained, but from which he departed to Bridlington in 1767. At Bridlington Mr. Gawkrodger laboured, with great acceptance, for nearly twenty-seven years; but in November, 1794, he resigned his pastoral charge, and died November 23, 1798.

July, 1795, the Rev. Robert Hamies, a member of the Baptist church, Salthouse-lane, Hull, was ordained pastor over the church at Bridlington, and continues the pastor of the church there to this time, (December, 1820.)

1817. May 15, seven members of the church at Bridlington were united with others, and formed into a church at Hunmanby, a village eight miles north of Bridlington. The Rev. John Hithersay is the pastor, and their state is prosperous.

Ministers sent out by the church at Bridlington:

W. Hague, baptized by the Rev. Joseph Gawkrodger Aug. 2, 1767. On December 12, 1770, he, and seven other persons, were dismissed to Scarborough, a church formed there, over which Mr. Hague has presided nearly half a century. He is still alive; but Mr. Sykes, from Dr. Steadman's Academy, Bradford, has been pastor at Scarborough from December 4, 1816, Mr. Hague having resigned.

I. Mann; baptized June 6, 1802, by the Rev. Robert Ha-

mies; called to the ministry 1805. Now pastor of the Baptist church at Shipley.

John Holtby; baptized September 3, 1809, by Mr. Hamies; called to the ministry October, 1810; died about 1813.

I. M.

*Shipley.*

## ANECDOTES OF TETZEL,

### *Whom Luther opposed in* 1517.

"ONE Tetzel, a Dominican, and a retailer of indulgences, had picked up a large sum at Leipsic. A gentleman of that city, who had no veneration for such superstitions, went to Tetzel, and asked him, if he could sell him an indulgence before hand, for a certain crime, which he would not specify, and which he intended to commit. Tetzel said, 'Yes; provided they could agree upon the price.' The bargain was struck, the money paid, and the absolution delivered in due form. Soon after this, the gentleman, knowing that Tetzel was going from Leipsic, well loaded with cash, way-laid him, robbed him, and cudgelled him; and told him at parting, that this was the crime for which he had purchased an absolution. George, Duke of Saxony, a zealous friend to the Court of Rome, hearing of this robbery, at first was very angry, but being informed of the whole story, he laughed heartily, and forgave the criminal."

"The Emperor Maximilian, being at Inspruck, was so offended at the wickedness and impudence of this Tetzel, who had been convicted of adultery, that he intended to have him seized and put in a bag, and flung into a river; and would have done it, if he had not been hindered by the solicitations of Frederic, Elector of Saxony, who happened to be there, very opportunely for Tetzel."

*Villers's Essay on the Reformation, p.* 103.—*Villers refers to Jortin's Life of Erasmus; and Jortin refers to Seckendorf.*

# Juvenile Department.

## HISTORICAL ESSAYS.

### No. XVII.

*On the Corruption of Christianity, and the successful Exposure of that Corruption, during the Reign of Richard II.* A. D. 1377—1399.

WE had occasion to observe, in concluding our last essay, that a reformation had begun to dawn. The morning star of a brighter day had risen at the close of the last reign, and shone resplendently in this, in the person of Wickliffe. The corruptions, tyranny, and extortion of the Court of Rome, so long continued, and so progressively increased, had tired even bigots themselves. That power, which arrogated to itself immediate divine appointment, men began to consider as the offspring of ambition; and

the more serious, to suspect, and most justly, of infernal rather than heavenly origin. Extremes are dangerous. Succeeding popes had pushed their plans too far; and Satan, their grand patron, had outstepped the bounds of his own policy.

This state of the public mind was materially accelerated by the memorable labours of the great reformer already named; a glance at whose history is most applicable to our present subject. He was a native of Yorkshire, and finished his education at the University of Oxford. His early pursuits afford an example worthy the attention of our youthful readers; for while he attended with diligence to his studies in general, his chief delight was his Bible: a study the more remarkable in those days of darkness. The neglect of this sacred book is in any case inexcusable; but how much more so in our age, when to possess it is so common, and to circulate it so fashionable! Wickliffe's acquaintance with the holy scriptures, admirably prepared him for the interesting labours in which he afterwards engaged, and doubtless suggested to him the simple means, under the divine blessing, of enlightening the minds of his fellow-countrymen—the translation and circulation of the Bible. His first opposition to the clerical impositions of the day, was a defence of the university against the mendicant friars, who were in the habit of enticing the young students to their convents; and, as success generally increases zeal, his triumph over this practice encouraged him to attack the order itself, in several tracts, exposing the shameful pretence of imitating Christ and his disciples, by living an indolent but luxurious life, on the bounty of their deluded friends. His scriptural productions made a deep impression, and he received, not only the acknowledgments of the university, but obtained the mastership of Baliol College in 1361, and the living of Fillingham, in Lincolnshire; and, subsequently, the appointment of Warden of Canterbury Hall.

A new archbishop however, not under the influence of christian principles, caused his removal from the last-mentioned station; and Wickliffe inconsistently, but unsuccessfully, applied to the pope for his kind interference. But he had exerted himself already too much against popery to expect a pope's favour; nor should he have sought it, seeing that one of the positions for which he contended was, that the Court of Rome had no jurisdiction over the universal church, and, consequently, that it ought to have no influence in England;—a position too, which monarchs, actuated by mere policy, could maintain, when it suited their purpose.

We have seen that the oppressions of the clergy had prepared the minds of men for receiving the doctrines of Protestantism. Wickliffe's partisans, therefore, daily increased. The most distinguished characters read his works attentively, and thought with him: nor did they conceal their sentiments. The monks became alarmed for their orders: they drew up nineteen articles from his writings, and made their complaints to their master. His Holiness, who could not have been an indifferent spectator of this great man's exertions, embraced so favourable an opportunity of resentment, issued his bulls against the reformer, and directed that he should be tried. The indignation of the clergy was increased by his decision in favour of the king, on the question submitted to him by Richard and the Parliament, whether the pecuniary impositions of the Court of Rome might be *lawfully* resisted or disregarded; and the meeting at St. Paul's, for his trial, followed.

Wickliffe, accompanied by the Duke of Lancaster and Earl Percy, attended. An angry conversation between these nobles and the Bishop of London, in the presence of an immense assemblage of people, was all that occurred at this time; and, on a second occasion, at Lambeth, no better success attended his enemies. The converts to his opinions, or Wickliffites as they were called, assembled in crowds, and their menaces, added to the order of Sir Lewis Clifford, who entered the meeting to prevent the proceedings, caused the disappointment of his

expected judges; and the dispersion of the multitude, after an admonition to discontinue the propagation of his pernicious opinions, was all that ensued. This vain admonition served no other purpose than to gloss over the defeat of his adversaries, giving them a little pretext for calling the meeting: that it had no effect on the noble mind of the reformer is manifest from his work on *the truth of the sacred scriptures*, which he published soon after.

In 1380 Wickliffe completed his memorable undertaking, the translation of the holy scriptures into the English language, which was speedily copied by many of his friends; and although it has been contended that this work had been previously performed by some of his predecessors, it is more generally believed that the honour belongs to this distinguished man; and it is certain that his translation was in general use until the invention of printing. He pursued his valuable labours, and proceeded to expose the ridiculous doctrine of transubstantiation.

Two years after the publication of his Bible, he was summoned before the pope, to answer for his heretical doings, when he replied in the true style of a reformer, that Christ taught him rather to obey God than man. Infirmities now increasing upon him, he retired to close his valuable life at the rectory of Lutterworth, where he died of an attack of the palsy in 1384. The Council of Constance, in 1428, in the true spirit of popery, had his body disinterred, and burnt, and its ashes cast into the Swift. Vain and infernal malice! Whilst he was living, he was actuated by that spirit that careth not for those who can kill the body, but after that have no more that they can do, and was deeply imbued with the fear of Him, who has power to cast both body and soul into hell; and now he was doubtless in the enjoyment of that life and bliss which imagination cannot picture, nor the utmost rancour affect.

His life was a life of unwearied and successful labour. More than two hundred volumes attest his diligence, and his conduct exemplified the happy tendency of his sentiments. The review of his history, and that of the period in which he lived, is full of instruction, and should inspire with zeal in so good a cause; for it is the same cause in which every Christian is engaged—the destruction of the kingdom of Satan, and the promotion of the kingdom of Christ. To be circumstanced as Wickliffe could not fall to the lot of many mortals, but to be favoured with the means of doing good, to have opportunities of exposing error and defending truth, and to assist in the circulation of the sacred scriptures, especially since the formation of Bible *Associations*, is within the ability of the humblest and the youngest Christian, and should be accounted his privilege, his duty, and delight! and O that, while the same awful superstition exerts and aims to increase its influence, even in our own favoured land, the same feeling may actuate Protestants, and a double portion of the Spirit be poured out upon the members of the church of God, that the prosperity of Antichristian principles may never be viewed with indifference, but pure and undefiled religion widely extend its benign and lasting influence through their peaceful, but powerful, instrumentality!

H. S. A.

# Obituary.

## MRS. CONWAY.

Saturday, December 9, 1820, Conway, senior, the wife of George Conway, of Pontnew-Tin-plate Works, departed this in the sixty-sixth year of her

e had been a constant member Baptist church for the space of y fifty years, during the greater f which time, she was exercised severe bodily affliction, which was enabled to support with christian fortitude, and entire nation to the divine will. Of may be truly said, that she re- in hope, was patient in tribu- , and continued instant in r. She gave abundant evidence r entire dependence on Christ, hat she quietly waited for the tion of the Lord.

e was buried at Pontrhydyrun ing-house, on Thursday, the when the Rev. M. Thomas of gavenny preached in English, r particular request, from Prov. 10: "The name of the Lord strong tower; the righteous eth into it, and is safe;" which s at all times afforded her strong dation and support, and which entioned for upwards of thirty before her death, as being the upon which her funeral dis- e should be founded.

r. James, minister of the place, wards preached in Welsh, from xc. 12: "So teach us to num- ur days, that we may apply our unto wisdom."

e had eleven children arrived at rity, all of whom surrounded ying bed, and now enjoy the satisfaction of having contri- all in their power to alleviate ains of expiring nature. The al was numerously and very ctably attended, and above of her near relations were seen in the procession, who were anxious to pay their last tribute of respect to her remains.

## MR. JOHN ATKINSON.

MAY 18, 1820, died, at Hull, aged seventy-three, Mr. John Atkinson, who, for upwards of forty years, had been enabled, through grace, to maintain a steady, uniform, and honourable profession of the religion of our Lord Jesus Christ.

His first impressions were received under the ministry of a Mr. Pickles, at the Independent Chapel at Beverley. The Lord was pleased to deal very gently with him; his convictions of guilt were not so keen, nor his distress of mind so great, as some have experienced; but, as he expressed himself to me but a few days before his departure, "he drew him to himself with the cords of love, as with the bands of a man."

He soon after removed to Hull, and became a hearer of the late highly-respected Mr. Lambert, of that town, and united with the church under his pastoral care. How long he continued with that society I cannot say; but in January, 1789, Mr. Atkinson was baptized upon a profession of faith, and was received a member of the church in Salthouse-lane, Hull, then under the pastoral care of Mr. Beatson. As to his doctrinal views, Mr. Atkinson was a Calvinist. The perfection of the obedience of Jesus Christ, the vicarious nature of his sacrifice, and the perpetuity and prevalency of his intercession, were the truths upon which he meditated with pleasure, and conversed with delight. He had a deep sense of his personal unworthiness, and well knew, that all he enjoyed, or hoped to receive, proceeded from the riches of divine grace. At the same

time, the prevailing dispositions of his heart, and the deportment of his life, fully evinced, that "the grace of God, which bringeth salvation, had taught him that, denying ungodliness and worldly lusts, he should live soberly, righteously, and godly, in this present world;" whilst he was looking forward in humble but confident expectation of a better. He was fond of reading, and being favoured with a very retentive memory, he was a most pleasant and profitable companion in the things of God. But perhaps the peculiar grace of the Holy Spirit, which formed the prominent feature of his religious character, was submission to the divine will, under the painful, but all-wise, dispensations of his Providence. In this respect, his deportment and language were such as frequently astonished the minds of his most intimate friends; and which none but the God of patience could inspire. It pleased him, who "worketh all things after the counsel of his own will," to deprive our dear brother of an amiable partner in life, and three beloved children, two of whom were taken from him at different periods in a sudden and unexpected manner. At the time when he sustained the loss of the latter of these, he said, "The Lord now has stripped me of all; but it was the Lord who gave, and it is the Lord that hath taken away; blessed be the name of the Lord."

During the last few years of his life, a complaint in his legs disabled him from going to the house of God But the Lord was pleased in a great measure to supply the loss of public means, by blessing to him the reading of his word; and severe as his afflictions were, he frequently spoke of them as being comparatively light, and God in an eminent degree gave him patience to endure.

For some time past, his outward man appeared to be decaying; and Friday, May 12, was the last day of his being able to leave his room. In the afternoon of that day, he said, "I think I shall not be long here; I feel the pins of my tabernacle to be loosening fast." It being said, "God only knows when the summons may come;" he replied, "My times are in his hand;" and

"Not a single shaft can hit,
Till the God of love sees fit."

On the next day, he felt himself much weaker, and said but little; but on some of the precious promises of scripture being repeated to him, he expressed his satisfaction, and spake of the support and comfort which they afforded him, and affectionately gave his last advice to his son-in-law, (with whom he resided,) respecting his future conduct in the world, and the management of his children.

Lord's-day morning, May 14, he awoke his son-in-law, and said, it was time for him to go to the prayer-meeting. Being asked what kind of a night he had had, he replied, "Very restless." His son-in-law said, "I had better stop with you." "No," answered he, "you can do me no good, go; for

"I have known the worth of prayer,
And loved to be often there."

The remainder of that day was principally spent by him in reading, and in conversing of the things of God.

The next day he said but little till the evening, when several persons called to see him. He exerted his little remaining power to vindicate the cause of God, and speak of Jesus as the only Saviour of sinners.

On Tuesday he appeared to be wandering in his mind; but on Wednesday he was perfectly sensible, and was much pleased at the sight of his grand-children. His thoughts were still occupied on divine things; and he spake with great pleasure of the inexhaustible fulness of Jesus Christ, and the completeness of believers in him; and referring to the immutability of the covenant of grace, he said, "That is all my salvation, and all my desire."

A friend present asked him, if there was any passage which he would make choice of, as a text for his funeral sermon. He replied, "Yes; *Precious in the sight of the Lord is the death of his saints;* that I think is applicable to me." He then closed his eyes, as if falling into

lumber, and appeared to sleep
fortably until about one o'clock,
n, without a struggle, his immor-
spirit was dismissed from the
y, and ascended to his Father
his God.

WM. ARBON.

*Tull, June* 12, 1820.

## NANCY MARLOE.

DIED November 27, 1820, after a
rt confinement, Nancy Marloe,
the sixteenth year of her age.
The teachers of the Baptist Sunday
hool, observing a particular seri-
ness in her whole behaviour, in-
ged the hope that she was the
ject of religious impressions.
e often lamented that family du-
s prevented her from attending
school as regularly as she wished.
e was exact in observing the ap-
inted time of attendance, and
rnestly desired, not only to re-
ive, but to impart instruction.
e cheerfully engaged in teaching
e smaller classes, when a sufficient
mber of teachers was not present.
out a month before her decease,
mptoms of indisposition appeared.
r mother, who is a member of
e Baptist church in this place, fre-
ently conversed with her about
e things of God, in which conver-
tion she joined with the greatest
ight. During her illness, the ex-
llent little tract, entitled "Little
ne," was put into her hand, with
hich she expressed herself much
eased: but the Bible was her
ief treasure. The last time the
riter of this called to see her, he
quired what she thought of herself.
e replied, that she was a helpless
ner; but that Christ died for sin-
rs. Being asked if she prayed,
e replied, "O yes." "What do
u pray for?" "That the Lord
uld have mercy upon me." "And
you think the Lord hears your
ayers?" "Yes." "Why do you
ink so?" "I have prayed that
would pardon my sins for the
ke of Christ, and I feel that he has
rdoned them." During prayer,
r fervent Amens proved that she
felt interested in the supplications
which were presented on her behalf.

Some young friends calling to see her, she said, "Do not weep for me; I have no desire to live; I am happy." At another time she said, "O Lord, open thy heavenly gates, that my soul may enter in." She frequently expressed herself happy in the assurance, that the Lord would admit her into his kingdom. She was frequently engaged in prayer, and evidently enjoyed fellowship with God. She thus addressed her brother, "James, if I die and go to heaven, I wish you to follow me. You must be a good lad, and then you shall come; and when we meet again, we shall join hand in hand, and sing praise to the Lamb for ever." These were nearly the last words she spoke.

At her funeral a hymn was sung, which she had selected for the occasion, one verse of which is descriptive of her faith and hope:

"Methinks, I see her joyful stand,
Before the God of heaven;
He smiles—she enters Zion's land,
And her reward is given."

Tears flowed copiously from many eyes: the girls of the school especially, wept, while they bid a long farewell to one whom they dearly loved. Her death was afterwards improved, in a sermon from Eccles. viii. 8: *There is no discharge in that war.*

C. T.

*Oldham, Lancashire.*

## MR. LUDGATE.—Aged 36.

MR. Joseph Ludgate was born at Dinton, Bucks, in 1784. His parents were destitute of religion and family economy; consequently he became literally a beggar, and one of the greatest profligates. Though his parents professed to be of the Church of England, he never knew them to go there, nor to any other place of worship, till they were carried to be buried, which took place when he was about seventeen.

He being the youngest of the family, his father was considerably attached to him, and brought him up

to attend the alehouse; to which he was so much addicted, that he stole his brother's money to spend there. About this time some clergymen in the neighbourhood established a free school, at which he attended for about three quarters of a year, and made considerable proficiency. In consequence of this, he was obliged to attend the Church of England, to which he became exceedingly attached; but was still under the awful reign and power of sin. Thus he continued till seventeen years of age, being full of deceit and wickedness; and no one caring to employ him, he became exceedingly pinched with poverty. But the set time to favour him was near at hand. He was influenced to attend the gospel, by the earnest persuasion of a young person. Though curiosity prompted him to go, yet the Lord over-ruled it for good, by fastening conviction on his conscience; which led to his conversion, and his attachment to the people of God and the cause of Christ. At this time, the Lord in mercy was pleased to deliver him from his poverty and distress, by placing him with a godly master of the Church of England, whose good example and situation were made a blessing to him, both in body and soul. Now he became a regular attendant on the gospel, either at the Baptist Meeting, Waddesdon-hill, or at Aston Sandford Church, and increased in knowledge and piety. Seeing the ordinance of believers' baptism administered, and comparing it with the New Testament, he was convinced that baptism by immersion was the scriptural mode; and being much attached to the minister and people at Waddesdon-hill, he joined that church, where he continued an honourable member fourteen years, and in his master's service till his marriage, which took place in 1811. And now a very different scene opened to his view. Instead of sun-shiny days, the clouds began to rise; and during eleven years, in a married state, mercies and afflictions were his daily companions. During this time he had his dismission from Waddesdon-hill to the Baptist Church at Swanbourne, where he became an active member and deacon, and was called to the work of the ministry, and in the neighbouring villages employed the talent which God had given him, in instructing his poor fellow-sinners in the knowledge of Jesus Christ. There being a heavy debt on the meeting-house at Swanbourne, he thought it his duty, being also desired by his friends, to go out to different places to collect a little money towards the liquidation of the same; and being on a journey to Kettering, he was overtaken with a very heavy rain, in which he caught cold, that brought on a consumption, which in about fifteen months terminated in death. Medical assistance was procured, but in vain; and though he had flattering hopes of recovery, yet he gradually grew weaker. During his illness, he was much favoured with a strong faith, a calm and peaceful mind, and unshaken confidence in his God, and was wholly resigned to his will. He generally spoke to his friends of the preciousness of Jesus to his soul, and of his hope being firmly fixed on him as the rock of ages.

A short time before his death, on seeing two intimate friends enter the room, he said, "My friends, dying is hard work. O how severe are my pains!" One of them replying, "My dear friend, bodily pain only, I trust;" he replied, "Blessed be my Jesus, nothing else; my mind is happy in the Lord." Being surrounded by some of his domestic friends, and in very great pain, he said, "Pray don't leave me till my blessed Jesus comes to take me away." At another time he said, "I am almost at home; the door is almost open to receive me." On the day before his death, he said to some of his friends, "I am surprised to think that I am going to die without pain." In this composed state he remained till the next day, when he sweetly fell asleep in Jesus, without a struggle or a groan. "Mark the perfect man, and behold the upright; the end of that man is peace."

His remains were interred in the Meeting-yard, Swanbourne, on Wednesday, January 3, 1821; and an

liscourse was preached
rge Foskett, Newport-
:ks, to a crowded con-
om 1 Cor. xv. 10, first
t selected by himself.

D. W. J.

## ENT DEATHS.

### CREW TATHAM.

ith of November last,
40th year of his age,
e Crew Tatham, senior
he Baptist Church at
His departure, an etcr-
him, will be long and
by the church, and sin-
tted by all who knew
difficult sometimes to
so, Father, for so it
d in thy sight!" A wi-
our children are left,
ient their loss.

### GEORGE FORD.

April 6, 1821, died, at
n Mile-end, the Rev.
, who has been many
ithful and affectionate
e Independent Church
He was in London on
the 4th, and after his
thrown by a stroke of
o complete insensibility.
removal will be deeply
the very wide circle of
ince.
ld be happy to give a
ed account of this ex-
ter.

### . C. HUNTER.

, died of a decline, aged
, the Rev. C. Hunter,
Richmond, Yorkshire. Three Baptist and three Independent ministers attended his funeral. His funeral sermons were preached, at Richmond by the Rev. Mr. Hughes of Battersea, and at Ruth by the Rev. Mr. Underwood.

### REV. T. SCOTT.

DIED April 16, 1821, at Aston Sandford, in a good old age, the Rev. and venerable Thomas Scott, author of an excellent Commentary on the Bible, and of other very valuable works. He was an eminent divine, as well as a man of a most amiable disposition. Our late friend Mr. Fuller, of Kettering, used to say of him, that he scarcely knew a person whose religious sentiments so nearly coincided with his own.

Since the above was written, we have been informed that our highly esteemed friend and brother "departed to a better world in perfect peace, about seven o'clock in the evening. Not a struggle, nor a groan, nor a sigh, discomposed his last moments. With his intellect perfectly clear, he quietly and gradually ceased to breathe, while his wife and his son and daughter could look on and be comforted. Blessed be God! not one thing that he had feared came upon him. Indeed, one after another all his fears dispersed." —Our next number will (D. V.) contain some very interesting particulars communicated by an old and intimate friend.

### REV. W. FREEMAN.

DIED lately at Bedford, the Rev. William Freeman, the worthy pastor of the Baptist Church at Cardington Cotton End, aged about 50.

# Review.

*istory, Vol. IV. by T.*
'o. 12s.; 12mo. 5s. 6d.

cannot soon become
easily exhausted. It
ader to live in the be-
ime, and *with all gene-*
rations. It makes him acquainted with ancient manners, opinions, arts, sciences, governments, and religions. It gives him a view of the rise, nature, glory, decline, and fall of the most celebrated empires. And whilst it thus enables him to live in

the midst of past ages, it awakens all the sympathies of his mind: he cannot help feeling interested, but is irresistibly, yet insensibly drawn into pensive or pleasing reflections. From the history of that which is past, he derives instruction for the future; and he is enlightened on many moral, intellectual, and political subjects, in a manner that he could not be from any other quarter.

We have volumes of history, which contain the wealth of the most powerful and cultivated minds. We can point to ponderous tomes, which exhibit great intellectual strength; which present a view of events, in connexion with their causes and consequences; and which display, in elegant language, wonderful depth of thought, and patience of research. If we thought the sons of pleasure and dissipation would listen to our voice, we would exhort them to become readers of history. In this study they would participate of pleasure, without a degradation of their nature; since it would impart to them purity of taste, and manly habits, and would give them at once a feast of pleasure and instruction.

It is, however, much to be regretted, that our most fascinating and popular historians have been the abettors of infidelity, and have appeared in the front ranks of the enemies of our holy religion. It cannot be sufficiently deplored, that historians possessed of erudition, taste, strength of reason in other respects, and fine powers of imagination, have defiled their works with the most wicked principles, and with sneers at the sacred volume. Who can read the histories of Hume and Gibbon, without lamenting that men of such talents should employ them to so vile and despicable a purpose?

Histories tainted with infidel principles, are adapted to do incalculable injury to society, to morals, and to the eternal interests of mankind; and we must say that we tremble when we see such works put into the hands of youth. Not being furnished with arguments in defence of Christianity, they are unable to discern the difference between sophistry and legitimate reasoning,—between deceit and honesty; and they do not know how to detect the latent poison which is administered in works of this description. It is manifest, therefore, that such productions must tend to the ruin of youth.

We have long wished to see a good history written by a person like the author of this work; that is to say, possessing evangelical principles, an enlightened understanding, and a correct judgment.

In this fourth volume we find Mr. Morell deriving his materials from the best authorities, detailing events in an interesting manner, displaying liberality upon delicate topics, and inculcating lessons of wisdom and piety.

One great excellence of our author's work is, that he supplies valuable reflections upon the various periods and events described in his history; reflections which do honour to his head and heart, and which cannot fail to instruct and impress the reader. We have indeed found in this volume some trifling errors; but these, we have no doubt, will be corrected in the next edition. We do not always agree in opinion with our author, but he has a right to form his own opinions.

We feel it our duty to say, that Mr. Morell's Studies in History is an invaluable work for the rising generation, and may be read to great advantage by persons of a more mature age. Into boarding-schools, especially, we shall be glad to hear that it is universally introduced. We have not a doubt of its becoming a standard work, and that it will prove a blessing to future generations.

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*Memoirs of the Life and Writings, and Religious Connexions, of John Owen, D.D. By William Orme.*

Mr. Clarkson, who preached the funeral sermon for Dr. Owen, observed, "that the account which is due to the world, of this eminent man, deserved a volume. Cotton

lher, in that singular work, agnalia Americana Christi,' lished twenty years afterwards, lared, 'that the church of God wronged, in that the life of the it John Owen was not written.'" 'et the first, and the only account im which can be depended on, Mr. Orme informs us, appeared ut twenty years after that, pre- d to the folio edition of his ser- is and tracts; but it is both in- rate and imperfect, and does contain so many pages as the tor had written books. When, ever, the learning and labours Dr. Owen, and the times in which ived, are considered, no one will vel that the present writer has ght it proper, to devote a sepa- work to the life of so good, so t, and so useful a man. Our or must have used great and evering labour in collecting ma- als for this work; and he has ainly succeeded in giving us moirs of Dr. Owen, of consider- value. Their origin he thus esents:—"The pleasure derived his writings, led me, a few years , merely for my own satisfaction, make some inquiry respecting r author. Not finding such an ount as satisfied me, I began to k that a careful examination of numerous works, and of the con- poraneous productions of his , might enable me to afford a w and more correct view of him, had yet been given." Besides enting, in the character, con- t, and labours of a learned and ful servant of God, an example he highest worth, the present ime affords not a little very im- ant information concerning the ntful time in which Owen lived. l, as it appears to us, it is no n part of its value that it enables o refute infidel and clerical, and may add, interested or malignant ders, which have been often and ndantly cast on the Puritans and nconformists; men, generally, of m no one has ever spoken evil, out justifying the belief that his rmation was partial, his preju- s tyrannical, or his heart un- .

That man, who in *the least* understands human nature, would expect an author, so frigid, selfish, and perfectly sceptical, as Hume, to write one word of truth, when recording the actions of persons animated with love to God, and who were ever willing to sacrifice all that is valuable in this world, so that they might obey the divine law, and benefit the human race? Nor will it in the least surprise us, that interested priests should labour in a Satanical vocation, by accusing their "holy brethren," who were "partakers of the heavenly calling." But while no wise, reflecting, and impartial person would be in much danger of crediting the preachers and writers to whom we have alluded, it is of importance to be able to oppose facts to their calumnies; a pleasure which the reader of the work before us will richly enjoy. He will find much too, that will amply repay his attention to these Memoirs, on the nature, principles, and inestimable importance of religious liberty; without which freedom, man exists in a cheerless wild, not abounding with food nor wells of water, but with toads and serpents and savages. Religious liberty conduces to the planting of another Eden, in which the trees of righteousness grow, which the dews of heaven refresh, and on which the sun splendidly shines; and he who rises from the attentive perusal of Mr. Orme's book, without understanding it better, or valuing it more—unless in relation to this object his knowledge is extensive, and his heart already just—must have a powerless understanding, or an ungenerous nature.

The theological sentiments of our author we regard as scriptural; and there are such clear, frequent, and useful representations of evangelical truth in his work, as greatly enhance its importance.

We think he is not wanting in attachment to his own denomination; but it would be unjust to refuse him the praise of uniformly writing as we should expect him to do who possesses sound piety, generous sentiments, and honest zeal, on subjects of high and universal importance.

*More Minor Morals; or an Introduction to the Winter Family: with Aunt Eleanor's Stories interspersed.*

THE writer of this highly entertaining and useful volume, introduces it with a modest preface, from which the following extract is taken:

"If, on the whole, the critics should not be displeased with this Essay on Minor Morals, it will be continued; but if, on the contrary, they should frown at it, the writer will not merit the character of arrogant obtrusiveness; and their acquaintance with Aunt Eleanor and the Winter Family will terminate, like that of many other people, with their first introduction to each other."

In such a world as this, we are always happy to meet with those who are well informed and communicative, as well as benevolent and pious; and it is on this account as well as because we are concerned for the benefit of others, that we very much desire a farther acquaintance with Aunt Eleanor and the Winter Family; to whom, while they remain unchanged, we shall be greatly to blame if we do not introduce all our youthful friends.

*Eight Lectures on the Christian Sabbath; by William Thorn, Minister of the Gospel at Penrith, Cumberland.*—Second Edition, enlarged. London, 1821.

THESE lectures embrace all the topics connected with the "Speciality, Authority, and Sanctity of the Christian Sabbath;"—the "profanation of the Lord's-day by the nation in general, and by individuals in particular;"—the "non-advantage and evil consequences of Sabbath-breaking;" — and the "Means and Motives for the better observance of the Lord's-day." It is upon the whole a well executed performance, and may be read with pleasure and advantage. The design of the Author in printing it, is singularly ingenious, and affords another proof of the various ways in which [illegible] "liberal deviseth liberal things." [illegible] an advertisement we find that [illegible] *profits arising* from the sale of [illegible] *lectures*, will be appropriated towards the erection of a new place of worship at Penrith, the town where they were first delivered." We cordially wish success may attend the Author's personal applications for the purpose of selling his work, to accomplish so important an object in that dark part of the kingdom.

*Sunday School Sketches; a Memoir descriptive of the benign Operation of those Institutions.* 2s.

THE institution of Sunday Schools forms a most important epoch in the history of the church. The bearing which they have on its interests was in some degree seen by their early promoters; but it is in their history alone that we can fully trace their real tendency. We have known instances of individual congregations being considerably replenished from the Sunday School. It has afforded teachers from among the scholars for a new set of learners, and the germ of ministerial talent has first discovered itself in the rude efforts which are sometimes made to convey divine truth to the young and ignorant mind. Several of those zealous and excellent men, too, who are now raising the Redeemer's standard in the regions of idolatry and superstition, have first fanned the flame of their holy ardour in the engagements of the Village Sunday School. It may, however, be thought by some persons that too much is said respecting these Institutions, and that they are appreciated much too highly. That they possess a value, it is allowed; but that value is by no means equal to what is attached to them by their active friends and supporters. This, however, is not the opinion of the author of this little volume.

"I am far from believing," says he, "that the utility of Sunday Schools has ever been over-rated, or ever can. I believe, rather, that one reason why they have not risen higher in usefulness, is because they have not risen high enough in public opinion. These will ever be in proportion to one another. If Christians in general were aware of the unappreciable advantages for usefulness, which belong to the office of a Sunday school teacher, (humble as the name

ay sound upon a delicate ear,) there ould not, I am persuaded, be that want f qualified and valuable instructors, hich has hitherto been so painfully elt; and if a sufficient number of such eachers were found, ever eager to offer hemselves to the office, then the characers of those excellent Institutions would nprove, and the true point of success e rapidly attained."

" In real importance Sunday School nstitutions claim a place second to none ut to the public ministry." Pp. 80, 81.

That these sentiments have been trengthened by the contemplation f the characters sketched in this demoir, we think is very probable, s it is descriptive of the *benign ope-ation* of those Institutions. The haracters are, the Sunday School oy (who is supposed to be the wri-er of the narrative) and girl, their arents and teachers. They are in eneral well delineated, and some f them highly deserve imitation. he book is indeed written altoge-her in a very engaging manner, and highly calculated to interest well-nformed young persons. There are everal parts which, if the space al-otted in this work would allow, we ould readily extract; but we must e contented to refer the reader to he work itself. We must, however, epass with the following account f the writer's retrospect.

" Since the time of my quitting the nday School, for a period of now more an twenty years, I have seen and own much both of the good and ill of e. I have lived long enough to have id the integrity of the principles I im-bed at school, put to the test of many als; and to prove, by my own expe-ence, that they afford, both in pros-rity and adversity, a certain and a eady support. And if, as will ever be e case more or less, they have some-mes, (like the conductor which we et for the greater security of an edi-e,) been the means of attracting to-ards me an angry cloud, that might herwise have passed over, I have uni-rmly found then, as well as in those ms which *must* befal, whether we are epared for them or not, my religious nciples (to carry on the allusion) have en the safeguard of the building."

We have above, and we think justly, pressed sentiments of approbation this agreeable little work; but we nnot, in *justice to the public*, close without stating our disappointment at the loose and indistinct manner in which some of the doctrines of the gospel are exhibited. That so pious a writer as the present appears to be, should have stated the conversion of the mother, for instance, in the way he has, can only be accounted for on the supposition of his having imitated the polished, but weak, and we had almost said effeminate, style of some modern works of imagination.

" How such attentions (of the teachers) often repeated, and accompanied, as they were, with many acts of kindness, must have operated on my mother's mind, it is needless to relate. They won her heart; they excited in her the utmost gratitude; the soothing consolations, and sympathising concern displayed by the excellent young women, flowed into her wounded spirit like balm; and while they, in subsequent visits, led her on gradually to perceive the adaptation of the gospel to her own exigencies, as well as those of her child, she followed them step by step in the spirit of believing acquiescence, until she found herself at the foot of the throne of grace, and her faith beheld the Saviour."

Though the Author has not acknowledged himself, we think we have met with him before, and shall have no objection to meet with him again.

## LITERARY INTELLIGENCE.

### *Just Published.*

Providence and Grace illustrated, by some Account of the Life and Christian Experience of Mrs. Sarah Baker. Intended chiefly for Young Persons.

Memoirs of Caroline E. Smelt; with a neat Engraving.

Miscellaneous Thoughts on Divine Subjects; together with Extracts from some of the best religious Authors.

### *In the Press.*

A Defence of the Baptists; or, the Baptism of Believers by Immersion the only Baptism of the Christian Dispensation: by George Gibbs, Minister of the Baptist Church, St. Clement's, Norwich.

A Volume of Sermons " on the Nature and Effects of Repentance and Faith;" from the pen of the Rev. James Carlile, Minister of the Scots Church, Mary's Abbey, Dublin.

# Intelligence, &c.

## CAPE OF GOOD HOPE.

*Extract of a Letter from some of the New Settlers to their Pastor in England.*

*Salem Town, Mr. Graham's Town, Albany District, Jan. 2, 1821.*

To our ever dear and much honoured Pastor.

This is a new district, about 110 miles in length, and from 20 to 50 miles in breadth, inhabited chiefly by the English settlers. Bathurst the capital, where we expect soon to have a land-roost, is very pleasantly situated, about 35 miles from this place, and 10 from the sea. It at present chiefly consists of tents; but they are erecting a large house for the magistrates and other government officers, and likewise there are a few individuals, tradesmen, who have had hearths granted them, and are beginning to build. The place where our party is located is much preferable to many others: it is in a valley, which in many places is half a mile in width, and extends in length about six miles, a fine river running through it. We have each a certain portion of ground adjoining the river, and can cultivate as far back as we like. The air is very salubrious, and we have reason to bless the Lord that we all enjoy a good state of health, notwithstanding we have been for some time lying in tents, and have been exposed to the heavy dews, and at times to very heavy rains, but particularly to the intense heat of the sun, the scorching rays of which at this season would almost suffocate us had we no other covering than a tent. Our gardens have yielded us a pretty good supply of vegetables, but we have every reason to expect a much better crop in future, because from experience we are become better acquainted with the nature of the soils, the manner of cultivating, the proper seasons for planting, sowing, &c. We were enabled to get about an acre each ploughed and sown with wheat; and till within this month there was every appearance of a fair crop: but we have been disappointed in this, a blight (or what the Dutch farmers call the rust) having seized the corn, and instead of the ears filling there remaining nothing but straw and chaff. This, we lament to say, has been the case through a great part of the colony. It has been occasioned, many say, through the quick succession of very cold and heavy rains to the scorching heat of the sun. But adored and praised be the Lord, that notwithstanding this disappointment, God still graciously provides for us, and we trust and believe he will. The government still continues to supply us with rations, and we cannot sufficiently acknowledge the divine goodness in this respect, when we look back, and consider that we had no right to expect on our landing any further assistance from government. Had not this provision been made, in what a situation should we have been! Indeed it is impossible to describe the distress we might have been reduced to; no market to go to, and exposed to the extorsive demands and uncertain supplies of the Dutch farmers.

We have been enabled to purchase a small stock of cattle, and have got more milk and butter than we can consume. We have likewise sheep, goats, pigs, and poultry. What reason then have we for gratitude and thankfulness! Surely we can say, Hitherto the Lord hath helped us. When we look back to the time when we first came on board, and reflect on the fine voyage we had, and on all the blessings we have received since then, we can say, Goodness and mercy have followed us; therefore we will call upon our souls, and all that is within us, to bless his holy name.

From the observations we have made on the conduct of individuals in our party, we can say generally, that the greatest part of them seem to be very industrious and content in their situations; and it is a pleasing thing to remark, that many who left their native land in great poverty and distress, with hardly a penny in their pockets, have now got a cow or two, and are already in a measure become independent. Many of the party have been, and are employed, at Graham's Town, about fourteen miles from hence. They get good wages. Labourers about 3*s*. 6*d*. per day, and tradesmen from 5*s*. to 10*s*. per day.

From our local situation, being 50 or 60 miles distant from the Caffres, and from 20 to 100 from most of the Hot-

territots, and likewise not having yet learned the language, we have not been able, as we fondly anticipated we should, to point those poor heathens, who are perishing for lack of knowledge, to the Lamb of God that taketh away the sins of the world; but we trust a way will ere long be opened, whereby we may, vile and unworthy as we are, be made the instruments of contributing in some measure to the salvation of immortal souls, and to the glory of that Saviour who has done so much for us.

## BAPTIST CHURCH AT NEWFORT, MONMOUTHSHIRE.

Newport is situated on the river Usk, about three miles from the Bristol Channel, and is eminent for its commercial intercourse with various parts of this kingdom and Ireland. But the religious interest of Newport was shamefully neglected till of late years, with the exception of one place of worship belonging to the Independents. A few years ago other connexions established their interests in the town; and in the year 1807 Messrs. J. Hier and J. Edmunds, ministers at Bethesda, three miles from Newport, commenced preaching in the town at the request of a few female friends, who were members of the neighbouring churches. They laboured under the inconvenience of an uncomfortable place of worship for several years, owing to the increase of hearers; in consequence of which they were necessitated to remove to three different places at different times. The blessing of God evidently attended the ministry of the word of life to the conversion of several individuals, who became desirous of submitting to the authority of the King of Zion; consequently the ordinance of baptism was publicly administered by the Rev. James Edmunds in a convenient place near the town, in the presence of a large concourse of people, on March 14, 1813, since which time they have had frequent additions to their number. The private room in which they met at that time being small and confined became incommodious and uncomfortable, which induced them to deliberate on the eligibility of erecting a convenient place of worship, which at length they accomplished, and it was opened for divine service May 20, 1817. In the course of this year the friends in the town were formed into a church of fifty-six members, and the Rev. J. Morris* of Penrhywgoch in Caermarthenshire, settled over them as a pastor the September following; since which time 100 members have been added to the church: and in the year 1819, January 1, the Rev. J. Harris was ordained as an assistant, together with five deacons.

The expense which attended the erection of the new meeting-house, amounted to nearly £850, which, by our exertion, the aid of a penny-a-week society, and the liberality of neighbouring gentlemen and friends, we have reduced to £320, for the liquidation of which we feel ourselves necessitated to make a still further appeal to public benevolence, hoping that the friends of the cause of Christ will favour our case with their wonted support when called upon.

William Williams,
Daniel Tombs,
John Francies,
John Rickett,
} Deacons.

Signed, April 6, 1821, at our Church-meeting.

* Mr. Morris was ordained at Penrhywgoch, July 19, 1810, and under the blessing of heaven on his labours there, the meeting-house soon became too small; an enlargement became necessary, which was accomplished. He also has been the means of establishing four other churches in that neighbourhood; viz. *Sharon*, *Sithin*, *Porthyrhyd*, and *Pontbrenduararaeth*, and has baptized upwards of 200 persons. At the last-mentioned place there was a Baptist cause established about the year 1797, when Mr. Morris was baptized in the eleventh year of his age. But after that the whole church (except Mr. M. his father, mother, brother, and sister, who became members at Cwmivor) turned Arminians, then Socinians, and after that came to nothing. But it is worthy of observation, that Mr. M. is the first who was baptized to commence the former church, and also the first who baptized in the same water at the commencement of the present church, who meet in the same old barn that they formerly did, where there is a pulpit and a few seats.

## *Society for the Relief of Aged and Infirm Baptist Ministers, Instituted at Bath*, 1816.

The Annual Meeting of this Society, will be held at the Vestry of the Baptist Meeting, Somerset-street, Bath, on Wednesday the 13th day of June next, at twelve o'clock. In the interim, the beneficiary members, annual subscribers,

and congregations, who are disposed to aid the funds of this Society by a collection, are respectfully requested to pay their subscriptions and collections to any member of the committee, who are desired to remit all sums received on account of the Society, to the secretary, the Rev. J. P. Porter, Bath. The committee avail themselves of this occasion, to suggest to their brethren in the ministry, who are members of this Society, that if each of them would make a collection (either public or private) the aggregate, although the sums were individually small, would be a valuable accession to the comforts of the aged or infirm, as one half of such collections would be immediately divided among the claimants.

The beneficiary members intitled to claim on the funds of this Society, those who claimed last year as well as others, are reminded that their application MUST be in the hands of the secretary, on or before the 13th of May, or it cannot be attended to; and those of them who retain the pastoral office, must accompany their application with a certificate from their respective churches, that they retain such office, (notwithstanding their claim on this Society) with the consent of the majority of the members, present at a church meeting held by public notice, for the especial purpose of giving such certificate.

*** The late Mrs. Smith, widow of Mr. John Smith, Deacon of the Baptist Church at Bath, has liberally bequeathed one hundred pounds to this Society.

Baptist Ministers not yet enrolled as members of this Society, are respectfully reminded, that after the 21st of June next, they CANNOT be admitted to share its advantages.

## BRITISH INDIA SOCIETY.

THE Act 53 Geo. III. c. 155. declares, that "it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India; and that such measures ought to be adopted, as may tend to the introduction among them, of useful knowledge, and of religious and moral improvement." We are happy to hear that the natives themselves have co-operated with the servants of the East India Company, &c. in founding schools and school-book Societies; and that at Calcutta they have instituted a Hindoo College, for "the tuition of the sons of respectable Hindoos in the English and Indian Languages, and in the literature and science of Europe and Asia." There have been similar proceedings in Bombay and at Madras.

In consequence of this intelligence, and of Mr. Ward's *Letter on the Education of the Natives of India*, addressed to the Right Honourable J. C. Villiers, together with *Extracts from the Reports of Native Schools* established by the Serampore Missionaries, and very interesting *Reports* from the Native Societies, a Meeting is to be held during the present month, at the Thatched House, St. James's-street, to form the above-named Society. A Subscription will be opened through Great Britain and Ireland. Subscribers of One Guinea per annum, or of Ten Guineas, will be Members entitled to vote; and of Three Guineas per annum, or of Thirty Guineas, will be Governors. There will be Annual Meetings, a Patron, President, Vice-President, Secretaries, a Treasurer, a Committee, &c.

## HOME MISSIONARY SOCIETY.

THE sincere supplicants for the spread of Divine truth with its attendant blessings in the hitherto much neglected villages of our native isle, will rejoice to hear, that the good cause of Home Missions continues to widen, as it advances, and that through the operations of the Baptist Itinerant and the Home Missionary Societies, accompanied with the blessing of the Most High, many a moral desert has begun to bloom and bear the rich produce of abundant fruit. In contemplation of the pleasing fact that the Christian public are beginning to remember their kinsmen according to the flesh, we record with pleasure, that a most numerous and respectable meeting was held on Wednesday the 14th of Feb. 1821, at the Fitzroy School-rooms of the North West London Auxiliary Home Missionary Society, at which the Rev. Rowland Hill presided; several highly interesting appeals were made, by the Rev. Messrs. Thorn, Cobbin, White, Humphreys, Thompson, Messrs. Moens, Gibson, T. Thompson, C. Hyatt, junr. and a liberal collection made. We trust that the gratification of recording similar efforts in behalf of the Baptist Missionary Society will shortly be afforded us, and that the noble amount of £70 raised in one year by an Auxiliary Society for Home Missions, will no longer be a solitary instance of domestic effort.

## CIVIL RIGHTS OF DISSENTERS.

*List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the Year* 1821.

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|---|---|
| William Smith, Esq. M.P. *Chairman.* | John Christie, Esq. |
| J. Gutteridge, Esq. *Deputy Chairman.* | W. Freme, Esq. |
| James Collins, Esq. *Treasurer.* | R. Wainewright, Esq |
| Edward Busk, Esq. | S. Jackson, Esq. |
| James Esdaile, Esq. | B Shaw, Esq. |
| W. A. Hankey, Esq. | H. Waymouth, Esq. |
| David Bevan, Esq. | T. Wood, Esq. |
| Joseph Bunnell, Esq. | W. Marston, Esq. |
| John Bentley, Esq. | J. Stonard, Esq. |
| W. Titford, Esq. | G. Hammond, Esq. |
| James Gibson, Esq. | B. P. Witts, Esq. |
| | R. Winter, Esq. |
| | J. Benwell, Esq. |

## ASSOCIATIONS.

NORTHAMPTONSHIRE, 34 Churches. Arnsby, James; Blaby, B. Evans; Braunston, Norman; Bugbrook, Wheeler; Burton-upon-Trent, * *; Braybrook, Ayer; Clipstone, Mack; Collingham, Nichols; Dunstable, Anderson; Derby, Birt; Fenny Stratford, Crudge; Foxton, Burton; Gretton, * *; Guilsborough, * *; Hackleton, Knowles; Kettering, J. K. Hall; Loscoe, Swaine; Luton, Daniel; Loughborough, Capes; Lincoln, Davies; Moulton, Wheeler; Newark, Perkins; Nottingham, Jarman; Northamptom, Blundell; Oakham, * *; Olney, Simmons; Road, Heighton; Sheepshead, Peters; Southwell, Musson; St. Albans, * *; Sutton-in-the-Elms, Burditt; Sutton in Ashfield, * *; Swanwick, Fletcher; Walgrave, * *. 2738 Members. Clear Increase, 50. Northampton, May 23—25. Engaged, Messrs Blundell, Burditt, Burton, Crudge, Daniel, Hall (J. K.), Heighton, James (Psalm cxxxvi. 23), Jarman (Heb. iii. 14), Miller, Nichols, Presland, Simmons (2 Chron. vi. 18). Subject of the Circular Letter, The Efficacy of Prayer. The next Association is to be held at Kettering, June 12, 13, 1821.

## NEW CHAPELS OPENED.

### NAPTON, SOUTHAM.

On Wedesday, Nov. 15, 1820, a plain and neat place of worship, of the Baptist denomination, was opened at Napton, a populous village, about three miles from Southam, in Warwickshire. Rev. Messrs. Franklin of Coventry, Griffiths of Long-Buckby, and Bottomley of Middleton, preached upon the occasion. The services were well attended, and there appears to be a pleasing prospect of usefulness in that long neglected part of the county.

### STEEPLANE,

SOWERBY, NEAR HALIFAX.

On Thursday, March 15, 1821, a new Baptist Chapel was opened at Steeplane, 10 A. M. Mr. Mann of Shipley, formerly the pastor of the church meeting in this place, read, prayed, and preached, from 2 Cor. viii. 5. Dr. Steadman of Bradford, preached also from Isa. lii. 7, and concluded. Half-past 2. P. M. Mr. Halton (Independent Minister at Sowerby) prayed; and Mr. Cockin (Independent Minister at Halifax), preached from Dan. ii. 44, and concluded. Evening, Half-past 6, Mr. Jackson of Hebdenbridge, prayed; and Mr. Dyer of Bacup preached from Phil. iii. 8, and concluded. The collections towards liquidating the debt amounted to £34 16*s.* 6*d.* The old chapel at Steeplane had not been built above seventy years, but was at first built so very slightly, as to become of late very dangerous when filled with people. The present is a good substantial building, 42 feet by 33 inside; and has cost about £600, much of which is already paid. In the year 1814 a poor girl, who was then but quite a child, hearing talk of this new chapel, she has been for five years past saving all her half-pennies for that object, and had saved 3*s.* 6*d.* for the new chapel by the time its erection commenced. The interest here is in a thriving state.

M.

### BATTLE, SUSSEX.

On Tuesday, February 27, 1821, a new Meeting-house, called Zion Chapel, belonging to the Baptist denomination, was opened for public worship. In the morning the Rev. Mr. Ivimey of London read and prayed; the Rev. Mr. Shirley of Seven Oaks preached from Ps. cxxxii. 14; and the Rev. Mr Smith of Rye concluded in prayer. In the afternoon the Rev. Mr. Press (Independent) of Heathfield read and prayed; the Rev. Mr. Ivimey of London preached from Ps. xxvii. 4; and the Rev. Mr. Tidd of Wadhurst concluded in prayer. In the evening the Rev. Mr. Davis (Independent) of Hastings read and prayed;

the midst of past ages, it awakens all the sympathies of his mind: he cannot help feeling interested, but is irresistibly, yet insensibly drawn into pensive or pleasing reflections. From the history of that which is past, he derives instruction for the future; and he is enlightened on many moral, intellectual, and political subjects, in a manner that he could not be from any other quarter.

We have volumes of history, which contain the wealth of the most powerful and cultivated minds. We can point to ponderous tomes, which exhibit great intellectual strength; which present a view of events, in connexion with their causes and consequences; and which display, in elegant language, wonderful depth of thought, and patience of research. If we thought the sons of pleasure and dissipation would listen to our voice, we would exhort them to become readers of history. In this study they would participate of pleasure, without a degradation of their nature; since it would impart to them purity of taste, and manly habits, and would give them at once a feast of pleasure and instruction.

It is, however, much to be regretted, that our most fascinating and popular historians have been the abettors of infidelity, and have appeared in the front ranks of the enemies of our holy religion. It cannot be sufficiently deplored, that historians possessed of erudition, taste, strength of reason in other respects, and fine powers of imagination, have defiled their works with the most wicked principles, and with sneers at the sacred volume. Who can read the histories of Hume and Gibbon, without lamenting that men of such talents should employ them to so vile and despicable a purpose?

Histories tainted with infidel principles, are adapted to do incalculable injury to society, to morals, and to the eternal interests of mankind; and we must say that we tremble when we see such works put into the hands of youth. Not being furnished with arguments in defence of Christianity, they are unable to discern the difference between sophistry and legitimate reasoning,—between deceit and honesty; and they do not know how to detect the latent poison which is administered in works of this description. It is manifest, therefore, that such productions must tend to the ruin of youth.

We have long wished to see a good history written by a person like the author of this work; that is to say, possessing evangelical principles, an enlightened understanding, and a correct judgment.

In this fourth volume we find Mr. Morell deriving his materials from the best authorities, detailing events in an interesting manner, displaying liberality upon delicate topics, and inculcating lessons of wisdom and piety.

One great excellence of our author's work is, that he supplies valuable reflections upon the various periods and events described in his history; reflections which do honour to his head and heart, and which cannot fail to instruct and impress the reader. We have indeed found in this volume some trifling errors; but these, we have no doubt, will be corrected in the next edition. We do not always agree in opinion with our author, but he has a right to form his own opinions.

We feel it our duty to say, that Mr. Morell's Studies in History is an invaluable work for the rising generation, and may be read to great advantage by persons of a more mature age. Into boarding-schools, especially, we shall be glad to hear that it is universally introduced. We have not a doubt of its becoming a standard work, and that it will prove a blessing to future generations.

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*Memoirs of the Life and Writings, and Religious Connexions, of John Owen, D.D. By William Orme.*

Mr. Clarkson, who preached the funeral sermon for Dr. Owen, observed, "that the account which is due to the world, of this eminent man, deserved a volume. Cotton

father, in that singular work, Magnalia Americana Christi,' ublished twenty years afterwards, eclared, 'that the church of God as wronged, in that the life of the reat John Owen was not written.'"

Yet the first, and the only account f him which can be depended on, s Mr. Orme informs us, appeared bout twenty years after that, pre-xed to the folio edition of his ser-ons and tracts; but it is both in-ccurate and imperfect, and does ot contain so many pages as the octor had written books. When, owever, the learning and labours f Dr. Owen, and the times in which e lived, are considered, no one will arvel that the present writer has ought it proper, to devote a sepa-ate work to the life of so good, so reat, and so useful a man. Our uthor must have used great and ersevering labour in collecting ma-erials for this work; and he has ertainly succeeded in giving us lemoirs of Dr. Owen, of consider-ble value. Their origin he thus epresents:—"The pleasure derived rom his writings, led me, a few years go, merely for my own satisfaction, o make some inquiry respecting heir author. Not finding such an ccount as satisfied me, I began to hink that a careful examination of is numerous works, and of the con-emporaneous productions of his ge, might enable me to afford a ilier and more correct view of him, hat had yet been given." Besides resenting, in the character, con-uct, and labours of a learned and seful servant of God, an example f the highest worth, the present olume affords not a little very im-ortant information concerning the ventful time in which Owen lived. nd, as it appears to us, it is no sean part of its value that it enables s to refute infidel and clerical, and re may add, interested or malignant landers, which have been often and bundantly cast on the Puritans and onconformists; men, generally, of hom no one has ever spoken evil, ithout justifying the belief that his nformation was partial, his preju-ices tyrannical, or his heart un-oly.

What man, who in *the least* understands human nature, would expect an author, so frigid, selfish, and perfectly sceptical, as Hume, to write one word of truth, when recording the actions of persons animated with love to God, and who were ever willing to sacrifice all that is valuable in this world, so that they might obey the divine law, and benefit the human race? Nor will it in the least surprise us, that interested priests should labour in a Satanical vocation, by accusing their "holy brethren," who were "partakers of the heavenly calling." But while no wise, reflecting, and impartial person would be in much danger of crediting the preachers and writers to whom we have alluded, it is of importance to be able to oppose facts to their calumnies; a pleasure which the reader of the work before us will richly enjoy. He will find much too, that will amply repay his attention to these Memoirs, on the nature, principles, and inestimable importance of religious liberty; without which freedom, man exists in a cheerless wild, not abounding with food nor wells of water, but with toads and serpents and savages. Religious liberty conduces to the planting of another Eden, in which the trees of righteousness grow, which the dews of heaven refresh, and on which the sun splendidly shines; and he who rises from the attentive perusal of Mr. Orme's book, without understanding it better, or valuing it more—unless in relation to this object his knowledge is extensive, and his heart already just—must have a powerless understanding, or an ungenerous nature.

The theological sentiments of our author we regard as scriptural; and there are such clear, frequent, and useful representations of evangelical truth in his work, as greatly enhance its importance.

We think he is not wanting in attachment to his own denomination; but it would be unjust to refuse him the praise of uniformly writing as we should expect him to do who possesses sound piety, generous sentiments, and honest zeal, on subjects of high and universal importance.

*More Minor Morals; or an Introduction to the Winter Family: with Aunt Eleanor's Stories interspersed.*

THE writer of this highly entertaining and useful volume, introduces it with a modest preface, from which the following extract is taken:

"If, on the whole, the critics should not be displeased with this Essay on Minor Morals, it will be continued; but if, on the contrary, they should frown at it, the writer will not merit the character of arrogant obtrusiveness; and their acquaintance with Aunt Eleanor and the Winter Family will terminate, like that of many other people, with their first introduction to each other."

In such a world as this, we are always happy to meet with those who are well informed and communicative, as well as benevolent and pious; and it is on this account as well as because we are concerned for the benefit of others, that we very much desire a farther acquaintance with Aunt Eleanor and the Winter Family; to whom, while they remain unchanged, we shall be greatly to blame if we do not introduce all our youthful friends.

*Eight Lectures on the Christian Sabbath; by William Thorn, Minister of the Gospel at Penrith, Cumberland.*—Second Edition, enlarged. London, 1821.

THESE lectures embrace all the topics connected with the "Speciality, Authority, and Sanctity of the Christian Sabbath;"—the "profanation of the Lord's-day by the nation in general, and by individuals in particular;"—the "non-advantage and evil consequences of Sabbath-breaking;" — and the "Means and Motives for the better observance of the Lord's-day." It is upon the whole a well executed performance, and may be read with pleasure and advantage. The design of the Author in printing it, is singularly ingenious, and affords another proof of the various ways in which the "liberal deviseth liberal things." *By an advertisement we find that "the profits arising from the sale of these lectures, will be appropriated towards the erection of a new place of worship at Penrith, the town where they were first delivered."* We cordially wish success may attend the Author's personal applications for the purpose of selling his work, to accomplish so important an object in that dark part of the kingdom.

*Sunday School Sketches; a Memoir descriptive of the benign Operation of those Institutions.* 2s.

THE institution of Sunday Schools forms a most important epoch in the history of the church. The bearing which they have on its interests was in some degree seen by their early promoters; but it is in their history alone that we can fully trace their real tendency. We have known instances of individual congregations being considerably replenished from the Sunday School. It has afforded teachers from among the scholars for a new set of learners, and the germ of ministerial talent has first discovered itself in the rude efforts which are sometimes made to convey divine truth to the young and ignorant mind. Several of those zealous and excellent men, too, who are now raising the Redeemer's standard in the regions of idolatry and superstition, have first fanned the flame of their holy ardour in the engagements of the Village Sunday School. It may, however, be thought by some persons that too much is said respecting these Institutions, and that they are appreciated much too highly. That they possess a value, it is allowed; but that value is by no means equal to what is attached to them by their active friends and supporters. This, however, is not the opinion of the author of this little volume.

"I am far from believing," says he, "that the utility of Sunday Schools has ever been over-rated, or ever can. I believe, rather, that one reason why they have not risen higher in usefulness, is because they have not risen high enough in public opinion. These will ever be in proportion to one another. If Christians in general were aware of the unappretiable advantages for usefulness, which belong to the office of a Sunday school teacher, (humble as the name

ay sound upon a delicate ear,) there ould not, I am persuaded, be that want qualified and valuable instructors, hich has hitherto been so painfully lt; and if a sufficient number of such achers were found, ever eager to offer emselves to the office, then the charac- rs of those excellent Institutions would prove, and the true point of success rapidly attained."

" In real importance Sunday School stitutions claim a place second to none t to the public ministry." Pp. 80, 81.

That these sentiments have been rengthened by the contemplation the characters sketched in this lemoir, we think is very probable, it is descriptive of the *benign ope- tion* of those Institutions. The aracters are, the Sunday School y (who is supposed to be the wri- r of the narrative) and girl, their rents and teachers. They are in neral well delineated, and some them highly deserve imitation. he book is indeed written altoge- er in a very engaging manner, and highly calculated to interest well- formed young persons. There are veral parts which, if the space al- tted in this work would allow, we ould readily extract; but we must contented to refer the reader to e work itself. We must, however, passs with the following account the writer's retrospect.

" Since the time of my quitting the nday School, for a period of now more m twenty years, I have seen and own much both of the good and ill of . I have lived long enough to have d the integrity of the principles I im- ed at school, put to the test of many als; and to prove, by my own expe- nce, that they afford, both in pros- ity and adversity, a certain and a ady support. And if, as will ever be case more or less, they have some- es, (like the conductor which we ct for the greater security of an edi- ,) been the means of attracting to- rds me an angry cloud, that might erwise have passed over, I have uni- ly found then, as well as in those ns which *must* befal, whether we are pared for them or not, my religious ciples (to carry on the allusion) have n the safeguard of the building."

We have above, and we think justly, pressed sentiments of approbation this agreeable little work; but we not, in justice to the public, close without stating our disappoint- ment at the loose and indistinct manner in which some of the doc- trines of the gospel are exhibited. That so pious a writer as the present appears to be, should have stated the conversion of the mother, for in- stance, in the way he has, can only be accounted for on the supposition of his having imitated the polished, but weak, and we had almost said effeminate, style of some modern works of imagination.

" How such attentions (of the teach- ers) often repeated, and accompanied, as they were, with many acts of kindness, must have operated on my mother's mind, it is needless to relate. They won her heart; they excited in her the utmost gratitude; the soothing conso- lations, and sympathising concern dis- played by the excellent young wo- men, flowed into her wounded spirit like balm; and while they, in subsequent visits, led her on gradually to perceive the adaptation of the gospel to her own exigencies, as well as those of her child, she followed them step by step in the spirit of believing acquiescence, until she found herself at the foot of the throne of grace, and her faith beheld the Saviour."

Though the Author has not ac- knowledged himself, we think we have met with him before, and shall have no objection to meet with him again.

## LITERARY INTELLIGENCE.

### *Just Published.*

Providence and Grace illustrated, by some Account of the Life and Christian Experience of Mrs. Sarah Baker. In- tended chiefly for Young Persons.

Memoirs of Caroline E. Smelt; with a neat Engraving.

Miscellaneous Thoughts on Divine Subjects; together with Extracts from some of the best religious Authors.

### *In the Press.*

A Defence of the Baptists; or, the Baptism of Believers by Immersion the only Baptism of the Christian Dispensa- tion: by George Gibbs, Minister of the Baptist Church, St. Clement's, Norwich.

A Volume of Sermons " on the Nature and Effects of Repentance and Faith;" from the pen of the Rev. James Carlile, Minister of the Scots Church, Mary's Abbey, Dublin.

# Intelligence, &c.

## CAPE OF GOOD HOPE.

*Extract of a Letter from some of the New Settlers to their Pastor in England.*

*Salem Town, Mr. Graham's Town, Albany District, Jan. 2, 1821.*

To our ever dear and much honoured Pastor.

This is a new district, about 110 miles in length, and from 20 to 50 miles in breadth, inhabited chiefly by the English settlers. Bathurst the capital, where we expect soon to have a land-roost, is very pleasantly situated, about 35 miles from this place, and 10 from the sea. It at present chiefly consists of tents; but they are erecting a large house for the magistrates and other government officers, and likewise there are a few individuals, tradesmen, who have had hearths granted them, and are beginning to build. The place where our party is located is much preferable to many others: it is in a valley, which in many places is half a mile in width, and extends in length about six miles, a fine river running through it. We have each a certain portion of ground adjoining the river, and can cultivate as far back as we like. The air is very salubrious, and we have reason to bless the Lord that we all enjoy a good state of health, notwithstanding we have been for some time lying in tents, and have been exposed to the heavy dews, and at times to very heavy rains, but particularly to the intense heat of the sun, the scorching rays of which at this season would almost suffocate us had we no other covering than a tent. Our gardens have yielded us a pretty good supply of vegetables, but we have every reason to expect a much better crop in future, because from experience we are become better acquainted with the nature of the soils, the manner of cultivating, the proper seasons for planting, sowing, &c. We were enabled to get about an acre each ploughed and sown with wheat; and till within this month there was every appearance of a fair crop: but we have been disappointed in this, a blight (or what the Dutch farmers call the rust) having seized the corn, and instead of the ears filling there remaining nothing but straw and chaff. This, we lament to say, has been the case through a great part of the colony. It has been occasioned, many say, through the quick succession of very cold and heavy rains to the scorching heat of the sun. But adored and praised be the Lord, that notwithstanding this disappointment, God still graciously provides for us, and we trust and believe he will. The government still continues to supply us with rations, and we cannot sufficiently acknowledge the divine goodness in this respect, when we look back, and consider that we had no right to expect on our landing any further assistance from government. Had not this provision been made, in what a situation should we have been! Indeed it is impossible to describe the distress we might have been reduced to; no market to go to, and exposed to the extorsive demands and uncertain supplies of the Dutch farmers.

We have been enabled to purchase a small stock of cattle, and have got more milk and butter than we can consume. We have likewise sheep, goats, pigs, and poultry. What reason then have we for gratitude and thankfulness! Surely we can say, Hitherto the Lord hath helped us. When we look back to the time when we first came on board, and reflect on the fine voyage we had, and on all the blessings we have received since then, we can say, Goodness and mercy have followed us; therefore we will call upon our souls, and all that is within us, to bless his holy name.

From the observations we have made on the conduct of individuals in our party, we can say generally, that the greatest part of them seem to be very industrious and content in their situations; and it is a pleasing thing to remark, that many who left their native land in great poverty and distress, with hardly a penny in their pockets, have now got a cow or two, and are already in a measure become independent. Many of the party have been, and are employed, at Graham's Town, about fourteen miles from hence. They get good wages. Labourers about 3*s*. 6*d*. per day, and tradesmen from 5*s*. to 10*s*. per day.

From our local situation, being 50 or 60 miles distant from the Caffres, and from 20 to 100 from most of the Hot-

tentots, and likewise not having yet learned the language, we have not been able, as we fondly anticipated we should, to point those poor heathens, who are perishing for lack of knowledge, to the Lamb of God that taketh away the sins of the world; but we trust a way will ere long be opened, whereby we may, vile and unworthy as we are, be made the instruments of contributing in some measure to the salvation of immortal souls, and to the glory of that Saviour who has done so much for us.

## BAPTIST CHURCH AT NEWPORT, MONMOUTHSHIRE.

Newport is situated on the river Usk, about three miles from the Bristol Channel, and is eminent for its commercial intercourse with various parts of this kingdom and Ireland. But the religious interest of Newport was shamefully neglected till of late years, with the exception of one place of worship belonging to the Independents. A few years ago other connexions established their interests in the town; and in the year 1807 Messrs. J. Hier and J. Edmunds, ministers at Bethesda, three miles from Newport, commenced preaching in the town at the request of a few female friends, who were members of the neighbouring churches. They laboured under the inconvenience of an uncomfortable place of worship for several years, owing to the increase of hearers; in consequence of which they were necessitated to remove to three different places at different times. The blessing of God evidently attended the ministry of the word of life to the conversion of several individuals, who became desirous of submitting to the authority of the King of Zion; consequently the ordinance of baptism was publicly administered by the Rev. James Edmunds in a convenient place near the town, in the presence of a large concourse of people, on March 14, 1813, since which time they have had frequent additions to their number. The private room in which they met at that time being small and confined became incommodious and uncomfortable, which induced them to deliberate on the eligibility of erecting a convenient place of worship, which at length they accomplished, and it was opened for divine service May 20, 1817. In the course of this year the friends in the town were formed into a church of fifty-six members, and the Rev. J. Morris* of Penrhywgoch in Caermarthenshire, settled over them as a pastor the September following; since which time 100 members have been added to the church: and in the year 1819, January 1, the Rev. J. Harris was ordained as an assistant, together with five deacons.

The expense which attended the erection of the new meeting-house, amounted to nearly £850, which, by our exertion, the aid of a penny-a week society, and the liberality of neighbouring gentlemen and friends, we have reduced to £320, for the liquidation of which we feel ourselves necessitated to make a still further appeal to public benevolence, hoping that the friends of the cause of Christ will favour our case with their wonted support when called upon.

William Williams,
Daniel Tombs,
John Francies,
John Rickett,
} Deacons.

Signed, April 6, 1821, at our Church-meeting.

### *Society for the Relief of Aged and Infirm Baptist Ministers, Instituted at Bath*, 1816.

The Annual Meeting of this Society, will be held at the Vestry of the Baptist Meeting, Somerset-street, Bath, on Wednesday the 13th day of June next, at twelve o'clock. In the interim, the beneficiary members, annual subscribers,

* Mr. Morris was ordained at Penrhywgoch, July 19, 1810, and under the blessing of heaven on his labours there, the meeting-house soon became too small; an enlargement became necessary, which was accomplished. He also has been the means of establishing four other churches in that neighbourhood; viz. *Sharon*, *Sithin*, *Porthyrkyd*, and *Pontbrenduararaeth*, and has baptized upwards of 200 persons. At the last-mentioned place there was a Baptist cause established about the year 1797, when Mr. Morris was baptized in the eleventh year of his age. But after that the whole church (except Mr. M. his father, mother, brother, and sister, who became members at Cwmivor) turned Arminians, then Socinians, and after that came to nothing. But it is worthy of observation, that Mr. M. is the first who was baptized to commence the former church, and also the first who baptized in the same water at the commencement of the present church, who meet in the same old barn that they formerly did, where there is a pulpit and a few seats.

and congregations, who are disposed to aid the funds of this Society by a collection, are respectfully requested to pay their subscriptions and collections to any member of the committee, who are desired to remit all sums received on account of the Society, to the secretary, the Rev. J. P. Porter, Bath. The committee avail themselves of this occasion, to suggest to their brethren in the ministry, who are members of this Society, that if each of them would make a collection (either public or private) the aggregate, although the sums were individually small, would be a valuable accession to the comforts of the aged or infirm, as one half of such collections would be immediately divided among the claimants.

The beneficiary members intitled to claim on the funds of this Society, those who claimed last year as well as others, are reminded that their application MUST be in the hands of the secretary, on or before the 13th of May, or it cannot be attended to; and those of them who retain the pastoral office, must accompany their application with a certificate from their respective churches, that they retain such office, (notwithstanding their claim on this Society) with the consent of the majority of the members, present at a church meeting held by public notice, for the especial purpose of giving such certificate.

*** The late Mrs. Smith, widow of Mr. John Smith, Deacon of the Baptist Church at Bath, has liberally bequeathed one hundred pounds to this Society.

Baptist Ministers not yet enrolled as members of this Society, are respectfully reminded, that after the 21st of June next, they CANNOT be admitted to share its advantages.

## BRITISH INDIA SOCIETY.

THE Act 53 Geo. III. c. 155. declares, that "it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India; and that such measures ought to be adopted, as may tend to the introduction among them, of useful knowledge, and of religious and moral improvement." We are happy to hear that the natives themselves have co-operated with the servants of the East India Company, &c. in founding schools and school-book Societies; and that at Calcutta they have instituted a Hindoo College, for "the tuition of the sons of respectable Hindoos in the English and Indian Languages, and in the literature and science of Europe and Asia." There have been similar proceedings in Bombay and at Madras.

In consequence of this intelligence, and of Mr. Ward's *Letter on the Education of the Natives of India*, addressed to the Right Honourable J. C. Villiers, together with *Extracts from the Reports of Native Schools* established by the Serampore Missionaries, and very interesting *Reports* from the Native Societies, a Meeting is to be held during the present month, at the Thatched House, St. James's-street, to form the above-named Society. A Subscription will be opened through Great Britain and Ireland. Subscribers of One Guinea per annum, or of Ten Guineas, will be Members entitled to vote; and of Three Guineas per annum, or of Thirty Guineas, will be Governors. There will be Annual Meetings, a Patron, President, Vice-President, Secretaries, a Treasurer, a Committee, &c.

## HOME MISSIONARY SOCIETY.

THE sincere supplicants for the spread of Divine truth with its attendant blessings in the hitherto much neglected villages of our native isle, will rejoice to hear, that the good cause of Home Missions continues to widen, as it advances, and that through the operations of the Baptist Itinerant and the Home Missionary Societies, accompanied with the blessing of the Most High, many a moral desert has begun to bloom and bear the rich produce of abundant fruit. In contemplation of the pleasing fact that the Christian public are beginning to remember their kinsmen according to the flesh, we record with pleasure, that a most numerous and respectable meeting was held on Wednesday the 14th of Feb. 1821, at the Fitzroy School-rooms of the North West London Auxiliary Home Missionary Society, at which the Rev. Rowland Hill presided; several highly interesting appeals were made, by the Rev. Messrs. Thorn, Cobbin, White, Humphreys, Thompson, Messrs. Moens, Gibson, T. Thompson, C. Hyatt, junr. and a liberal collection made. We trust that the gratification of recording similar efforts in behalf of the Baptist Missionary Society will shortly be afforded us, and that the noble amount of £70 raised in one year by an Auxiliary Society for Home Missions, will no longer be a solitary instance of domestic effort.

## CIVIL RIGHTS OF DISSENTERS.

*List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the Year* 1821.

| | |
|---|---|
| William Smith, Esq. M.P. *Chairman.* | John Christie, Esq. |
| | W. Freme, Esq. |
| J. Gutteridge, Esq. *Deputy Chairman.* | R. Wainewright, Esq |
| | S. Jackson, Esq. |
| James Collins, Esq. *Treasurer.* | B Shaw, Esq. |
| | H. Waymouth, Esq. |
| Edward Busk, Esq. | T. Wood, Esq. |
| James Esdaile, Esq. | W. Marston, Esq. |
| W. A. Hankey, Esq. | J. Stonard, Esq. |
| David Bevan, Esq. | G. Hammond, Esq. |
| Joseph Bunnell, Esq. | B. P. Witts, Esq. |
| John Bentley, Esq. | R. Winter, Esq. |
| W. Titford, Esq. | J. Benwell, Esq. |
| James Gibson, Esq. | |

## ASSOCIATIONS.

NORTHAMPTONSHIRE, 34 Churches. Arnsby, James; Blaby, B. Evans; Braunston, Norman; Bugbrook, Wheeler; Burton-upon-Trent, * *; Braybrook, Ayer; Clipstone, Mack; Collingham, Nichols; Dunstable, Anderson; Derby, Birt; Fenny Stratford, Crudge; Foxton, Burton; Gretton, * *; Guilsborough, * *; Hackleton, Knowles; Kettering, J. K. Hall; Loscoe, Swaine; Luton, Daniel; Loughborough, Capes; Lincoln, Davies; Moulton, Wheeler; Newark, Perkins; Nottingham, Jarman; Northamptom, Blundell; Oakham, * *; Olney, Simmons; Road, Heighton; Sheepshead, Peters; Southwell, Musson; St. Albans, * *; Sutton-in-the-Elms, Burditt; Sutton in Ashfield, * *; Swanwick, Fletcher; Walgrave, * *. 2738 Members. Clear Increase, 50. Northampton, May 23—25. Engaged, Messrs Blundell, Burditt, Burton, Crudge, Daniel, Hall (J. K.), Heighton, James (Psalm cxxxvi. 23), Jarman (Heb. iii. 14), Millar, Nichols, Presland, Simmons (2 Chron. vi. 18). Subject of the Circular Letter, The Efficacy of Prayer. The next Association is to be held at Kettering, June 12, 13, 1821.

## NEW CHAPELS OPENED.

### NAPTON, SOUTHAM.

On Wedesday, Nov. 15, 1820, a plain and neat place of worship, of the Baptist denomination, was opened at Napton, a populous village, about three miles from Southam, in Warwickshire. Rev. Messrs. Franklin of Coventry, Griffiths of Long-Buckby, and Bottomley of Middleton, preached upon the occasion. The services were well attended, and there appears to be a pleasing prospect of usefulness in that long neglected part of the county.

### STEEPLANE,

SOWERBY, NEAR HALIFAX.

ON Thursday, March 15, 1821, a new Baptist Chapel was opened at Steeplane, 10 A. M. Mr. Mann of Shipley, formerly the pastor of the church meeting in this place, read, prayed, and preached, from 2 Cor. viii. 5. Dr. Steadman of Bradford, preached also from Isa. lii. 7, and concluded. Half-past 2. P. M. Mr. Halton (Independent Minister at Sowerby) prayed; and Mr. Cockin (Independent Minister at Halifax), preached from Dan. ii. 44, and concluded. Evening, Half-past 6, Mr. Jackson of Hebdenbridge, prayed; and Mr. Dyer of Bacup preached from Phil. iii. 8, and concluded. The collections towards liquidating the debt amounted to £34 16s. 6d. The old chapel at Steeplane had not been built above seventy years, but was at first built so very slightly, as to become of late very dangerous when filled with people. The present is a good substantial building, 42 feet by 33 inside; and has cost about £600, much of which is already paid. In the year 1814 a poor girl, who was then but quite a child, hearing talk of this new chapel, she has been for five years past saving all her half-pennies for that object, and had saved 3s. 6d. for the new chapel by the time its erection commenced. The interest here is in a thriving state.

M.

### BATTLE, SUSSEX.

ON Tuesday, February 27, 1821, a new Meeting-house, called Zion Chapel, belonging to the Baptist denomination, was opened for public worship. In the morning the Rev. Mr. Ivimey of London read and prayed; the Rev. Mr. Shirley of Seven Oaks preached from Ps. cxxxii. 14; and the Rev. Mr Smith of Rye concluded in prayer. In the afternoon the Rev. Mr. Press (Independent) of Heathfield read and prayed; the Rev. Mr. Ivimey of London preached from Ps. xxvii. 4; and the Rev. Mr. Tidd of Wadhurst concluded in prayer. In the evening the Rev. Mr. Davis (Independent) of Hastings read and prayed,

the Rev. Mr. Hoby of London preached from 1 Cor. i. 21, and concluded in prayer.

The services of the day afforded much pleasure to all who were present. It was peculiarly gratifying to the friends of evangelical truth to witness a larger congregation assembled together, on this interesting occasion, for public worship, than has been witnessed in this town for many years. By the persevering exertions of a few pious individuals, the cause of Christ has been carried on amidst much discouragement; and it is hoped that the tide of immorality and infidelity, which has long deluged the town and neighbourhood of Battle, has been arrested in its progress. For two or three years past the congregation has gradually increased so as to require a much larger place of worship; but being for the most part poor, and suffering from the pressure of the times, they are unable to defray the whole expense of their new place; consequently an appeal on their behalf must be made to the benevolence of a religious public, which appeal, it is hoped, will not be made in vain.

## ORDINATION.

### BATTLE, SUSSEX.

On Wednesday, February 28, 1821, Mr. James Puntis (late student at Stepney Academy) was ordained Pastor of the Particular Baptist Church at Battle, Sussex. The Rev. Mr. Davis (Independent) of Hastings commenced the service by reading the scriptures and praying; the Rev. Mr. Hoby of London delivered a very appropriate introductory address, requested of the church a public recognition of the union that had been formed, and asked the usual questions; the Rev. Mr. Ivimey of London offered up the ordination prayer in a very impressive manner, and delivered an excellent and affectionate charge from 2 Tim. ii. 15; and the Rev. Mr. Tidd of Wadhurst concluded in prayer. The hymns were read by the Rev. Mr. Press (Independent) of Heathfield.

In the evening the congregation again assembled; when the Rev. Mr. Hoby of London read and prayed; the Rev. Mr. Giles of Chatham addressed the church from 1 Thess. v. 13; and the Rev. Mr. Ivimey of London concluded in prayer.

The services of the day were truly gratifying, and will long be remembered by many, as a time of refreshing from the presence of the Lord.

## NEW CHURCH AND ORDINATION.

### WELCHPOOL, MONTGOMERYSHIRE.

August 1, 1820, at Welchpool, Montgomeryshire. Service commenced at two in the afternoon. Brother Crumpton of Salop read and prayed, after which Mr. Palmer proceeded to form the church of members dismissed from the church in Shrewsbury for the purpose, with others recently baptized at Welchpool. After the usual questions Mr. Palmer prayed; an unanimous call was then given by the newly formed Church to Brother Ashford to become their pastor. Mr. Jones of Newtown described the nature of a gospel church, and received Brother Ashford's confession of faith; Mr. Jones offered up the ordination prayer with imposition of hands; Mr. Palmer gave the charge from Rev. ii. 10; Mr. Edwards of Wild-street, London, addressed the people from Acts v. 11, 23. The church and congregation assembled in the evening, when Brother Mealey read and prayed; and Mr. Jones preached to the people.

Our present meeting is a room fitted up by Brother Crumpton in 1811, subject to a lease of twenty-one years from that period; the place has been supplied by the Shropshire Itinerants once every fortnight, but after ten years preaching there seemed no prospect of a cause being established, when, by a chain of events in Providence, Brother Ashford returned to his native town; he was appointed by the Shropshire Itinerant Committee to supply the place regularly, which he did for eighteen months. Through the blessing of God the above is the happy result; the solemn and affecting services of this day will, we trust, be long cherished with gratitude to the great Head of the church, who verily fulfilled his promise: Lo, I am with you alway, even to the end of the world. Since this, others have been added by Baptism.

## ORDINATIONS.

### NEWCASTLE EMLYN, CARMARTHENSHIRE.

Monday, June 12, 1820, the Rev. Timothy Thomas, Jun. was set apart to the pastoral office over the Particular Baptist Church at Newcastle Emlyn, Carmarthenshire.

Public worship commenced by reading the Scripture, and prayers by the Rev. J. Morgans of Blaenyffos, and the Rev. Simon James of Nevin. Rev. Benjamin Davis of Cilfowyr, stated the nature of

a gospel church, asked the usual questions, and received from Mr. Thomas a clear, concise, and satisfactory confession of faith. The ordination prayer with the laying on of hands, was offered up by Mr. Davis; Rev. J. Herring of Cardigan delivered an excellent and affectionate charge from 2 Cor. ii. 16. "And who is sufficient for these things?" and the Rev. J. Watkins of Carmarthen addressed the Church in a very appropriate discourse, from 1 Cor. xvi. 11. "Let no man therefore despise him."

In the evening the Rev. Timothy Thomas, sen. of Aberdeen prayed; Rev. J. Davis of Carmarthen preached from Acts xiii. 26; and the Rev. S. James of Nevin, from Luke xxiv. 47. Thus closed a day of sacred gratitude for the past, and a lively hope of the future prosperity of Sion.

## BROMLEY, MIDDLESEX.

On Thursday, October 26, 1820, Mr. Josiah Denham, (Student from Stepney Academy) was ordained pastor over the Particular Baptist Church, in Bromley-lane-buildings, Bromley, Middlesex, when Mr. Griffin read a portion of Scripture—engaged in prayer—asked the usual questions, and delivered an affectionate address to the church. Dr. Rippon offered up the ordination prayer, Dr. Newman delivered an appropriate charge, and Mr. Douglas concluded with prayer.

## GREAT TORRINGTON, DEVONSHIRE.

This is one of the places which is indebted to the benevolent zeal of Opie Smith, Esq. of Bath. Mr. Pulsford, who was sent here in 1819, was set apart as the pastor of the church, which has been partly collected by his labours, Dec. 13, 1820. Mr. Sharp of Bradnich delivered the introductory discourse; Mr. Humphrey of Collumpton offered the ordination prayer; and Mr. Singleton of Tiverton delivered the charge to the minister, from 2 Tim. iv. 5, and addressed the church from 1 Thess. v. 12, 13. This cause, which has been greatly opposed, is now likely to be established.

## KINGTON, HEREFORDSHIRE.

On Thursday, December 14, 1820, Mr. Samuel Blackmore, late a student at Bristol, was ordained pastor of the Baptist church at Kington, Herefordshire. Mr. Preece of Tenbury commenced the service with reading and prayer. Mr. David Evans of Dolew, Radnorshire, delivered the introductory discourse, and received from Mr. Blackmore an interesting account of his religious experience, his entrance on the ministry, his reasons for dissent, and his views of divine truth. Mr. Thomas Edmonds of Leominster offered up the ordination prayer; Mr. H. Page of Worcester delivered the charge, from Col. iv. 17, "Say to Archippus," &c. and concluded the morning service with prayer. In the evening Mr. John Evans of Brecon prayed, and Mr. John Jones of Newton, Montgomeryshire, preached to the church, from 2 Cor. xiii. 11, "Be perfect, be of good comfort," &c. and concluded with prayer.

The vicinity of Kington was till lately, like the greater part of the county in which it is situated, a place of gross darkness. By the persevering labours of neighbouring ministers, especially Mr. David Evans of Dolew, a small society was gathered, and a small meeting-house built, about twelve years ago. Nearly at the same time, Mr. George Brown, now of Pendlehill, Lancashire, was called to the pastoral office. His labours were much blessed, the meeting was repeatedly enlarged, and the church gradually increased to its present state, consisting of about sixty-five members. Mr. Blackmore's prospects are encouraging. May the divine blessing on his ministry, and the influence of a humble, holy conversation in those committed to his charge, contribute to enlighten and improve a tract of country, which, in a degree, equal, if not superior, to most parts of the island, claims the attention and compassion of Christians.

The Rev. J. H. Hinton, late of Haverfordwest, has accepted the call of the Baptist Church, Hosier's-lane, Reading, and we are happy to hear with prospects highly encouraging.

## NOTICE.

### WALWORTH.

The Annual Sermon to Young People will be preached at the Rev. Mr. Davis's Chapel, East-street, by the Rev. Mr. Morrison of Brompton, for the benefit of the Female Charity School and School of Industry. Service to begin at Four o'clock in the afternoon.

ERRATA *in our last Number.*

P. 143. C. 2 L. 4 from b. For "changes" read "charges."
144. C. 2. L. 1. For "the" read "be."
178. C. 1 L. 9 from b. For "1821" read "1820."

## LONDON ANNUAL MEETINGS IN MAY.

*Tuesday* 1*st*.—*Noon*.—CHURCH MISSIONARY SOCIETY. Freemasons' Hall, Great Queen-street, Lincoln's-inn Fields. The Right Honourable the President in the Chair. No persons to be admitted without tickets. The 21st Anniversary Sermon was preached *Monday evening* at St. Bride's, Fleet-street, by the Rev. Wm. Jowett, M. A.

*Wednesday*, 2*d*.—*Morning*.—Half-past Ten.—SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS. Sermons at St. Paul's, Covent-garden, by the Rev. Wm. Bushe, M.A. Rector of St. George's, Dublin.—And *Friday the* 4*th*; open at eleven; Chair (Sir Thomas Baring, Bart. M.P.) at Twelve. Annual Meeting at the King's Concert Room, Haymarket.

*Morning*.—At Eleven.—BRITISH AND FOREIGN BIBLE SOCIETY. Seventeenth Annual Meeting at Freemasons' Hall. The Rt. Hon. Lord Teignmouth in the Chair.

*Thursday*, 3*d*.—*Morning*.—Half-past Ten.—PRAYER BOOK AND HOMILY SOCIETY.—Sermon at Christ Church, Newgate-street, by the Rev. Edward Garrard Marsh, M.A. Minister of St. James's Chapel, Hampstead.—And *the same day*, the Ninth Annual Meeting at Stationers' Hall. Chair at Two.

*Saturday*, 5*th*.—*Noon*.—LONDON HIBERNIAN SOCIETY FOR ESTABLISHING SCHOOLS, AND CIRCULATING THE HOLY SCRIPTURES, IN IRELAND. Annual Meeting at the City of London Tavern.

*Sunday*, 6*th*.—LONDON FEMALE PENITENTIARY SOCIETY. Annual Sermon at Tavistock Chapel, Broad Court, Drury-lane, by the Rev. Lewis Way, A.M. Prayers to commence at Eleven.—And *Monday the* 7*th*.—Fourteenth Annual Meeting at Stationers' Hall, the Right Honourable Lord Carrington to take the Chair precisely at Twelve.—Tickets to be had of the Secretary, Thomas Pellatt, Esq. Ironmongers' Hall, and at the Institution at Pentonville.

*Monday*, 7*th*.—*Morning*.—LONDON ITINERANT SOCIETY. To breakfast at Six at the City of London Tavern. Chair (Samuel Robinson, Esq.) at Seven.

*Noon*. PORT OF LONDONSOCIETY FOR PROMOTING RELIGION AMONG SEAMEN. City of London Tavern. The Right Honourable Admiral Lord Gambier, G.C.B. in the Chair.—And *Tuesday the* 8*th*, at Eleven and Three. Two Anniversary Sermons on board the *Society*, Floating Chapel, moored off Wapping Old Stairs, by the Rev. Drs. Bogue and Waugh.

*Tuesday*, 8*th*.—*Evening*, Six. IRISH EVANGELICAL SOCIETY. City of London Tavern. Thomas Walker, Esq. in the Chair.

*Tuesday*, 8*th*.—*Evening*, Half-past Six. CONTINENTAL SOCIETY. Sermon at the Church of the United Parishes of St. Andrew by the Wardrobe and St. Anne, Blackfriars, by the Rev. W. Marsh, M.A. Vicar of St. Peter's, Colchester.—And *Wednesday the* 16*th*, *Noon*, Annual Meeting at Freemasons' Hall, Great Queen-street, Lincoln's-inn Fields, Sir Thomas Baring, Bart. M.P. President, in the Chair.

*Wednesday*, 9*th*.—*Morning*, Half-past Five. SUNDAY SCHOOL UNION. Annual Meeting. To breakfast at the City of London Tavern.

*Wednesday*, 9*th*.—*Morning*, Half-past Ten. LONDON MISSIONARY SOCIETY. Sermon at Surry Chapel by the Rev. George Clayton of Walworth.—*Same Day*, *Evening*, Six. Sermon at the Tabernacle by the Rev. T. Craig of Bocking.—*Thursday the* 10*th*, *Morning*, Half-past Ten. Meeting for business at Queen-street Chapel. *Evening*, Six. Sermon at Tottenham-court Chapel by the Rev. John Brown of Biggar, Scotland.—*Friday the* 11*th*, *Morning*, Half-past Ten. Sermon at St. Bride's, Fleet-street, by the Rev. Dr. Williams of Stroud, Gloucestershire.—*Evening*, Six. The Lord's Supper at Sion Chapel, Silver-street Chapel, Tonbridge Chapel, and Orange-street Chapel.

*Saturday*, 12*th*.—*Morning*, Six. RELIGIOUS TRACT SOCIETY. Twenty-second Annual Meeting. To breakfast at the City of London Tavern. Chair (Joseph Reyner, Esq.) at Seven.

*Morning*, Half-past Ten for Eleven.—PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY. Annual Meeting at the London Tavern, Bishopsgate-street. Some distinguished Friend to Religious Freedom is expected to preside.

*Monday*, 14*th*.—*Evening*, Half-past Six. HOME MISSIONARY SOCIETY. Annual Meeting at the City of London Tavern. Thos. Wilson, Esq. in the Chair.

*Tuesday*. 15*th*.—*Noon*. BRITISH AND FOREIGN SCHOOL SOCIETY. Sixteenth Annual Meeting, at Freemasons' Hall, Great Queen-street.

*Thursday*, 17*th*.—*Morning*. Eleven. ORPHANS' WORKING SCHOOL, City Road. Sermon at the Chapel in the School by the Rev. John Clayton, junior. Dinner at Four, at the Old London Tavern, Bishopsgate-street.

## COUNTRY MEETINGS IN MAY.

*5th, Blackheath Auxiliary* Bible Society, at the Green Man, Blackheath. Chair *to be taken at Noon*.—*16th*, Isle of Ely Association at Burwell.—23d, Buckinghamshire *Ditto, at Waddesdon Hill*.—29th and 30th, Essex Ditto, at Burnham.

# Irish Chronicle.

**The Committee feel happy in having it in their power to lay before their Friends the Returns of the Superintendents of the Schools, by which they will see the advantages which are communicated to the peasantry of Ireland by the scriptural education afforded by the Society. It should be the constant prayer of all who wish the evangelical emancipation of Ireland, that HE, "with whom is the residue of the Spirit," will "pour out the Spirit from on high;" without which, even the memory being stored with "the words which the Holy Ghost teacheth," will not be sufficient to renew the heart, and sanctify the conduct.**

## PRESENT STATE OF THE SCHOOLS IN THE PROVINCE OF CONNAUGHT, OF THE BAPTIST IRISH SOCIETY,

*In a Letter from the Rev. Josiah Wilson, the Superintendent, to the Secretary, the Rev. J. Ivimey, dated*

*Dublin, March 26, 1821.*

MY DEAR SIR,

I HAVE again the satisfaction of informing you, that notwithstanding the late very severe storms, our school bark is steadily pursuing her course to the desired haven. The gale has recently been heavy, and the waves have risen high; but HE, whose province it is to calm the perturbed ocean, though he may not yet have said, "Peace, be still!" has manifestly restrained its power, and, in many instances, caused its violence to subserve his own purposes. How short-sighted is man! How impotent his rage! and how vexatious to him who indulges it, when even his malice is over-ruled to accomplish the object which he intended to frustrate. This has been the case with respect to some of the schools: the very violent measures that have been adopted to suppress them, have caused them to be unusually well attended. So true it is, that Jehovah "maketh the wrath of man to praise him;" and we may be assured the latter part of the text will be fulfilled, "the remainder of wrath he will restrain."

This fact has been established also in another way, in reference to the *scriptures being used in the schools*. You have, of course, heard of a new Society having been formed in this city, *for the education of the poor of Ireland*; one of its fundamental principles is, *that the Bible shall not be a school-book!*

This circumstance has excited a lively zeal in the friends of the Holy Scriptures; and some who were previously almost inactive, are now alive to the subject, and contribute cheerfully to support those schools in which the Bible is used. One gentleman showed me a card that was left him, requesting a subscription to a school, from whence the scriptures were excluded, that was established under the immediate patronage of the "*Archangel Michael!*" There is reason to suppose that this card pleaded very successfully for *our* schools.

You have already received the account of the schools in the counties of *Cork, Clare, Tipperary, Westmeath*, &c.; I rejoice that these seem to be rivalling those which are under my superintendence in the county of Connaught. In the *fifty-one schools* under my care, there are nearly *five thousand children*; one thousand of whom are reading that word which is so highly prized by those who know its value, and so much opposed by those who are ignorant of it.

Of the one thousand readers, eight hundred are committing the scriptures to memory; all of these can repeat from one to four chapters each; 450 can repeat five chapters each; 240, ten chapters each; 100, the whole gospel of St. John each; 60, twenty-five chapters each; 50, thirty chapters each: 10, forty chapters each; 2, seventy chapters each; and one, *a hundred chapters in the New Testament!* What the result of such a practice may be, HE only knows, whose prerogative it is to command the blessing.

Different opinions evidently prevail among men on the subject; but it remains to be proved, that a mind will be injured which is thus stored with the word of God; that such Bible scholars will become worse children, worse citizens, or less useful members in the church. To this it may be added, that all the committers practise writing and cyphering, and that considerable proficiency has been made by them, particularly by the boys, who are in general very anxious to acquire a good knowledge of both.

The "Congregational Schools" merit particular notice, for the information of their benevolent supporters.

The "Harlow School" has 105 girls occasionally attending; 55 of whom I saw at the last inspection, with considerably improved manners and appearance: all present were either learning their letters, their spellings, their scripture-tasks, or using that very useful instrument the needle, which they had never used before. Five girls have left the school since its commencement, for servitude in different families. The mistress is Mrs. Henry, a widow, in the Townland of Langhill, County of Sligo.

The "Little Alie-street School," Mrs. Martyn mistress, who is also a widow, is in Dromanain, county of Leitrim; enjoying the advantage of one or more ladies being generally present. At the last inspection, 83 out of 121 children were present; 22 of whom are committing the scriptures to memory, and the greater part are making great advances in the use of the needle.

The "Lion-street Walworth School" is reaping the advantage of not being hasty in fixing on a mistress. A very suitable one, as to character and talent, has been now found in the person of Mrs. James, who has established the school in River's Town, county of Sligo, and has already 67 girls, whose progress in so few months is very gratifying. This school is superintended by a most respectable lady; the governess in whose family also, delights in such labours of love.

The "North-end Crayford School" is in Doorish, county of Sligo; Mrs. Sweeny mistress. In this school, as well as some others, several of the girls, out of 57 which belong to it, never had a needle in their hand before. This woman's husband is living, but not *with her*, she being a *heretic!* She was some time ago brought to a knowledge of the truth, and because she could not conscientiously attend mass, confession to the priests, &c. she was abandoned by him who was lawfully bound to be her protector. She will now, I *tbt not, be able to* obtain a subsistence, in a way perfectly congenial with her own inclinations, and advantageous to some of the rising generation.

The "Hackney School" is one that has been of great use to both master and scholars. The master's name is Wallace; his school is in Rathnamauck, county of Mayo. He has not only been brought to see the errors of the Church of Rome, but by attentively reading the scriptures, has, I doubt not, been "changed from darkness to light, and from the power of Satan unto God." He is an able teacher, and indefatigable in his business, and has a school containing 76 children.

The "Hammersmith School" is kept by Mrs. Caldwell, in the townland of Collens, county of Mayo, who was educated in one of the Charter-schools of Ireland: her husband is a weaver, but does not enjoy good health. He assists her in the school, which is a great service to the children. There are both boys and girls in this school, and at the last inspection there were seventy-five present.

The "Chatham School" is in Ballinacarrow, where our Irish Reader, the incomparable William Moore, resides; and near the residence of that tried friend of Ireland, Colonel Percival. The master is F. Harrowby, who, I doubt not, is converted from the *wickedness*, as well as the *errors* of his former ways. He and his scholars are emulous that this should be the best school on the establishment: in proof of which, I mention, that at a recent examination every scholar in the reading class obtained a premium. There were one hundred and four present at the last inspection.

The "Trowbridge School" is in the county of Sligo, in the village of Rathcormick. The master, T. Gibson, is the parish clerk, and of course a Protestant, but greatly esteemed in the neighbourhood. He kept a pay school for several years, but was obliged to discontinue it, from the increased poverty of the people. He has in his *free school* seventy children attending. It is very near the chapel doors of a priest, who is an inveterate enemy to Bible schools.

The "Eagle-street School," though the last mentioned, is not the least in importance. It is kept by Patrick Henry, in Roasky, county of Mayo; an excellent Irish scholar, and very desirous of forwarding his children, of whom he has 81 under his care. The neighbourhood of this school was formerly the rendezvous of a gang of robbers; may we not hope that the "den of thieves" will become "an house of prayer?"

These, Sir, are the particulars of the schools under my care at the present time;

It is not for me to make comments, but to state facts, and therefore I conclude by saying, that I am

Yours affectionately,

J. Wilson.

P.S. I am happy to add, that I brought from Connaught with me to Dublin, where I am assisting Mr. West in collecting for the Society, thirty pounds; and added seven to it in Athlone.

*** There are four of the "Congregational Schools" in the County of Clare, of which the Secretary is only acquainted with the following particulars.

The two "Norwich Schools," situated at Scariff and Torngrany, are composed entirely of female children, and are under the care of suitable mistresses, who teach them, in addition to reading and writing, knitting and needle-work. They consist of forty-eight scholars, who repeated twenty-eight chapters: these schools are supported at £8 per annum each, and are paid for by two ladies at Norwich.

The "Bristol School" contains one hundred and fourteen children, of whom thirty-seven read the scriptures; it is kept by J. Malony in Torngrany. There were present at the last inspection one hundred and five, who repeated twenty-eight chapters.

The "Seven Oaks School" is in Scariff, L. Guerin, master. It contains one hundred and twenty seven children: present at last inspection, one hundred. There are twenty-two readers of the scriptures, who repeated eighteen chapters.

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*Extract of a Letter from Mr. William Moore, dated*

*March* 17, 1821.

Even in that country, where the greatest opposition is made to the schools, the truth is prevailing over error to a very great extent. I have spent nearly three weeks among them, and have exposed the superstitions, blasphemies, and sorceries of the priests, without giving any offence, or provoking any contradiction. The Sabbath readers of the Irish scriptures have done wonders, in preparing the people's minds for a more clear explanation than they are capable of giving them, when any doubtful questions are proposed. I lately visited a great number of persons, whom I had never seen before, who were assembled to hear from me an explanation of the scriptures; and I was told by Bryan Hart, one of the Sabbath readers, that I might freely point out the "strong delusion," as it was their earnest desire. I continued instructing them four hours, and was then about to leave them, but others came in, and *caused me to continue* the whole until dark night. While I was showing them the different objects of worship they had, and their ignorance of the only way of worship, a woman exclaimed, "I am greatly mistaken if you have not carried the *beads* before now yourself." I told her that I had not, but I knew priestcraft as well as the priests did themselves. They desired me to return the next day, which was Sunday. Early in the morning a man called at my house, where I was, to collect towards building a *chapel!* There were present the husband, wife, and son. The husband made no reply, but the wife broke silence, and told him, that *one penny of their money* the priest should never handle more; and a chapel door they would never enter again; for that they had found the way to heaven *without money and without price.*

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*From the Rev. Mr. Keen to the Rev. J. West.*

*Cork, March* 18, 1821.

My dear Sir,

Last night I returned from visiting and inspecting the schools, and now write you the account of their state; which, upon the whole, and amidst much opposition, I may pronounce prosperous.

The school which the Committee desired me to open, on the application of the Rev. Mr. Sadler, has been delayed longer than we could have wished, in consequence of the house not being ready; and also of our not being able to obtain a suitable master. These obstacles are at length removed, and the school has commenced operations. There is, however, one difficulty still existing, viz. the house is "too strait." The number of children now in it is 95: several have been refused admission for want of room to accommodate them. If the school should go on as it has commenced, I hope we shall be able to knock down one of the walls, and build up another at some distance from the present boundaries. This would not be attended with much expense, as the mansion is neither composed of Portland stone, nor Irish granite; nothing, I assure you, but a little humble *mud*, which, in this country, is by no means difficult to quarry; and, in such an erection as the one in question, does not require much of the arts of a cunning workman; though less evil, and more good, will, in all probability, be done in it, than in many a splendid edifice.

As almost all the good in the world is done by ladies, I am happy to inform you that a lady is the life and soul of this school; so that it has a governess, as well

and congregations, who are disposed to aid the funds of this Society by a collection, are respectfully requested to pay their subscriptions and collections to any member of the committee, who are desired to remit all sums received on account of the Society, to the secretary, the Rev. J. P. Porter, Bath. The committee avail themselves of this occasion, to suggest to their brethren in the ministry, who are members of this Society, that if each of them would make a collection (either public or private) the aggregate, although the sums were individually small, would be a valuable accession to the comforts of the aged or infirm, as one half of such collections would be immediately divided among the claimants.

The beneficiary members intitled to claim on the funds of this Society, those who claimed last year as well as others, are reminded that their application MUST be in the hands of the secretary, on or before the 13th of May, or it cannot be attended to; and those of them who retain the pastoral office, must accompany their application with a certificate from their respective churches, that they retain such office, (notwithstanding their claim on this Society) with the consent of the majority of the members, present at a church meeting held by public notice, for the especial purpose of giving such certificate.

*** The late Mrs. Smith, widow of Mr. John Smith, Deacon of the Baptist Church at Bath, has liberally bequeathed one hundred pounds to this Society.

Baptist Ministers not yet enrolled as members of this Society, are respectfully reminded, that after the 21st of June next, they CANNOT be admitted to share its advantages.

## BRITISH INDIA SOCIETY.

THE Act 53 Geo. III. c. 155. declares, that "it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India; and that such measures ought to be adopted, as may tend to the introduction among them, of useful knowledge, and of religious and moral improvement." We are happy to hear that the natives themselves have co-operated with the servants of the East India Company, &c. in founding schools and school-book Societies; and that at Calcutta they have instituted a Hindoo College, for "the tuition of the sons of respectable Hindoos in the English and Indian Languages, and in the literature and science of Europe and Asia." There have been similar proceedings in Bombay and at Madras.

In consequence of this intelligence, and of Mr. Ward's *Letter on the Education of the Natives of India*, addressed to the Right Honourable J. C. Villiers, together with *Extracts from the Reports of Native Schools* established by the Serampore Missionaries, and very interesting *Reports* from the Native Societies, a Meeting is to be held during the present month, at the Thatched House, St. James's-street, to form the above-named Society. A Subscription will be opened through Great Britain and Ireland. Subscribers of One Guinea per annum, or of Ten Guineas, will be Members entitled to vote; and of Three Guineas per annum, or of Thirty Guineas, will be Governors. There will be Annual Meetings, a Patron, President, Vice-President, Secretaries, a Treasurer, a Committee, &c.

## HOME MISSIONARY SOCIETY.

THE sincere supplicants for the spread of Divine truth with its attendant blessings in the hitherto much neglected villages of our native isle, will rejoice to hear, that the good cause of Home Missions continues to widen, as it advances, and that through the operations of the Baptist Itinerant and the Home Missionary Societies, accompanied with the blessing of the Most High, many a moral desert has begun to bloom and bear the rich produce of abundant fruit. In contemplation of the pleasing fact that the Christian public are beginning to remember their kinsmen according to the flesh, we record with pleasure, that a most numerous and respectable meeting was held on Wednesday the 14th of Feb. 1821, at the Fitzroy School-rooms of the North West London Auxiliary Home Missionary Society, at which the Rev. Rowland Hill presided; several highly interesting appeals were made, by the Rev. Messrs. Thorn, Cobbin, White, Humphreys, Thompson, Messrs. Moens, Gibson, T. Thompson, C. Hyatt, junr. and a liberal collection made. We trust that the gratification of recording similar efforts in behalf of the Baptist Missionary Society will shortly be afforded us, and that the noble amount of £70 raised in one year by an Auxiliary Society for Home Missions, will no longer be a solitary instance of domestic effort.

## CIVIL RIGHTS OF DISSENTERS.

*List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the Year* 1821.

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|---|---|
| William Smith, Esq. M.P. *Chairman.* | John Christie, Esq. |
| J. Gutteridge, Esq. *Deputy Chairman.* | W. Freme, Esq. |
| James Collins, Esq. *Treasurer.* | R. Wainewright, Esq |
| Edward Busk, Esq. | S. Jackson, Esq. |
| James Esdaile, Esq. | B Shaw, Esq. |
| W. A. Hankey, Esq. | H. Waymouth, Esq. |
| David Bevan, Esq. | T. Wood, Esq. |
| Joseph Bunnell, Esq. | W. Marston, Esq. |
| John Bentley, Esq. | J. Stonard, Esq. |
| W. Titford, Esq. | G. Hammond, Esq. |
| James Gibson, Esq. | B. P. Witts, Esq. |
| | R. Winter, Esq. |
| | J. Benwell, Esq. |

## ASSOCIATIONS.

NORTHAMPTONSHIRE, 34 Churches. Arnsby, James; Blaby, B. Evans; Braunston, Norman; Bugbrook, Wheeler; Burton-upon-Trent, * *; Braybrook, Ayer; Clipstone, Muck; Collingham, Nichols; Dunstable, Anderson; Derby, Birt; Fenny Stratford, Crudge; Foxton, Burton; Gretton, * *; Guilsborough, * *; Hackleton, Knowles; Kettering, J. K. Hall; Loscoe, Swaine; Luton, Daniel; Loughborough, Capes; Lincoln, Davies; Moulton, Wheeler; Newark, Perkins; Nottingham, Jarman; Northampton, Blundell; Oakham, * *; Olney, Simmons; Road, Heighton; Sheepshead, Peters; Southwell, Musson; St. Albans, * *; Sutton-in-the-Elms, Burditt; Sutton in Ashfield, * *; Swanwick, Fletcher; Walgrave, * *. 2738 Members. Clear Increase, 50. Northampton, May 23—25. Engaged, Messrs Blundell, Burditt, Burton, Crudge, Daniel, Hall (J. K.), Heighton, James (Psalm cxxxvi. 23), Jarman (Heb. iii. 14), Millar, Nichols, Presland, Simmons (2 Chron. vi. 18). Subject of the Circular Letter, The Efficacy of Prayer. The next Association is to be held at Kettering, June 12, 13, 1821.

## NEW CHAPELS OPENED.

### NAPTON, SOUTHAM.

On Wedesday, Nov. 15, 1820, a plain and neat place of worship, of the Baptist denomination, was opened at Napton, a populous village, about three miles from Southam, in Warwickshire. Rev. Messrs. Franklin of Coventry, Griffiths of Long-Buckby, and Bottomley of Middleton, preached upon the occasion. The services were well attended, and there appears to be a pleasing prospect of usefulness in that long neglected part of the county.

### STEEPLANE,

SOWERBY, NEAR HALIFAX.

On Thursday, March 15, 1821, a new Baptist Chapel was opened at Steeplane, 10 A. M. Mr. Mann of Shipley, formerly the pastor of the church meeting in this place, read, prayed, and preached, from 2 Cor. viii. 5. Dr. Steadman of Bradford, preached also from Isa. lii. 7, and concluded. Half-past 2. P. M. Mr. Halton (Independent Minister at Sowerby) prayed; and Mr. Cockin (Independent Minister at Halifax), preached from Dan. ii. 44, and concluded. Evening, Half-past 6, Mr. Jackson of Hebdenbridge, prayed; and Mr. Dyer of Bacup preached from Phil. iii. 8, and concluded. The collections towards liquidating the debt amounted to £34 16s. 6d. The old chapel at Steeplane had not been built above seventy years, but was at first built so very slightly, as to become of late very dangerous when filled with people. The present is a good substantial building, 42 feet by 33 inside; and has cost about £600, much of which is already paid. In the year 1814 a poor girl, who was then but quite a child, hearing talk of this new chapel, she has been for five years past saving all her half-pennies for that object, and had saved 3s. 6d. for the new chapel by the time its erection commenced. The interest here is in a thriving state.

M.

### BATTLE, SUSSEX.

On Tuesday, February 27, 1821, a new Meeting-house, called Zion Chapel, belonging to the Baptist denomination, was opened for public worship. In the morning the Rev. Mr. Ivimey of London read and prayed; the Rev. Mr. Shirley of Seven Oaks preached from Ps. cxxxii. 14; and the Rev. Mr Smith of Rye concluded in prayer. In the afternoon the Rev. Mr. Press (Independent) of Heathfield read and prayed; the Rev. Mr. Ivimey of London preached from Ps. xxvii. 4; and the Rev. Mr. Tidd of Wadhurst concluded in prayer. In the evening the Rev. Mr. Davis (Independent) of Hastings read and prayed;

the Rev. Mr. Hoby of London preached from 1 Cor. i. 21, and concluded in prayer.

The services of the day afforded much pleasure to all who were present. It was peculiarly gratifying to the friends of evangelical truth to witness a larger congregation assembled together, on this interesting occasion, for public worship, than has been witnessed in this town for many years. By the persevering exertions of a few pious individuals, the cause of Christ has been carried on amidst much discouragement; and it is hoped that the tide of immorality and infidelity, which has long deluged the town and neighbourhood of Battle, has been arrested in its progress. For two or three years past the congregation has gradually increased so as to require a much larger place of worship; but being for the most part poor, and suffering from the pressure of the times, they are unable to defray the whole expense of their new place; consequently an appeal on their behalf must be made to the benevolence of a religious public, which appeal, it is hoped, will not be made in vain.

## ORDINATION.

### BATTLE, SUSSEX.

On Wednesday, February 28, 1821, Mr. James Puntis (late student at Stepney Academy) was ordained Pastor of the Particular Baptist Church at Battle, Sussex. The Rev. Mr. Davis (Independent) of Hastings commenced the service by reading the scriptures and praying; the Rev. Mr. Hoby of London delivered a very appropriate introductory address, requested of the church a public recognition of the union that had been formed, and asked the usual questions; the Rev. Mr. Ivimey of London offered up the ordination prayer in a very impressive manner, and delivered an excellent and affectionate charge from 2 Tim. ii. 15; and the Rev. Mr. Tidd of Wadhurst concluded in prayer. The hymns were read by the Rev. Mr. Press (Independent) of Heathfield.

In the evening the congregation again assembled; when the Rev. Mr. Hoby of London read and prayed; the Rev. Mr. Giles of Chatham addressed the church from 1 Thess. v. 13; and the Rev. Mr. Ivimey of London concluded in prayer.

The services of the day were truly gratifying, and will long be remembered by many, as a time of refreshing from the presence of the Lord.

## NEW CHURCH AND ORDINATION.

### WELCHPOOL, MONTGOMERYSHIRE.

August 1, 1820, at Welchpool, Montgomeryshire. Service commenced at two in the afternoon. Brother Crumpton of Salop read and prayed, after which Mr. Palmer proceeded to form the church of members dismissed from the church in Shrewsbury for the purpose, with others recently baptized at Welchpool. After the usual questions Mr. Palmer prayed; an unanimous call was then given by the newly formed Church to Brother Ashford to become their pastor. Mr. Jones of Newtown described the nature of a gospel church, and received Brother Ashford's confession of faith; Mr. Jones offered up the ordination prayer with imposition of hands; Mr. Palmer gave the charge from Rev. ii. 10; Mr. Edwards of Wild-street, London, addressed the people from Acts v. 11, 23. The church and congregation assembled in the evening, when Brother Mealry read and prayed; and Mr. Jones preached to the people.

Our present meeting is a room fitted up by Brother Crumpton in 1811, subject to a lease of twenty-one years from that period; the place has been supplied by the Shropshire Itinerants once every fortnight, but after ten years preaching there seemed no prospect of a cause being established, when, by a chain of events in Providence, Brother Ashford returned to his native town; he was appointed by the Shropshire Itinerant Committee to supply the place regularly, which he did for eighteen months. Through the blessing of God the above is the happy result; the solemn and affecting services of this day will, we trust, be long cherished with gratitude to the great Head of the church, who verily fulfilled his promise: Lo, I am with you alway, even to the end of the world. Since this, others have been added by Baptism.

## ORDINATIONS.

### NEWCASTLE EMLYN,
CARMARTHENSHIRE.

Monday, June 12, 1820, the Rev. Timothy Thomas, Jun. was set apart to the pastoral office over the Particular Baptist Church at Newcastle Emlyn, Carmarthenshire.

Public worship commenced by reading the Scripture, and prayers by the Rev. J. Morgans of Blaenyffos, and the Rev. Simon James of Nevin. Rev. Benjamin Davis of Cilfowyr, stated the nature of

a gospel church, asked the usual questions, and received from Mr. Thomas a clear, concise, and satisfactory confession of faith. The ordination prayer with the laying on of hands, was offered up by Mr. Davis; Rev. J. Herring of Cardigan delivered an excellent and affectionate charge from 2 Cor. ii. 16. "And who is sufficient for these things?" and the Rev. J. Watkins of Carmarthen addressed the Church in a very appropriate discourse, from 1 Cor. xvi. 11. "Let no man therefore despise him."

In the evening the Rev. Timothy Thomas, sen. of Aberdeen prayed; Rev. J. Davis of Carmarthen preached from Acts xiii. 26; and the Rev. S. James of Nevin, from Luke xxiv. 47. Thus closed a day of sacred gratitude for the past, and a lively hope of the future prosperity of Sion.

## BROMLEY, MIDDLESEX.

On Thursday, October 26, 1820, Mr. Josiah Denham, (Student from Stepney Academy) was ordained pastor over the Particular Baptist Church, in Bromley-lane-buildings, Bromley, Middlesex, when Mr. Griffin read a portion of Scripture—engaged in prayer—asked the usual questions, and delivered an affectionate address to the church. Dr. Rippon offered up the ordination prayer, Dr. Newman delivered an appropriate charge, and Mr. Douglas concluded with prayer.

## Great Torrington, Devonshire.

This is one of the places which is indebted to the benevolent zeal of Opie Smith, Esq. of Bath. Mr. Pulsford, who was sent here in 1819, was set apart as the pastor of the church, which has been partly collected by his labours, Dec. 13, 1820. Mr. Sharp of Brodnich delivered the introductory discourse; Mr. Humphrey of Collumpton offered the ordination prayer; and Mr. Singleton of Tiverton delivered the charge to the minister, from 2 Tim. iv. 5, and addressed the church from 1 Thess. v. 12, 13. This cause, which has been greatly opposed, is now likely to be established.

## KINGTON, HEREFORDSHIRE.

On Thursday, December 14, 1820, Mr. Samuel Blackmore, late a student at Bristol, was ordained pastor of the Baptist church at Kington, Herefordshire. Mr. Preece of Tenbury commenced the service with reading and prayer. Mr. David Evans of Dolew, Radnorshire, delivered the introductory discourse, and received from Mr. Blackmore an interesting account of his religious experience, his entrance on the ministry, his reasons for dissent, and his views of divine truth. Mr. Thomas Edmonds of Leominster offered up the ordination prayer; Mr. H. Page of Worcester delivered the charge, from Col. iv. 17, "Say to Archippus," &c. and concluded the morning service with prayer. In the evening Mr. John Evans of Brecon prayed, and Mr. John Jones of Newton, Montgomeryshire, preached to the church, from 2 Cor. xiii. 11, "Be perfect, be of good comfort," &c. and concluded with prayer.

The vicinity of Kington was till lately, like the greater part of the county in which it is situated, a place of gross darkness. By the persevering labours of neighbouring ministers, especially Mr. David Evans of Dolew, a small society was gathered, and a small meeting-house built, about twelve years ago. Nearly at the same time, Mr. George Brown, now of Pendlehill, Lancashire, was called to the pastoral office. His labours were much blessed, the meeting was repeatedly enlarged, and the church gradually increased to its present state, consisting of about sixty-five members. Mr. Blackmore's prospects are encouraging. May the divine blessing on his ministry, and the influence of a humble, holy conversation in those committed to his charge, contribute to enlighten and improve a tract of country, which, in a degree, equal, if not superior, to most parts of the island, claims the attention and compassion of Christians.

The Rev. J. H. Hinton, late of Haverfordwest, has accepted the call of the Baptist Church, Hosier's-lane, Reading, and we are happy to hear with prospects highly encouraging.

## NOTICE.

### WALWORTH.

The Annual Sermon to Young People will be preached at the Rev. Mr. Davis's Chapel, East-street, by the Rev. Mr. Morrison of Brompton, for the benefit of the Female Charity School and School of Industry. Service to begin at Four o'clock in the afternoon.

Errata *in our last Number.*

P. 143. C. 2 L. 4 from b. For "changes" read "charges."
144. C. 2. L. 1. For "the" read "be."
178. C. 1. L. 9 from b. For "1821" read "1820."

## LONDON ANNUAL MEETINGS IN MAY.

*Tuesday 1st.*—*Noon.*—CHURCH MISSIONARY SOCIETY. Freemasons' Hall, Great Queen-street, Lincoln's-inn Fields. The Right Honourable the President in the Chair. No persons to be admitted without tickets. The 21st Anniversary Sermon was preached *Monday evening* at St. Bride's, Fleet-street, by the Rev. Wm. Jowett, M. A.

*Wednesday, 2d.*—*Morning.*—Half-past Ten.—SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS. Sermons at St. Paul's, Covent-garden, by the Rev. Wm. Bushe, M.A. Rector of St. George's, Dublin.—And *Friday the 4th*; open at eleven; Chair (Sir Thomas Baring, Bart. M.P.) at Twelve. Annual Meeting at the King's Concert Room, Haymarket.

*Morning.*—At Eleven.—BRITISH AND FOREIGN BIBLE SOCIETY. Seventeenth Annual Meeting at Freemasons' Hall. The Rt. Hon. Lord Teignmouth in the Chair.

*Thursday, 3d.*—*Morning.*—Half-past Ten.—PRAYER BOOK AND HOMILY SOCIETY.—Sermon at Christ Church, Newgate-street, by the Rev. Edward Garrard Marsh, M.A. Minister of St. James's Chapel, Hampstead.—And *the same day*, the Ninth Annual Meeting at Stationers' Hall. Chair at Two.

*Saturday, 5th.*—*Noon.*—LONDON HIBERNIAN SOCIETY FOR ESTABLISHING SCHOOLS, AND CIRCULATING THE HOLY SCRIPTURES, IN IRELAND. Annual Meeting at the City of London Tavern.

*Sunday, 6th.*—LONDON FEMALE PENITENTIARY SOCIETY. Annual Sermon at Tavistock Chapel, Broad Court, Drury-lane, by the Rev. Lewis Way, A.M. Prayers to commence at Eleven.—And *Monday the 7th.*—Fourteenth Annual Meeting at Stationers' Hall, the Right Honourable Lord Carrington to take the Chair precisely at Twelve.—Tickets to be had of the Secretary, Thomas Pellatt, Esq. Ironmongers' Hall, and at the Institution at Pentonville.

*Monday, 7th.*—*Morning.*—LONDON ITINERANT SOCIETY. To breakfast at Six at the City of London Tavern. Chair (Samuel Robinson, Esq.) at Seven.

*Noon.* PORT OF LONDON SOCIETY FOR PROMOTING RELIGION AMONG SEAMEN. City of London Tavern. The Right Honourable Admiral Lord Gambier, G.C.B. in the Chair.—And *Tuesday the 8th*, at Eleven and Three. Two Anniversary Sermons on board the *Society*, Floating Chapel, moored off Wapping Old Stairs, by the Rev. Drs. Bogue and Waugh.

*Tuesday, 8th.*—*Evening*, Six. IRISH EVANGELICAL SOCIETY. City of London Tavern. Thomas Walker, Esq. in the Chair.

*Tuesday, 8th.*—*Evening*, Half-past Six. CONTINENTAL SOCIETY. Sermon at the Church of the United Parishes of St. Andrew by the Wardrobe and St. Anne, Blackfriars, by the Rev. W. Marsh, M.A. Vicar of St. Peter's, Colchester.—And *Wednesday the 16th, Noon*, Annual Meeting at Freemasons' Hall, Great Queen-street, Lincoln's-inn Fields, Sir Thomas Baring, Bart. M.P. President, in the Chair.

*Wednesday, 9th.*—*Morning*, Half-past Five. SUNDAY SCHOOL UNION. Annual Meeting. To breakfast at the City of London Tavern.

*Wednesday, 9th.*—*Morning*, Half-past Ten. LONDON MISSIONARY SOCIETY. Sermon at Surry Chapel by the Rev. George Clayton of Walworth.—*Same Day, Evening*, Six. Sermon at the Tabernacle by the Rev. T. Craig of Bocking.—*Thursday the 10th, Morning*, Half-past Ten. Meeting for business at Queen-street Chapel. *Evening*, Six. Sermon at Tottenham-court Chapel by the Rev. John Brown of Biggar, Scotland.—*Friday the 11th, Morning*, Half-past Ten. Sermon at St. Bride's, Fleet-street, by the Rev. Dr. Williams of Stroud, Gloucestershire.—*Evening*, Six. The Lord's Supper at Sion Chapel, Silver-street Chapel, Tonbridge Chapel, and Orange-street Chapel.

*Saturday, 12th.*—*Morning*, Six. RELIGIOUS TRACT SOCIETY. Twenty-second Annual Meeting. To breakfast at the City of London Tavern. Chair (Joseph Reyner, Esq.) at Seven.

*Morning*, Half-past Ten for Eleven.—PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY. Annual Meeting at the London Tavern, Bishopsgate-street. Some distinguished Friend to Religious Freedom is expected to preside.

*Monday, 14th.*—*Evening*, Half-past Six. HOME MISSIONARY SOCIETY. Annual Meeting at the City of London Tavern. Thos. Wilson, Esq. in the Chair.

*Tuesday. 15th.*—*Noon.* BRITISH AND FOREIGN SCHOOL SOCIETY. Sixteenth Annual Meeting, at Freemasons' Hall, Great Queen-street.

*Thursday, 17th.*—*Morning.* Eleven. ORPHANS' WORKING SCHOOL, City Road. Sermon at the Chapel in the School by the Rev. John Clayton, junior. Dinner at Four, at the Old London Tavern, Bishopsgate-street.

## COUNTRY MEETINGS IN MAY.

*5th, Blackheath Auxiliary* Bible Society, at the Green Man, Blackheath. Chair *to be taken at Noon.*—*16th*, Isle of Ely Association at Burwell.—23d, Buckinghire Ditto, at Waddesdon Hill.—29th and 30th, Essex Ditto, at Burnham.

# Irish Chronicle.

**The Committee feel happy in having it in their power to lay before their Friends the Returns of the Superintendents of the Schools, by which they will see the advantages which are communicated to the peasantry of Ireland by the scriptural education afforded by the Society. It should be the constant prayer of all who wish the evangelical emancipation of Ireland, that HE, "with whom is the residue of the Spirit," will "pour out the Spirit from on high;" without which, even the memory being stored with "the words which the Holy Ghost teacheth," will not be sufficient to renew the heart, and sanctify the conduct.**

## PRESENT STATE OF THE SCHOOLS IN THE PROVINCE OF CONNAUGHT, OF THE BAPTIST IRISH SOCIETY,

*In a Letter from the Rev. Josiah Wilson, the Superintendent, to the Secretary, the Rev. J. Ivimey, dated*

*Dublin, March 26, 1821.*

MY DEAR SIR,

I HAVE again the satisfaction of informing you, that notwithstanding the late very severe storms, our school bark is steadily pursuing her course to the desired haven. The gale has recently been heavy, and the waves have risen high; but HE, whose province it is to calm the perturbed ocean, though he may not yet have said, "Peace, be still!" has manifestly restrained its power, and, in many instances, caused its violence to subserve his own purposes. How short-sighted is man! How impotent his rage! and how vexatious to him who indulges it, when even his malice is over-ruled to accomplish the object which he intended to frustrate. This has been the case with respect to some of the schools: the very violent measures that have been adopted to suppress them, have caused them to be unusually well attended. So true it is, that Jehovah "maketh the wrath of man to praise him;" and we may be assured the latter part of the text will be fulfilled, "the remainder of wrath he will restrain."

This fact has been established also in another way, in reference to the *scriptures being used in the schools*. You have, of course, heard of a new Society having been formed in this city, *for the education of the poor of Ireland*; one of its fundamental principles is, *that the Bible shall not be a school-book!*

This circumstance has excited a lively zeal in the friends of the Holy Scriptures; and some who were previously almost inactive, are now alive to the subject, and contribute cheerfully to support those schools in which the Bible is used. One gentleman showed me a card that was left him, requesting a subscription to a school, from whence the scriptures were excluded, that was established under the immediate patronage of the "*Archangel Michael!*" There is reason to suppose that this card pleaded very successfully for *our* schools.

You have already received the accounts of the schools in the counties of *Cork, Clare, Tipperary, Westmeath*, &c.; I rejoice that these seem to be rivalling those which are under my superintendence in the county of Connaught. In the *fifty-one schools* under my care, there are nearly *five thousand children*; one thousand of whom are reading that word which is so highly prized by those who know its value, and so much opposed by those who are ignorant of it.

Of the one thousand readers, eight hundred are committing the scriptures to memory; all of these can repeat from one to four chapters each; 450 can repeat five chapters each; 240, ten chapters each; 100, the whole gospel of St. John each; 60, twenty-five chapters each; 50, thirty chapters each: 10, forty chapters each; 2, seventy chapters each; and one, *a hundred chapters in the New Testament!* What the result of such a practice may be, HE only knows, whose prerogative it is to command the blessing.

Different opinions evidently prevail among men on the subject; but it remains to be proved, that a mind will be injured which is thus stored with the word of God; that such Bible scholars will become worse children, worse citizens, or less useful members in the church. To this it may be added, that all the committers practise writing and cyphering, and that considerable proficiency has been made by them, particularly by the boys, who are in general very anxious to acquire a good knowledge of both.

The "Congregational Schools" merit particular notice, for the information of their benevolent supporters.

The "Harlow School" has 105 girls occasionally attending; 55 of whom I saw at the last inspection, with considerably improved manners and appearance: all present were either learning their letters, their spellings, their scripture-tasks, or using that very useful instrument the needle, which they had never used before. Five girls have left the school since its commencement, for servitude in different families. The mistress is Mrs. Henry, a widow, in the Townland of Langhill, County of Sligo.

The "Little Alie-street School," Mrs. Martyn mistress, who is also a widow, is in Dromanain, county of Leitrim; enjoying the advantage of one or more ladies being generally present. At the last inspection, 83 out of 121 children were present; 22 of whom are committing the scriptures to memory, and the greater part are making great advances in the use of the needle.

The "Lion-street Wulworth School" is reaping the advantage of not being hasty in fixing on a mistress. A very suitable one, as to character and talent, has been now found in the person of Mrs. James, who has established the school in River's Town, county of Sligo, and has already 67 girls, whose progress in so few months is very gratifying. This school is superintended by a most respectable lady; the governess in whose family also, delights in such labours of love.

The "North-end Croyford School" is in Doorish, county of Sligo; Mrs. Sweeny mistress. In this school, as well as some others, several of the girls, out of 57 which belong to it, never had a needle in their hand before. This woman's husband is living, but not *with her*, she being a *heretic!* She was some time ago brought to a knowledge of the truth, and because she could not conscientiously attend mass, confession to the priests, &c. she was abandoned by him who was lawfully bound to be her protector. She will now, I hope, *not, be able to* obtain a subsistence, in a way perfectly congenial with her own inclinations, and advantageous to some of the rising generation.

The "Hackney School" is one that has been of great use to both master and scholars. The master's name is Wallace; his school is in Rathnamauck, county of Mayo. He has not only been brought to see the errors of the Church of Rome, but by attentively reading the scriptures, has, I doubt not, been "changed from darkness to light, and from the power of Satan unto God." He is an able teacher, and indefatigable in his business, and has a school containing 76 children.

The "Hammersmith School" is kept by Mrs. Caldwell, in the townland of Colliens, county of Mayo, who was educated in one of the Charter-schools of Ireland; her husband is a weaver, but does not enjoy good health. He assists her in the school, which is a great service to the children. There are both boys and girls in this school, and at the last inspection there were seventy-five present.

The "Chatham School" is in Ballinacarrow, where our Irish Reader, the incomparable William Moore, resides; and near the residence of that tried friend of Ireland, Colonel Percival. The master is F. Harrowby, who, I doubt not, is converted from the *wickedness*, as well as the *errors* of his former ways. He and his scholars are emulous that this should be the best school on the establishment: in proof of which, I mention, that at a recent examination every scholar in the reading class obtained a premium. There were one hundred and four present at the last inspection.

The "Trowbridge School" is in the county of Sligo, in the village of Rathcormick. The master, T. Gibson, is the parish clerk, and of course a Protestant, but greatly esteemed in the neighbourhood. He kept a pay school for several years, but was obliged to discontinue it, from the increased poverty of the people. He has in his *free school* seventy children attending. It is very near the chapel doors of a priest, who is an inveterate enemy to Bible schools.

The "Eagle-street School," though the last mentioned, is not the least in importance. It is kept by Patrick Henry, in Roasky, county of Mayo; an excellent Irish scholar, and very desirous of forwarding his children, of whom he has 81 under his care. The neighbourhood of this school was formerly the rendezvous of a gang of robbers; may we not hope that the "den of thieves" will become "an house of prayer?"

These, Sir, are the particulars of the schools under my care at the present time;

R is not for me to make comments, but to state facts, and therefore I conclude by saying, that I am

Yours affectionately,

J. Wilson.

P.S. I am happy to add, that I brought from Connaught with me to Dublin, where I am assisting Mr. West in collecting for the Society, thirty pounds; and added seven to it in Athlone.

*** There are four of the "Congregational Schools" in the County of Clare, of which the Secretary is only acquainted with the following particulars.

The two "Norwich Schools," situated at Scariff and Torngrany, are composed entirely of female children, and are under the care of suitable mistresses, who teach them, in addition to reading and writing, knitting and needle-work. They consist of forty-eight scholars, who repeated twenty-eight chapters: these schools are supported at £8 per annum each, and are paid for by two ladies at Norwich.

The "Bristol School" contains one hundred and fourteen children, of whom thirty-seven read the scriptures; it is kept by J. Malony in Torngrany. There were present at the last inspection one hundred and five, who repeated twenty-eight chapters.

The "Seven Oaks School" is in Scariff, L. Guerin, master. It contains one hundred and twenty seven children: present at last inspection, one hundred. There are twenty-two readers of the scriptures, who repeated eighteen chapters.

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*Extract of a Letter from Mr. William Moore, dated*

*March* 17, 1821.

Even in that country, where the greatest opposition is made to the schools, the truth is prevailing over error to a very great extent. I have spent nearly three weeks among them, and have exposed the superstitions, blasphemies, and sorceries of the priests, without giving any offence, or provoking any contradiction. The Sabbath readers of the Irish scriptures have done wonders, in preparing the people's minds for a more clear explanation than they are capable of giving them, when any doubtful questions are proposed. I lately visited a great number of persons, whom I had never seen before, who were assembled to hear from me an explanation of the scriptures; and I was told by Bryan Hart, one of the Sabbath readers, that I might freely point out the "strong delusion," as it was their earnest desire. I continued instructing them four hours, and was then about to leave them, but others came in, and *caused me to continue* the whole until dark night. While I was showing them the different objects of worship they had, and their ignorance of the only way of worship, a woman exclaimed, "I am greatly mistaken if you have not carried the *beads* before now yourself." I told her that I had not, but I knew priestcraft as well as the priests did themselves. They desired me to return the next day, which was Sunday. Early in the morning a man called at my house, where I was, to collect towards building a *chapel!* There were present the husband, wife, and son. The husband made no reply, but the wife broke silence, and told him, that *one penny of their money* the priest should never handle more; and a chapel door they would never enter again; for that they had found the way to heaven *without money and without price.*

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*From the Rev. Mr. Keen to the Rev. J. West.*

*Cork, March* 18, 1821.

My dear Sir,

Last night I returned from visiting and inspecting the schools, and now write you the account of their state; which, upon the whole, and amidst much opposition, I may pronounce prosperous.

The school which the Committee desired me to open, on the application of the Rev. Mr. Sadler, has been delayed longer than we could have wished, in consequence of the house not being ready; and also of our not being able to obtain a suitable master. These obstacles are at length removed, and the school has commenced operations. There is, however, one difficulty still existing, viz. the house is "too strait." The number of children now in it is 95: several have been refused admission for want of room to accommodate them. If the school should go on as it has commenced, I hope we shall be able to knock down one of the walls, and build up another at some distance from the present boundaries. This would not be attended with much expense, as the mansion is neither composed of Portland stone, nor Irish granite; nothing, I assure you, but a little humble *mud*, which, in this country, is by no means difficult to quarry; and, in such an erection as the one in question, does not require much of the arts of a cunning workman; though less evil, and more good, will, in all probability, be done in it, than in many a splendid edifice.

As almost all the good in the world is done by ladies, I am happy to inform you that a lady is the life and soul of this school; so that it has a governess, as well

as the master provided by the Society: I shall, no doubt, be able to send the Society pleasing intelligence of its future usefulness. I must, for the present, leave it, and conduct you to the second on the list, which is at Newsam Town, and has lately received the shock of an earthquake; so common in this country, where the schools are situated. The consequence is, there are only 33 children at present in this school.

The next school is at Inch, and contains at present 56 children, who seem to be improving a little; it has, however, one of the masters of "the old school," all of whom I am removing as fast as I can with safety.

The next is at Kilmagrass: I found 54 children present. This is Sullivan's school, which I wrote you about not long since.

The last school which I have to mention is in the town of Bandan, and is at present bleeding of the wounds it received not long since. The number of children is 33.

The total number in the five schools is 271.

I will thank you to send me some books of different descriptions immediately, as all the schools want books. Some sheets with large print, and easy lessons, would be of great service in the schools, and a great saving of books. You will see by the letter which accompanies this from Mr. Sadler, that he is anxious to see something of this sort introduced into the schools. I have two pounds ten shillings in hand, and shall print immediately class papers, which I mentioned to you some time since, and which you authorised me to print; I can also print what Mr Sadler mentions, at very little expense, if you approve, as I hope you will.

Yours affectionately,

C. T. KEEN.

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*From the Rev. Mr. Thomas to the Secretary.*

*Limerick, March 20, 1821.*

MY DEAR SIR,

I have just returned from inspecting the schools in the county of Clare, and Nenagh, in the county of Tipperary; and am happy to say, that they are in a prosperous state. Two of them have been injured from opposition, but they are now doing well. The rest are very full, and I am greatly gratified with the progress the children have made, and the great number of chapters committed to memory by such children as can read; though they have been, on pain of excommunication, prohibited to commit a single verse to memory. I inclose a note from a kind friend, under whom I have placed one of the schools, which was not formerly established to such good advantage. He has built a school-room, and now is about to build another, as the present will not hold the number of children that would attend. He has also given a guinea, and his worthy lady another; which I have sent to Mr. West: they will be subscribers.

The Irish Readers have taught several adults and children to read the Irish scriptures. The adults now read the scriptures for their families, who formerly spent their time in sin. I wish for as many tracts as you can possibly send.

I preached at Newmarket and Scariff, in the county of Clare; and at Mount Shannon, in the county of Galway, to a large room-full of people, who appear very glad to hear me, and request I would come as often as possible; they say, I must stop with them a few days when I go next. Mount Shannon is about 30 miles from here. I preached at Kilfinan, in the county of Limerick, two evenings, and had double as many the second evening, which was a very good congregation; and I have been much delighted with another person, to whom the Lord has been graciously pleased to make me useful. I had a good hope of her for some time; but, with truth, I hope I can now say, she is a true believer.

I continue to preach five times a week in Limerick; three times to the 79th regiment, when the congregations are crowded, and nothing can exceed their attention. I have good reason to believe that several of them are turned to the Lord with purpose of heart. Two of the men came part of the way home with me on Sunday evening, when they said, "We never saw such work in our regiment before; several in each company spend their spare time in reading the Bible, and in prayer." I said, "What a mercy that we can come to the Saviour just as we are, without any preparation to recommend us to his favour, but a sense of our guilt and our misery!" They replied, "Ah, Sir! we have not long known that."

I considered it prudent to discontinue the Kilfinan School at the end of last quarter; therefore it is not mentioned in the statement: I hope to establish it to advantage the commencement of next quarter.

Praying that the Lord may abundantly bless the Society's efforts, I am,

Their unworthy servant,

WM. THOMAS.

P. S. The fourteen schools under my care contain 1,183 children: of these, 233 are reading the scriptures, who, among them, can repeat 139 chapters in the New Testament.

# Missionary Herald.

## PTIST MISSION.

## ne Proceedings.

### BEDFORDSHIRE.

DING to the notice which ap- our Number for March, a meet- held at the Old Meeting-house, on Wednesday, the 21st of form an Auxiliary Missionary the County.

morning of that day, after prayer w. John Dyer, Secretary of the ssionary Society, an excellent was preached by the Rev. Ro- of Leicester, from John i. 35, *the next day after John stood, f his disciples; and looking upon he walked, he saith, Behold the God!* Mr. Hall also closed the prayer.

ain in the afternoon, when the as formed, not exclusively in one denomination, but on the rinciple which has, for many n adopted by our brethren in y, in promoting itinerant la- their own neighbourhood. To wever, to every contributor, the e freedom of choice as to the ion of his contribution, it is ju- enacted, by one of the rules, he payment of each subscription tion, it shall be distinctly spe- hich of the various Missionary s the same shall be applied. At ng the chair was ably filled by er, Esq. of Biggleswade; and s resolutions were moved and by the following ministers: the nderson of Dunstable, Hillyard d, Morell of St. Neots, Sim- Olney, Bull of Newport Pag- st of Great Staughton, Dyer of Battersea, Hobson of Maldon, Cuttriss of Ridgmount, Seckerson (Wesleyan) of Bedford, Manning of Gamlingay, Hinde of Sharnbrook, Hemming of Kimbolton, West of Harrold, Daniel of Luton, Anthony of Bedford, and Middleditch of Biggleswade.

The worthy Chairman was requested to accept the office of Treasurer to the Society, and Messrs. Hillyard and Middleditch were appointed Secretaries.

The evening service was commenced in prayer by the Rev. A. B. Seckerson, of the Wesleyan denomination, after which a very appropriate sermon was delivered by the Rev. S. Hillyard, minister of the place, from Psalm xcvi. 10—13, *Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth.* Rev. E. Daniel concluded in prayer.

We believe that we express the general sentiment when we say that the whole of these services were, in a high degree, pleasing and edifying; and calculated, under a divine blessing, to diffuse a lively interest in the sacred cause they were designed to promote. Several of the ministering brethren, with a frankness which did them honour, acknowledged that they had not been sufficiently attentive to the claims of the heathen world, and avowed their determination to aid the Society to the utmost of their power. Besides several handsome subscriptions and donations, the sum of £42 7s. was collected at the doors; which was presented to the Baptist Missionary Society, in kind consideration of the present low state of its funds.

## REV. MR. WARD.

We feel great pleasure in announcing that Mr. Ward arrived safely at Liverpool on Saturday evening, the 14th inst. (April,) after a passage of nineteen days from New York. The friends of religion in the United States have shewn him great kindness, and contributed about 8000 dollars towards the College at Serampore. Mr. Ward was mercifully preserved in good health, though, at one period, the cold was so intense as to freeze his breath on his pillow. It is his intention, without delay, to make the necessary arrangements for returning to Bengal with Mrs. Marshman and her family; and it is probable that they will leave England some time in the month of June.

Our readers will observe with pleasure, that the Society has been aided by some very liberal donations in the course of last month; and among these, they will notice, with peculiar gratification, the generous contributions of some distinguished members of the established Church. It is merely an act of justice to state, that the condescending kindness and promptitude with which the application of the Secretary was honoured by the individuals alluded to, added not a little to the value of their donations.

# Foreign Intelligence.

## SERAMPORE.

From his early years the venerable Dr. Carey has been strongly attached to the cultivation of a garden, and, since his residence in India, is well known to have acquired considerable celebrity as a botanist. By the following extract from a recent communication to Dr. Ryland, (23d of October last,) it will be seen that his fondness for this pleasing branch of science has led to results, which will probably promote, in no small degree, the future welfare of the inhabitants of India.

"I bless God, I am as healthy as I ever remember to have been. I have for some time back had much at heart the formation of an Agricultural Society in India. Some months ago I had a conversation with Lady Hastings on the subject, who encouraged me to make an attempt; in consequence of which I published a prospectus, and circulated it throughout India. The result is, that on the 14th of September, an Agricultural and Horticultural Society was formed, which consists already of about fifty members. By desire of the Society I wrote to Lord Hastings, requesting him to become its Patron, to which he acceded. Several of the most opulent natives have joined it; and I hope it will ultimately be of great benefit to the country, and contribute to prepare its inhabitants for the time when 'they shall beat their swords into plowshares, and their spears into pruninghooks.'"

The following interesting account of the progress of the College at Serampore is extracted from a Letter, lately received from Dr. Marshman, by a Gentleman in Liverpool.

"The College is in an advancing state, and we have strong reason to hope it will prove an extensive blessing to the cause of God in India. The buildings appear to us a most important part, as without them a single step cannot be taken in a place where there are none to be hired for the purpose as in England; and when these are completed I have little doubt that the College will be fully supported. We have been hitherto exceedingly favoured of Providence in the steps we have taken herein. We have been enabled, by purchasing five or six parcels of ground, to obtain confessedly the best situation for the College in the Presidency of Fort William, and perhaps in India, when the retired situation of Serampore, and yet its vicinity to the capital, are considered. It is a fine open spot on the banks of the river, and precisely opposite the country residence of the Governor General of In-

...ita, from which the river parts it, which is there about 600 yards wide. But what renders it of the greatest value to us is, that it is contiguous to the premises on which we live, so that the thorough and perpetual superintendence of the College is thereby secured, it being improbable that an institution, in which we so much delight, should not be watchfully superintended when it is next door to us. On this spot it appeared desirable to erect a building sufficiently spacious to contain the natives, who will naturally assemble there from all parts of the country, when the examinations and disputations are held in their own language, a measure which will carry the savour of the truths discussed there from year to year throughout the country. On this, therefore, we have nearly completed a building which contains a library and museum below, a hall for examination, &c. above, and a suite of rooms above and below on each side, amounting to twelve, six on each side. The hall, above which is the chief room, will be 66 feet wide, and 95 long, terminating in a bow of a semicircular form, 31 feet in diameter, and having seven windows to throw light through the hall. These windows terminate in a semicircle, and are 15 feet in height. The hall will be supported by two rows of pillars of the Ionic order. The extent of the front is 131 feet, the plinth is 4 feet, the library 20 in height, and the hall will be 24. The whole height will be nearly 60 feet. The entrance will contain a veranda, supported by six pillars of the Doric order, 5 feet at the base. The number of doors and windows in the whole building will be 132; they are in general 12 feet by 5. The expense of this building, and suites of rooms separate from it for four professors, we intend to meet ourselves, unless prevented by the liberality of the public. We at first intended to devote thereto 20,000 rupees, but on carefully weighing the case, and the vast importance of the object to the enlightening of India, we determined, if it appeared necessary, to meet the whole, though it should be 30,000 or £10,000, which we expect will cover the whole of the buildings. After this, we trust the Lord will stir up the public to support it, and if not, bless and enable us to meet all deficiencies. The unoccupied rooms can be occupied by students till we can obtain four able professors. The whole of the College premises will, I think, include *eight acres*, which leaves abundant room for the erection of rooms for the students, numerous as they may be, and the principal buildings being finished, the cost of these will be a trifle."

"Our College will be open to all; and no Pædobaptist, or Episcopalian, or Calvinist, or Arminian, or even Roman Catholic will ever be constrained to attend a lecture which would offend his conscience. We humbly trust that it will be made a blessing to the cause; every pious youth, who can make known the truth in English, may here receive what instruction he needs; every pious Native youth, whose heart is toward the service of the sanctuary, will, we trust, be thoroughly furnished; every Native youth of talents, Christian by mere profession, may here receive that Indian classical education, which will raise him in literature above the generality of the Brahmans, while he is also instructed in the scriptures, and enable him to defend and do honour to Christianity, whether he serve society in a legal, medical, or literary capacity, or be engaged in commerce: and from all these we may reasonably hope, that a body of Native Translators will be formed, which will improve the Translations in their own languages, far beyond what any foreigner will soon be able to do; and, finally, every ingenuous heathen youth, who loves knowledge, and is able to support himself, may attend the lectures in the College, and live out of it, according to his own ideas of cast, as long as he complies with its rules in point of morality and diligent attendance. It is his business to guard his mind against that light which will shine around him on every side."

## SUMATRA.

*(Continued from Page 183.)*

MESSRS. Evans and Burton, in a postscript to their letter, dated the 28th of June, add:

"The above is a copy of a letter which we forwarded by the Honourable Company's ship London, which sailed on the morning of the 25th. The evening of the same day brought us the agreeable intelligence of the arrival of Mr. Ward, in a ship from Batavia. Since he has been on shore, we have been much occupied in consulting upon the best means of furthering our grand object. From a deliberate consideration of all the circumstances with which we are at present acquainted, it appears that the most probable means of promoting the Saviour's cause among the benighted inhabitants of this island, is the establishment of another station, at a little distance, upon the same side of the coast. This the Governor thinks very

desirable, and recommends Tapinuli or Natal, where there is immediate access to the Battas, a numerous set of people, and but little known; though from what information has been collected, their total ignorance, and abject condition, call loudly upon the benevolence of those who love the Redeemer. Brother Burton has expressed his willingness to attempt the arduous undertaking, should further inquiries encourage it, and we think the first expense will not be increased, while the plan of operations will be much enlarged; and we trust that the blessing of God upon our separate exertions, will render them, in the greatest possible degree, instrumental in acquainting the *wretched Sumatrans* with the blessed Jesus, who came into the world to save sinners. We most earnestly entreat your prayers to the Father of mercies, and God of all grace, that he will pour out upon us the influences of his Holy Spirit, that our hearts may be filled with love to him, and to the Saviour, and to immortal souls—that he will guide us in all our ways—that he will strengthen us in all our difficulties and in all our efforts, and that he will keep us from *all evil*."

**In a letter from Mr. N. Ward to Mr. Dyer, dated June 28, he specifies a variety of employment for the printing press, which he has in prospect, not merely for Sumatra, but for our Missionaries in Java also. The request with which he closes this communication is one in which, we believe, every pious Missionary will unite:—**

"And now, my dear Sir, pray for us. We are placed in a land where all around tends to freeze the affections, to destroy spirituality, to deceive the mind, to separate us from our God. May the Spirit of the Lord move upon the face of the great chaotic deep in these parts, and breathe into it the breathe of eternal life!"

**The Committee have further been gratified by a communication from his Excellency Sir T. S. Raffles, dated July 17, 1820, the sentiments of which are so honourable, both to the distinguished writer, and to the Missionaries, that we cannot forbear inserting an extract.**

"It affords me much gratification to find, that the Society has directed its attention to this hitherto untrodden field, and selected Missionaries, whose habits, manners, and education, peculiarly qualify them to do credit to the cause, and to fulfil the expectations of those who selected them. They are the first Missionaries who have trod on Sumatran ground; and if they do not do much themselves, they will doubtless pave the way for others. The Society must not expect immediate results: the general standard of society on this island is too low to admit of rapid advancement; but they will be able to give you much valuable and highly-interesting information, and to train up the rising generation in habits of humility and discipline.

"Mr. and Mrs. Evans, with the assistance of Mr. Ward, propose the establishment of a seminary at Marlborough; and I have been happy to aid the undertaking, by transferring to them the children of our free school. On this point they will doubtless be able to inform you more fully themselves. Mr. Ward proposes to retain the press, in the hope that it may eventually contribute to assist the funds of the Mission.

"Mr. Burton purposes proceeding to the Northward, and establishing himself in the Batta Country, where an entirely new and peculiarly interesting prospect will lie before him. I do not estimate the population of these people at much less than a million. Pulo Nias, an island containing a very extensive population, and lying off the west coast of Sumatra, will also attract his attention. None of these people have yet embraced Mahometanism, neither are they Hindoos; and it is doubtful if they have any religion at all.

"I hope the Society will not think of withdrawing either of these useful men from Sumatra; the field is sufficiently extensive for many more, and though their progress may be slow at first, it may be expected to increase in an accelerated ratio as they proceed. If they do not do much, it will be owing to the want of further aid, and not the want of subjects to work upon.

"I beg the Society will be assured, that I shall be most happy to extend to these gentlemen, and to the views of the Society in general, the full measure of my patronage and support: convinced of the high importance of the cause in which they are engaged, and of the benefits of their labours in promoting civilization, and extending the sphere of useful knowledge."

**We have been favoured with the perusal of another letter from Governor Raffles to a friend in England, written on the same day, which contains some further**

intelligence respecting the people among whom Mr. Burton proposes to reside. After mentioning Mr. Burton's intention, he proceeds:

"The field for his exertions is new and interesting, and I hope he will have energy and courage enough to explore it. The world knows so little of these people, and their habits and customs are so peculiar, that all the information he collects will be useful. You are of course aware that they are Cannibals. The population of the Batta country does not fall short of a million, *and throughout the country it is the invariable law, not only that prisoners taken in war should be eaten, but that capital punishment should also be inflicted for the five great crimes, by eating the prisoner* ALIVE. You may rely upon the fact, that eating alive is as common with them as hanging in England. I have lately passed some part of my time in this part of the country, and can vouch for the correctness of what I state."

Are not "*the dark places of the earth full of the habitations of cruelty?*"

On the 27th of the same month (July,) Mr. Evans writes Dr. Ryland; and, after adverting to the proposal of establishing a new station in the northern part of the island, he mentions that, with a view of lightening the expenses of the Mission, he and Mr. Ward had acceded to a plan, kindly suggested by the Governor, to establish a seminary at Bencoolen; and that the pupils of an Orphan School, previously established, were to be transferred to their care. He adds, that they intended to procure a young man from Bengal as an assistant, in order that this new engagement may not interfere with the time sacred to employment more directly of a missionary nature.

Mr. Burton's letter to Mr. Dyer, after they had resolved on the important step of a removal, presents an interesting specimen of a Missionary taking up his cross to follow the Redeemer.

"When Sir Thomas mentioned that there was *no medical man* at either of the stations, it seemed at once to put a total negative upon the removal of either brother Evans or myself, and of course brother (Nathaniel) Ward could not leave the press. But, after thinking the subject over last evening, my dear Mary and I came to the resolution to offer ourselves as Missionaries to the poor Battas, if the other brethren approved of our going. We proposed it to them this morning, and all are of opinion that it appears the most effectual measure that can be adopted for the furtherance of the great object of our Mission. We have therefore determined, in the strength of our Divine Master, to devote ourselves to it. We shall certainly have some difficulties to encounter, and much self-denial to practise, in a country where the inhabitants are Cannibals, and where our intercourse with European society will most probably be limited to one or two individuals; but we trust that He who has hitherto made 'darkness light before us, crooked things straight, and rough places smooth,' will not fail us in attempting to give the words of eternal life to those who are perishing for lack of knowledge; but, on the contrary, while humbly dependent on his aid, 'will supply all our need according to his riches in glory by Christ Jesus.'

"Did our friends know how much humility, zeal, knowledge, love, wisdom, and devotedness of heart, are essential to form a good Missionary of Jesus Christ, they would ever bear us on their hearts with great affection at a throne of grace."

Of the interruption which took place, subsequently, in consequence of Mr. Burton's dangerous illness, our readers have already been informed. He had, however, so far recovered, as to be able, on the 29th of September, to sail for Tappanooli and Natal, with a view to discover which would be the more eligible station of the two. We shall look for further information with much anxiety.

## KINGSTON.

THE Herald for December last contained some accounts of the large additions made to the church in this place. In answer to some inquiries respecting the statements that are given by these converts, when applying for the

## LONDON ANNUAL MEETINGS IN MAY.

*Tuesday* 1*st*.—*Noon*.—CHURCH MISSIONARY SOCIETY. Freemasons' Hall, Great Queen-street, Lincoln's-inn Fields. The Right Honourable the President in the Chair. No persons to be admitted without tickets. The 21st Anniversary Sermon was preached *Monday evening* at St. Bride's, Fleet-street, by the Rev. Wm. Jowett, M.A.

*Wednesday*, 2*d*.—*Morning*.—Half-past Ten.—SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS. Sermons at St. Paul's, Covent-garden, by the Rev. Wm. Bushe, M.A. Rector of St. George's, Dublin.—And *Friday the* 4*th*; open at eleven; Chair (Sir Thomas Baring, Bart. M.P.) at Twelve. Annual Meeting at the King's Concert Room, Haymarket.

*Morning*.—At Eleven.—BRITISH AND FOREIGN BIBLE SOCIETY. Seventeenth Annual Meeting at Freemasons' Hall. The Rt. Hon. Lord Teignmouth in the Chair.

*Thursday*, 3*d*.—*Morning*.—Half-past Ten.—PRAYER BOOK AND HOMILY SOCIETY.—Sermon at Christ Church, Newgate-street, by the Rev. Edward Garrard Marsh, M.A. Minister of St. James's Chapel, Hampstead.—And *the same day*, the Ninth Annual Meeting at Stationers' Hall. Chair at Two.

*Saturday*, 5*th*.—*Noon*.—LONDON HIBERNIAN SOCIETY FOR ESTABLISHING SCHOOLS, AND CIRCULATING THE HOLY SCRIPTURES, IN IRELAND. Annual Meeting at the City of London Tavern.

*Sunday*, 6*th*.—LONDON FEMALE PENITENTIARY SOCIETY. Annual Sermon at Tavistock Chapel, Broad Court, Drury-lane, by the Rev. Lewis Way, A.M. Prayers to commence at Eleven.—And *Monday the* 7*th*.—Fourteenth Annual Meeting at Stationers' Hall, the Right Honourable Lord Carrington to take the Chair precisely at Twelve.—Tickets to be had of the Secretary, Thomas Pellatt, Esq. Ironmongers' Hall, and at the Institution at Pentonville.

*Monday*, 7*th*.—*Morning*.—LONDON ITINERANT SOCIETY. To breakfast at Six at the City of London Tavern. Chair (Samuel Robinson, Esq.) at Seven.

*Noon*. PORT OF LONDONSOCIETY FOR PROMOTING RELIGION AMONG SEAMEN. City of London Tavern. The Right Honourable Admiral Lord Gambier, G.C.B. in the Chair.—And *Tuesday the* 8*th*, at Eleven and Three. Two Anniversary Sermons on board the *Society*, Floating Chapel, moored off Wapping Old Stairs, by the Rev. Drs. Bogue and Waugh.

*Tuesday*, 8*th*.—*Evening*, Six. IRISH EVANGELICAL SOCIETY. City of London Tavern. Thomas Walker, Esq. in the Chair.

*Tuesday*, 8*th*.—*Evening*, Half-past Six. CONTINENTAL SOCIETY. Sermon at the Church of the United Parishes of St. Andrew by the Wardrobe and St. Anne, Blackfriars, by the Rev. W. Marsh, M.A. Vicar of St. Peter's, Colchester.—And *Wednesday the* 16*th*, *Noon*, Annual Meeting at Freemasons' Hall, Great Queen-street, Lincoln's-inn Fields, Sir Thomas Baring, Bart. M.P. President, in the Chair.

*Wednesday*, 9*th*.—*Morning*, Half-past Five. SUNDAY SCHOOL UNION. Annual Meeting. To breakfast at the City of London Tavern.

*Wednesday*, 9*th*.—*Morning*, Half-past Ten. LONDON MISSIONARY SOCIETY. Sermon at Surry Chapel by the Rev. George Clayton of Walworth.—*Same Day*, *Evening*, Six. Sermon at the Tabernacle by the Rev. T. Craig of Bocking.—*Thursday the* 10*th*, *Morning*, Half-past Ten. Meeting for business at Queen-street Chapel. *Evening*, Six. Sermon at Tottenham-court Chapel by the Rev. John Brown of Biggar, Scotland.—*Friday the* 11*th*, *Morning*, Half-past Ten. Sermon at St. Bride's, Fleet-street, by the Rev. Dr. Williams of Stroud, Gloucestershire.—*Evening*, Six. The Lord's Supper at Sion Chapel, Silver-street Chapel, Tonbridge Chapel, and Orange-street Chapel.

*Saturday*, 12*th*.—*Morning*, Six. RELIGIOUS TRACT SOCIETY. Twenty-second Annual Meeting. To breakfast at the City of London Tavern. Chair (Joseph Reyner, Esq.) at Seven.

*Morning*, Half-past Ten for Eleven.—PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY. Annual Meeting at the London Tavern, Bishopsgate-street. Some distinguished Friend to Religious Freedom is expected to preside.

*Monday*, 14*th*.—*Evening*, Half-past Six. HOME MISSIONARY SOCIETY. Annual Meeting at the City of London Tavern. Thos. Wilson, Esq. in the Chair.

*Tuesday*. 15*th*.—*Noon*. BRITISH AND FOREIGN SCHOOL SOCIETY. Sixteenth Annual Meeting, at Freemasons' Hall, Great Queen-street.

*Thursday*, 17*th*.—*Morning*. Eleven. ORPHANS' WORKING SCHOOL, City Road. Sermon at the Chapel in the School by the Rev. John Clayton, junior. Dinner at Four, at the Old London Tavern, Bishopsgate-street.

## COUNTRY MEETINGS IN MAY.

*5th, Blackheath Auxiliary* Bible Society, at the Green Man, Blackheath. Chair *to be taken at Noon*.—*16th*, Isle of Ely Association at Burwell.—*23d*, Buckinghamshire *Ditto, at* Waddesdon Hill.—*29th and 30th*, Essex Ditto, at Burnham.

# Irish Chronicle.

**The Committee feel happy in having it in their power to lay before their Friends the Returns of the Superintendents of the Schools, by which they will see the advantages which are communicated to the peasantry of Ireland by the scriptural education afforded by the Society. It should be the constant prayer of all who wish the evangelical emancipation of Ireland, that HE, "with whom is the residue of the Spirit," will "pour out the Spirit from on high;" without which, even the memory being stored with "the words which the Holy Ghost teacheth," will not be sufficient to renew the heart, and sanctify the conduct.**

## PRESENT STATE OF THE SCHOOLS IN THE PROVINCE OF CONNAUGHT, OF THE BAPTIST IRISH SOCIETY,

*In a Letter from the Rev. Josiah Wilson, the Superintendent, to the Secretary, the Rev. J. Ivimey, dated*

*Dublin, March 26, 1821.*

MY DEAR SIR,

I HAVE again the satisfaction of informing you, that notwithstanding the late very severe storms, our school bark is steadily pursuing her course to the desired haven. The gale has recently been heavy, and the waves have risen high; but HE, whose province it is to calm the perturbed ocean, though he may not yet have said, "Peace, be still!" has manifestly restrained its power, and, in many instances, caused its violence to subserve his own purposes. How short-sighted is man! How impotent his rage! and how vexatious to him who indulges it, when even his malice is over-ruled to accomplish the object which he intended to frustrate. This has been the case with respect to some of the schools: the very violent measures that have been adopted to suppress them, have caused them to be unusually well attended. So true it is, that Jehovah "maketh the wrath of man to praise him;" and we may be assured the latter part of the text will be fulfilled, "the remainder of wrath he will restrain."

This fact has been established also in another way, in reference to the *scriptures being used in the schools*. You have, of course, heard of a new Society having been formed in this city, *for the education of the poor of Ireland*; one of its fundamental principles is, *that the Bible shall not be a school-book!*

This circumstance has excited a lively zeal in the friends of the Holy Scriptures; and some who were previously almost inactive, are now alive to the subject, and contribute cheerfully to support those schools in which the Bible is used. One gentleman showed me a card that was left him, requesting a subscription to a school, from whence the scriptures were excluded, that was established under the immediate patronage of the "*Archangel Michael!*" There is reason to suppose that this card pleaded very successfully for *our* schools!

You have already received the account of the schools in the counties of *Carlow, Clare, Tipperary, Westmeath*, &c.; I rejoice that these seem to be rivalling those which are under my superintendence in the county of Connaught. In the *fifty-one schools* under my care, there are nearly *five thousand children*; one thousand of whom are reading that word which is so highly prized by those who know its value, and so much opposed by those who are ignorant of it.

Of the one thousand readers, eight hundred are committing the scriptures to memory; all of these can repeat from one to four chapters each; 450 can repeat five chapters each; 240, ten chapters each; 100, the whole gospel of St. John each; 60, twenty-five chapters each; 50, thirty chapters each: 10, forty chapters each; 2, seventy chapters each; and one, *a hundred chapters in the New Testament!* What the result of such a practice may be, HE only knows, whose prerogative it is to command the blessing,

Different opinions evidently prevail among men on the subject; but it remains to be proved, that a mind will be injured which is thus stored with the word of God; that such Bible scholars will become worse children, worse citizens, or less useful members in the church. To this it may be added, that all the committers practise writing and cyphering, and that considerable proficiency has been made by them, particularly by the boys, who are in general very anxious to acquire a good knowledge of both.

The "Congregational Schools" merit particular notice, for the information of their benevolent supporters.

The "Harlow School" has 105 girls occasionally attending; 55 of whom I saw at the last inspection, with considerably improved manners and appearance: all present were either learning their letters, their spellings, their scripture-tasks, or using that very useful instrument the needle, which they had never used before. Five girls have left the school since its commencement, for servitude in different families. The mistress is Mrs. Henry, a widow, in the Townland of Langhill, County of Sligo.

The "Little Alie-street School," Mrs. Martyn mistress, who is also a widow, is in Dromanain, county of Leitrim; enjoying the advantage of one or more ladies being generally present. At the last inspection, 83 out of 121 children were present; 22 of whom are committing the scriptures to memory, and the greater part are making great advances in the use of the needle.

The "Lion-street Wulworth School" is reaping the advantage of not being hasty in fixing on a mistress. A very suitable one, as to character and talent, has been now found in the person of Mrs. James, who has established the school in River's Town, county of Sligo, and has already 67 girls, whose progress in so few months is very gratifying. This school is superintended by a most respectable lady; the governess in whose family also, delights in such labours of love.

The "North-end Crayford School" is in Doorish, county of Sligo; Mrs. Sweeny mistress. In this school, as well as some others, several of the girls, out of 57 which belong to it, never had a needle in their hand before. This woman's husband is living, but not *with her*, she being a *heretic!* She was some time ago brought to a knowledge of the truth, and because she could not conscientiously attend mass, confession to the priests, &c. she was abandoned by him who was lawfully bound to be her protector. She will now, I *doubt not, be able* to obtain a subsistence, in a way perfectly congenial with her own inclinations, and advantageous to some of the rising generation.

The "Hackney School" is one that has been of great use to both master and scholars. The master's name is Wallace; his school is in Rathnamauck, county of Mayo. He has not only been brought to see the errors of the Church of Rome, but by attentively reading the scriptures, has, I doubt not, been "changed from darkness to light, and from the power of Satan unto God." He is an able teacher, and indefatigable in his business, and has a school containing 76 children.

The "Hammersmith School" is kept by Mrs. Caldwell, in the townland of Collins, county of Mayo, who was educated in one of the Charter-schools of Ireland; her husband is a weaver, but does not enjoy good health. He assists her in the school, which is a great service to the children. There are both boys and girls in this school, and at the last inspection there were seventy-five present.

The "Chatham School" is in Ballinacarrow, where our Irish Reader, the incomparable William Moore, resides; and near the residence of that tried friend of Ireland, Colonel Percival. The master is F. Harrowby, who, I doubt not, is converted from the *wickedness*, as well as the *errors* of his former ways. He and his scholars are emulous that this should be the best school on the establishment: in proof of which, I mention, that at a recent examination every scholar in the reading class obtained a premium. There were one hundred and four present at the last inspection.

The "Trowbridge School" is in the county of Sligo, in the village of Rathcormick. The master, T. Gibson, is the parish clerk, and of course a Protestant, but greatly esteemed in the neighbourhood. He kept a pay school for several years, but was obliged to discontinue it, from the increased poverty of the people. He has in his *free school* seventy children attending. It is very near the chapel doors of a priest, who is an inveterate enemy to Bible schools.

The "Eagle-street School," though the last mentioned, is not the least in importance. It is kept by Patrick Henry, in Roasky, county of Mayo; an excellent Irish scholar, and very desirous of forwarding his children, of whom he has 81 under his care. The neighbourhood of this school was formerly the rendezvous of a gang of robbers; may we not hope that the "den of thieves" will become "an house of prayer?"

These, Sir, are the particulars of the schools under my care at the present time;

It is not for me to make comments, but to state facts, and therefore I conclude by saying, that I am

Yours affectionately,

J. Wilson.

P.S. I am happy to add, that I brought from Connaught with me to Dublin, where I am assisting Mr. West in collecting for the Society, thirty pounds; and added seven to it in Athlone.

*** There are four of the "Congregational Schools" in the County of Clare, of which the Secretary is only acquainted with the following particulars.

The two "Norwich Schools," situated at Scariff and Torngrany, are composed entirely of female children, and are under the care of suitable mistresses, who teach them, in addition to reading and writing, knitting and needle-work. They consist of forty-eight scholars, who repeated twenty-eight chapters: these schools are supported at £8 per annum each, and are paid for by two ladies at Norwich.

The "Bristol School" contains one hundred and fourteen children, of whom thirty-seven read the scriptures; it is kept by J. Malony in Torngrany. There were present at the last inspection one hundred and five, who repeated twenty-eight chapters.

The "Seven Oaks School" is in Scariff, L. Guerin, master. It contains one hundred and twenty seven children: present at last inspection, one hundred. There are twenty-two readers of the scriptures, who repeated eighteen chapters.

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*Extract of a Letter from Mr. William Moore, dated*

*March* 17, 1821.

Even in that country, where the greatest opposition is made to the schools, the truth is prevailing over error to a very great extent. I have spent nearly three weeks among them, and have exposed the superstitions, blasphemies, and sorceries of the priests, without giving any offence, or provoking any contradiction. The Sabbath readers of the Irish scriptures have done wonders, in preparing the people's minds for a more clear explanation than they are capable of giving them, when any doubtful questions are proposed. I lately visited a great number of persons, whom I had never seen before, who were assembled to hear from me an explanation of the scriptures; and I was told by Bryan Hart, one of the Sabbath readers, that I might freely point out the "strong delusion," as it was their earnest desire. I continued instructing them four hours, and was then about to leave them, but others came in, and caused me to continue the whole until dark night. While I was showing them the different objects of worship they had, and their ignorance of the only way of worship, a woman exclaimed, "I am greatly mistaken if you have not carried the *beads* before now yourself." I told her that I had not, but I knew priestcraft as well as the priests did themselves. They desired me to return the next day, which was Sunday. Early in the morning a man called at my house, where I was, to collect towards building a *chapel!* There were present the husband, wife, and son. The husband made no reply, but the wife broke silence, and told him, that *one penny of their money* the priest should never handle more; and a chapel door they would never enter again; for that they had found the way to heaven *without money and without price.*

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*From the Rev. Mr. Keen to the Rev. J. West.*

*Cork, March* 18, 1821.

My dear Sir,

Last night I returned from visiting and inspecting the schools, and now write you the account of their state; which, upon the whole, and amidst much opposition, I may pronounce prosperous.

The school which the Committee desired me to open, on the application of the Rev. Mr. Sadler, has been delayed longer than we could have wished, in consequence of the house not being ready; and also of our not being able to obtain a suitable master. These obstacles are at length removed, and the school has commenced operations. There is, however, one difficulty still existing, viz. the house is "too strait." The number of children now in it is 95: several have been refused admission for want of room to accommodate them. If the school should go on as it has commenced, I hope we shall be able to knock down one of the walls, and build up another at some distance from the present boundaries. This would not be attended with much expense, as the mansion is neither composed of Portland stone, nor Irish granite; nothing, I assure you, but a little humble *mud*, which, in this country, is by no means difficult to quarry; and, in such an erection as the one in question, does not require much of the arts of a cunning workman; though less evil, and more good, will, in all probability, be done in it, than in many a splendid edifice.

As almost all the good in the world is done by ladies, I am happy to inform you that a lady is the life and soul of this school; so that it has a governess, as well

as the master provided by the Society: I shall, no doubt, be able to send the Society pleasing intelligence of its future usefulness. I must, for the present, leave it, and conduct you to the second on the list, which is at Newsam Town, and has lately received the shock of an earthquake; so common in this country, where the schools are situated. The consequence is, there are only 33 children at present in this school.

The next school is at Inch, and contains at present 56 children, who seem to be improving a little; it has, however, one of the masters of "the old school," all of whom I am removing as fast as I can with safety.

The next is at Kilmagrass: I found 54 children present. This is Sullivan's school, which I wrote you about not long since.

The last school which I have to mention is in the town of Bandan, and is at present bleeding of the wounds it received not long since. The number of children is 33.

The total number in the five schools is 271.

I will thank you to send me some books of different descriptions immediately, as all the schools want books. Some sheets with large print, and easy lessons, would be of great service in the schools, and a great saving of books. You will see by the letter which accompanies this from Mr. Sadler, that he is anxious to see something of this sort introduced into the schools. I have two pounds ten shillings in hand, and shall print immediately class papers, which I mentioned to you some time since, and which you authorised me to print; I can also print what Mr Sadler mentions, at very little expense, if you approve, as I hope you will.

Yours affectionately,

C. T. KEEN.

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*From the Rev. Mr. Thomas to the Secretary.*

*Limerick, March 20, 1821.*

MY DEAR SIR,

I have just returned from inspecting the schools in the county of Clare, and Nenagh, in the county of Tipperary; and am happy to say, that they are in a prosperous state. Two of them have been injured from opposition, but they are now doing well. The rest are very full, and I am greatly gratified with the progress the children have made, and the great number of chapters committed to memory by such children as can read; though they have been, on pain of excommunication, prohibited to commit a single verse to memory. I inclose a note from a kind friend, under whom I have placed one of the schools, which was not formerly established to such good advantage. He has built a school-room, and now is about to build another, as the present will not hold the number of children that would attend. He has also given a guinea, and his worthy lady another; which I have sent to Mr. West: they will be subscribers.

The Irish Readers have taught several adults and children to read the Irish scriptures. The adults now read the scriptures for their families, who formerly spent their time in sin. I wish for as many tracts as you can possibly send.

I preached at Newmarket and Scariff, in the county of Clare; and at Mount Shannon, in the county of Galway, to a large room-full of people, who appear very glad to hear me, and request I would come as often as possible; they say, I must stop with them a few days when I go next. Mount Shannon is about 30 miles from here. I preached at Kilfinan, in the county of Limerick, two evenings, and had double as many the second evening, which was a very good congregation; and I have been much delighted with another person, to whom the Lord has been graciously pleased to make me useful. I had a good hope of her for some time; but, with truth, I hope I can now say, she is a true believer.

I continue to preach five times a week in Limerick; three times to the 79th regiment, when the congregations are crowded, and nothing can exceed their attention. I have good reason to believe that several of them are turned to the Lord with purpose of heart. Two of the men came part of the way home with me on Sunday evening, when they said, "We never saw such work in our regiment before; several in each company spend their spare time in reading the Bible, and in prayer." I said, "What a mercy that we can come to the Saviour just as we are, without any preparation to recommend us to his favour, but a sense of our guilt and our misery!" They replied, "Ah, Sir! we have not long known that."

I considered it prudent to discontinue the Kilfinan School at the end of last quarter; therefore it is not mentioned in the statement: I hope to establish it to advantage the commencement of next quarter.

Praying that the Lord may abundantly bless the Society's efforts, I am,

Their unworthy servant,

WM. THOMAS.

P. S. The fourteen schools under my care contain 1,183 children: of these, 233 are reading the scriptures, who, among them, can repeat 139 chapters in the New Testament.

# Missionary Herald.

## PTIST MISSION.

## ıe Proceedings.

### IEDFORDSHIRE.

ɔɪɪɒ to the notice which ap- our Number for March, a meet- eld at the Old Meeting-house, on Wednesday, the 21st of form an Auxiliary Missionary r the County.

ɔorning of that day, after prayer v. John Dyer, Secretary of the issionary Society, an excellent was preached by the Rev. Ro- of Leicester, from John i. 35, *the next day after John stood, his disciples; and looking upon ıe walked, he saith, Behold the lod!* Mr. Hall also closed the prayer.

ıin in the afternoon, when the as formed, not exclusively in one denomination, but on the rinciple which has, for many a adopted by our brethren in g, in promoting itinerant la- heir own neighbourhood. To wever, to every contributor, the e freedom of choice as to the ion of his contribution, it is ju- nacted, by one of the rules, ıe payment of each subscription tion, it shall be distinctly spe- hich of the various Missionary s the same shall be applied. At ng the chair was ably filled by ır, Esq. of Biggleswade; and s resolutions were moved and by the following ministers: the nderson of Dunstable, Hillyard l, Morell of St. Neots, Sim- Olney, Bull of Newport Pag- t of Great Staughton, Dyer of Battersea, Hobson of Maldon, Cuttriss of Ridgmount, Seckerson (Wesleyan) of Bedford, Manning of Gamlingay, Hinde of Shambrook, Hemming of Kimbolton, West of Harrold, Daniel of Luton, Anthony of Bedford, and Middleditch of Biggleswade.

The worthy Chairman was requested to accept the office of Treasurer to the Society, and Messrs. Hillyard and Middleditch were appointed Secretaries.

The evening service was commenced in prayer by the Rev. A. B. Seckerson, of the Wesleyan denomination, after which a very appropriate sermon was delivered by the Rev. S. Hillyard, minister of the place, from Psalm xcvi. 10—13, *Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth.* Rev. E. Daniel concluded in prayer.

We believe that we express the general sentiment when we say that the whole of these services were, in a high degree, pleasing and edifying; and calculated, under a divine blessing, to diffuse a lively interest in the sacred cause they were designed to promote. Several of the ministering brethren, with a frankness which did them honour, acknowledged that they had not been sufficiently attentive to the claims of the heathen world, and avowed their determination to aid the Society to the utmost of their power. Besides several handsome subscriptions and donations, the sum of £42 7s. was collected at the doors; which was presented to the Baptist Missionary Society, in kind consideration of the present low state of its funds.

## REV. MR. WARD.

We feel great pleasure in announcing that Mr. Ward arrived safely at Liverpool on Saturday evening, the 14th inst. (April,) after a passage of nineteen days from New York. The friends of religion in the United States have shewn him great kindness, and contributed about 8000 dollars towards the College at Serampore. Mr. Ward was mercifully preserved in good health, though, at one period, the cold was so intense as to freeze his breath on his pillow. It is his intention, without delay, to make the necessary arrangements for returning to Bengal with Mrs. Marshman and her family; and it is probable that they will leave England some time in the month of June.

Our readers will observe with pleasure, that the Society has been aided by some very liberal donations in the course of last month; and among these, they will notice, with peculiar gratification, the generous contributions of some distinguished members of the established Church. It is merely an act of justice to state, that the condescending kindness and promptitude with which the application of the Secretary was honoured by the individuals alluded to, added not a little to the value of their donations.

# Foreign Intelligence.

## SERAMPORE.

From his early years the venerable Dr. Carey has been strongly attached to the cultivation of a garden, and, since his residence in India, is well known *to have* acquired considerable celebrity as a botanist. By the following extract from a recent communication to Dr. Ryland, (23d of October last,) it will be seen that his fondness for this pleasing branch of science has led to results, which will probably promote, in no small degree, the future welfare of the inhabitants of India.

"I bless God, I am as healthy as I ever remember to have been. I have for some time back had much at heart the formation of an Agricultural Society in India. Some months ago I had a conversation with Lady Hastings on the subject, who encouraged me to make an attempt; in consequence of which I published a prospectus, and circulated it throughout India. The result is, that on the 14th of September, an Agricultural and Horticultural Society was formed, which consists already of about fifty members. By desire of the Society I wrote to Lord Hastings, requesting him to become its Patron, to which he acceded. Several of the most opulent natives have joined it; and I hope it will ultimately be of great benefit to the country, and contribute to prepare its inhabitants for the time when 'they shall beat their swords into plowshares, and their spears into pruninghooks.'"

The following interesting account of the progress of the College at Serampore is extracted from a Letter, lately received from Dr. Marshman, by a Gentleman in Liverpool.

"The College is in an advancing state, and we have strong reason to hope it will prove an extensive blessing to the cause of God in India. The buildings appear to us a most important part, as without them a single step cannot be taken in a place where there are none to be hired for the purpose as in England; and when these are completed I have little doubt that the College will be fully supported. We have been hitherto exceedingly favoured of Providence in the steps we have taken herein. We have been enabled, by purchasing five or six parcels of ground, to obtain confessedly the best situation for the College in the Presidency of Fort William, and perhaps in India, when the retired situation of Serampore, and yet its vicinity to the capital, are considered. It is a fine open spot on the banks of the river, and precisely opposite the country residence of the Governor General of In-

dia, from which the river parts it, which is there about 600 yards wide. But what renders it of the greatest value to us is, that it is contiguous to the premises on which we live, so that the thorough and perpetual superintendence of the College is thereby secured, it being improbable that an institution, in which we so much delight, should not be watchfully superintended when it is next door to us. On this spot it appeared desirable to erect a building sufficiently spacious to contain the natives, who will naturally assemble there from all parts of the country, when the examinations and disputations are held in their own language, a measure which will carry the savour of the truths discussed there from year to year throughout the country. On this, therefore, we have nearly completed a building which contains a library and museum below, a hall for examination, &c. above, and a suite of rooms above and below on each side, amounting to twelve, six on each side. The hall, above which is the chief room, will be 66 feet wide, and 95 long, terminating in a bow of a semicircular form, 31 feet in diameter, and having seven windows to throw light through the hall. These windows terminate in a semicircle, and are 15 feet in height. The hall will be supported by two rows of pillars of the Ionic order. The extent of the front is 131 feet, the plinth is 4 feet, the library 20 in height, and the hall will be 24. The whole height will be nearly 60 feet. The entrance will contain a veranda, supported by six pillars of the Doric order, 5 feet at the base. The number of doors and windows in the whole building will be 132; they are in general 12 feet by 5. The expense of this building, and suites of rooms separate from it for four professors, we intend to meet ourselves, unless prevented by the liberality of the public. We at first intended to devote thereto 20,000 rupees, but on carefully weighing the case, and the vast importance of the object to the enlightening of India, we determined, if it appeared necessary, to meet the whole, though it should be 80,000 or £10,000, which we expect will cover the whole of the buildings. After this, we trust the Lord will stir up the public to support it, and if not, bless and enable us to meet all deficiencies. The unoccupied rooms can be occupied by students till we can obtain four able professors. The whole of the College premises will, I think, include *eight acres*, which leaves abundant room for the erection of rooms for the students, numerous as they may be, and the principal buildings being finished, the cost of these will be a trifle."

"Our College will be open to all; and no Pædobaptist, or Episcopalian, or Calvinist, or Arminian, or even Roman Catholic will ever be constrained to attend a lecture which would offend his conscience. We humbly trust that it will be made a blessing to the cause; every pious youth, who can make known the truth in English, may here receive what instruction he needs; every pious Native youth, whose heart is toward the service of the sanctuary, will, we trust, be thoroughly furnished; every Native youth of talents, Christian by mere profession, may here receive that Indian classical education, which will raise him in literature above the generality of the Brahmans, while he is also instructed in the scriptures, and enable him to defend and do honour to Christianity, whether he serve society in a legal, medical, or literary capacity, or be engaged in commerce: and from all these we may reasonably hope, that a body of Native Translators will be formed, which will improve the Translations in their own languages, far beyond what any foreigner will soon be able to do; and, finally, every ingenuous heathen youth, who loves knowledge, and is able to support himself, may attend the lectures in the College, and live out of it, according to his own ideas of cast, as long as he complies with its rules in point of morality and diligent attendance. It is his business to guard his mind against that light which will shine around him on every side."

## SUMATRA.

(*Continued from Page* 183.)

MESSRS. Evans and Burton, in a postscript to their letter, dated the 28th of June, add:

"The above is a copy of a letter which we forwarded by the Honourable Company's ship London, which sailed on the morning of the 25th. The evening of the same day brought us the agreeable intelligence of the arrival of Mr. Ward, in a ship from Batavia. Since he has been on shore, we have been much occupied in consulting upon the best means of furthering our grand object. From a deliberate consideration of all the circumstances with which we are at present acquainted, it appears that the most probable means of promoting the Saviour's cause among the benighted inhabitants of this island, is the establishment of another station, at a little distance, upon the same side of the coast. This the Governor thinks very

desirable, and recommends Tapinuli or Natal, where there is immediate access to the Battas, a numerous set of people, and but little known; though from what information has been collected, their total ignorance, and abject condition, call loudly upon the benevolence of those who love the Redeemer. Brother Burton has expressed his willingness to attempt the arduous undertaking, should further inquiries encourage it, and we think the first expense will not be increased, while the plan of operations will be much enlarged; and we trust that the blessing of God upon our separate exertions, will render them, in the greatest possible degree, instrumental in acquainting the *wretched Sumatrans* with the blessed Jesus, who came into the world to save sinners. We most earnestly entreat your prayers to the Father of mercies, and God of all grace, that he will pour out upon us the influences of his Holy Spirit, that our hearts may be filled with love to him, and to the Saviour, and to immortal souls—that he will guide us in all our ways—that he will strengthen us in all our difficulties and in all our efforts, and that he will keep us from *all evil*."

**In a letter from Mr. N. Ward to Mr. Dyer, dated June 28, he specifies a variety of employment for the printing press, which he has in prospect, not merely for Sumatra, but for our Missionaries in Java also. The request with which he closes this communication is one in which, we believe, every pious Missionary will unite:—**

"And now, my dear Sir, pray for us. We are placed in a land where all around tends to freeze the affections, to destroy spirituality, to deceive the mind, to separate us from our God. May the Spirit of the Lord move upon the face of the great chaotic deep in these parts, and breathe into it the breathe of eternal life!"

**The Committee have further been gratified by a communication from his Excellency Sir T. S. Raffles, dated July 17, 1820, the sentiments of which are so honourable, both to the distinguished writer, and to the Missionaries, that we cannot forbear inserting an extract.**

"It affords me much gratification to find, that the Society has directed its attention to this hitherto untrodden field, and selected Missionaries, whose habits, manners, and education, peculiarly qualify them to do credit to the cause, and to fulfil the expectations of those who selected them. They are the first Missionaries who have trod on Sumatran ground; and if they do not do much themselves, they will doubtless pave the way for others. The Society must not expect immediate results: the general standard of society on this island is too low to admit of rapid advancement; but they will be able to give you much valuable and highly-interesting information, and to train up the rising generation in habits of humility and discipline.

"Mr. and Mrs. Evans, with the assistance of Mr. Ward, propose the establishment of a seminary at Marlborough; and I have been happy to aid the undertaking, by transferring to them the children of our free school. On this point they will doubtless be able to inform you more fully themselves. Mr. Ward proposes to retain the press, in the hope that it may eventually contribute to assist the funds of the Mission.

"Mr. Burton purposes proceeding to the Northward, and establishing himself in the Batta Country, where an entirely new and peculiarly interesting prospect will lie before him. I do not estimate the population of these people at much less than a million. Pulo Nias, an island containing a very extensive population, and lying off the west coast of Sumatra, will also attract his attention. None of these people have yet embraced Mahometanism, neither are they Hindoos; and it is doubtful if they have any religion at all.

"I hope the Society will not think of withdrawing either of these useful men from Sumatra; the field is sufficiently extensive for many more. and though their progress may be slow at first, it may be expected to increase in an accelerated ratio as they proceed. If they do not do much, it will be owing to the want of further aid, and not the want of subjects to work upon.

"I beg the Society will be assured, that I shall be most happy to extend to these gentlemen, and to the views of the Society in general, the full measure of my patronage and support: convinced of the high importance of the cause in which they are engaged, and of the benefits of their labours in promoting civilization, and extending the sphere of useful knowledge."

**We have been favoured with the perusal of another letter from Governor Raffles to a friend in England, written on the same day, which contains some further**

intelligence respecting the people among whom Mr. Burton proposes to reside. After mentioning Mr. Burton's intention, he proceeds:

"The field for his exertions is new and interesting, and I hope he will have energy and courage enough to explore it. The world knows so little of these people, and their habits and customs are so peculiar, that all the information he collects will be useful. You are of course aware that they are Cannibals. The population of the Batta country does not fall short of a million, *and throughout the country it is the invariable law, not only that prisoners taken in war should be eaten, but that capital punishment should also be inflicted for the five great crimes, by eating the prisoner* ALIVE. You may rely upon the fact, that eating alive is as common with them as hanging in England. I have lately passed some part of my time in this part of the country, and can vouch for the correctness of what I state."

Are not "*the dark places of the earth full of the habitations of cruelty?*"

On the 27th of the same month (July,) Mr. Evans writes Dr. Ryland; and, after adverting to the proposal of establishing a new station in the northern part of the island, he mentions that, with a view of lightening the expenses of the Mission, he and Mr. Ward had acceded to a plan, kindly suggested by the Governor, to establish a seminary at Bencoolen; and that the pupils of an Orphan School, previously established, were to be transferred to their care. He adds, that they intended to procure a young man from Bengal as an assistant, in order that this new engagement may not interfere with the time sacred to employment more directly of a missionary nature.

Mr. Burton's letter to Mr. Dyer, after they had resolved on the important step of a removal, presents an interesting specimen of a Missionary taking up his cross to follow the Redeemer.

"When Sir Thomas mentioned that there was *no medical man* at either of the stations, it seemed at once to put a total negative upon the removal of either brother Evans or myself, and of course brother (Nathaniel) Ward could not leave the press. But, after thinking the subject over last evening, my dear Mary and I came to the resolution to offer ourselves as Missionaries to the poor Battas, if the other brethren approved of our going. We proposed it to them this morning, and all are of opinion that it appears the most effectual measure that can be adopted for the furtherance of the great object of our Mission. We have therefore determined, in the strength of our Divine Master, to devote ourselves to it. We shall certainly have some difficulties to encounter, and much self-denial to practise, in a country where the inhabitants are Cannibals, and where our intercourse with European society will most probably be limited to one or two individuals; but we trust that He who has hitherto made 'darkness light before us, crooked things straight, and rough places smooth,' will not fail us in attempting to give the words of eternal life to those who are perishing for lack of knowledge; but, on the contrary, while humbly dependent on his aid, 'will supply all our need according to his riches in glory by Christ Jesus.'

"Did our friends know how much humility, zeal, knowledge, love, wisdom, and devotedness of heart, are essential to form a good Missionary of Jesus Christ, they would ever bear us on their hearts with great affection at a throne of grace."

Of the interruption which took place, subsequently, in consequence of Mr. Burton's dangerous illness, our readers have already been informed. He had, however, so far recovered, as to be able, on the 29th of September, to sail for Tappanooli and Natal, with a view to discover which would be the more eligible station of the two. We shall look for further information with much anxiety.

## KINGSTON.

THE Herald for December last contained some accounts of the large additions made to the church in this place. In answer to some inquiries respecting the statements that are given by these converts, when applying for the

privileges of Christian communion, Mr. Coultart says:

"Their words are few in general; their looks and gestures, which give great effect, without art or design, must be wanting in any relation given you: and if their own expressive language be conveyed to you, you might try to make the Chinese understood with as much effect.

"I asked a female negro whether she felt any sin, now her heart was changed. Her reply was, 'It trouble me too much—it tick to me, Massa, as close as de clothes to me back.' To another poor woman, who was complaining much of the discouragements she meets with, I said, 'Well, how do you think to get through them all to heaven? You say, you are weak.' 'Yes, me weak for true, Massa—but me hang on him arm—Jesus can help—an, Massa, him promise.'"

In a letter, dated 10th of October, Mr. Coultart gives the following account of a visit he had recently paid, in consequence of a pressing invitation, to a friend in the parish of Manchineel.

"Manchineel is sixty-three long miles from Kingston. The road is remarkably rough, and in many parts interestingly dangerous to a good and well mounted rider. The passes in Jamaica must be much like those in Scotland, which Sir Walter Scott so interestingly describes. The way I travelled commands, at irregular distances, an extensive view of the sea, with a variety of bays and ports, which contain but few English vessels at this season of the year. The estates are numerous, and the cane fields rich in their appearance, as the time of harvest is near. I had for miles of my way, not more than a few inches to spare between me and a precipice of five hundred feet! Towards the interior the view is, in general, very limited, though at intervals the most varied and delightful prospects start upon you. I should think that the aspect in general of this country, is the most original and striking of any in the world.

"Set out on Friday from Yallahs, twenty miles from Kingston, which I rode on the Thursday evening. Reached Morant Bay on the same morning, about six, and remained there during the heat of the day. This place is pleasantly situated, and has a small fort, with guns of very heavy calibre. Port Morant is the next place of any consequence; has but few houses compared with the latter, and no chapel or church near, that I could hear of. Bath is the next stage; but though a neat and elegant little village, has no place for the accommodation of travellers. I could not beg nor buy food for my horses, (for I was obliged to borrow a horse in addition to my own, for the heavy journey.) Had no time to look at the springs which have given such celebrity to this village. The cotton trees about this place seemed decorated with ten thousand living lamps, perpetually shifting their position, and now and then dancing, in fairy-like confusion, among the thick green foliage. A stranger, brought from your side of the Atlantic, not having heard of these earthly luminaries, might have deemed himself travelling among the stars. The way to catch as many as you please, is to take a fiery stick, and blow upon it, making a kind of intermitting light, like that which the flies themselves keep up. By the time I had reached the top of a very high mountain, at the most easterly part of the island, the sun was just rising, amidst the inexpressible grandeur of a Western sky, and illuminating with his first rays the unbroken bosom of the sea. Whilst waiting beneath a tree, to shelter myself a little from a heavy shower, I saw, to my great astonishment, a company of those beetles called Hercules, rolling some ponderous balls of goats' dung before them up the hill. The rapidity of their march is amazing, considering the large size of the ball they rolled on before them, and the clay too it had accumulated in passing over the wet ground. I arrived at Miss C.'s to breakfast, the termination of my journey, and truly a fatiguing one. You will, perhaps, think a journey of that distance may be undertaken often, until I inform you that it took me nearly three days, and cost me for tea, with bad bread and butter, and bed, £1 2s. 1d.; for breakfast next morning for myself and boy, 13s. 4d; grass and corn for horses, 10s. They charge at the rate of a penny per pound for green wet grass, and 10d. per quart for corn. Dinner for myself and boy, £1 13s. 4d.; and for horses, 11s 8d. &c.; but the poor people I went to visit, were so generous, as to make the lady of the house in which I stopped, slip sufficient to pay my expences into the portmanteau."

## SPANISH TOWN.

We have had several letters from our friend Mr. Godden, and are concerned to state that his eyes continue still in a very weak state. He has been kindly invited to spend a little time at the

residence of a friend, who lives in the country, about sixteen miles from Spanish-town, and he purposes to accept it. He mentions one anecdote, which affords an affecting proof of the strong attachment felt by the negro Christians towards their instructors.

"In the night of the fire, a poor young woman, a slave, whom I had previously baptized, exerted herself much in carrying water from the river, &c. and when nearly exhausted, she inquired of the by-standers, 'Where my minista?' A person answered, 'He is burnt in his bed.' The poor thing inquiring, fell down, and expired immediately, without uttering another word. She was a good woman; I rejoice in the hope of meeting her in bliss."

*Contributions to the Baptist Missionary Society, from March 14, to April 14, 1821. (not including Individual Subscriptions.)*

| FOR THE MISSION. | £ | s. | d. |
|---|---|---|---|
| Penzance, "School Union Missionary Society," by the Young Gentlemen of Mr. Spasshatt's Academy | 1 | 6 | 8 |
| Paulton, Penny Society, by Rev. Mr. Townsend | 8 | 10 | 0 |
| Keynsham. Collection, &c. by Rev. James Ayres | 10 | 0 | 0 |
| Jersey, by Rev. Thomas Jarvis, | | | |
| St. John's, Rev. J. De Grouchy £2 15 0 | | | |
| Longville, Rev. John Cane 1 12 0 | | | |
| Albion Chapel, St. Helier's, Rev. R. Oxlad 6 13 0 | | | |
| | 11 | 0 | 0 |
| One-thirteenth Share of the Residue of the Estate of the late George Creed, Esq. by Thomas Wilson, Esq. | 8 | 13 | 9 |
| Tewkesbury, a Friend, by Rev. Dr. Trotman Donation | 5 | 0 | 0 |
| Hitchin, collected by Miss Bradley | 8 | 0 | 0 |
| Norwich, by Rev. Joseph Kinghorn | 17 | 17 | 7 |
| Derby, Penny-a-week Society, &c. by Rev. C. Birt | 7 | 15 | 6 |
| Birmingham, Collections and Subscriptions, by Mr. King | 182 | 9 | 7½ |
| Rugby, Female Penny Society, by Rev. E. Fall | 6 | 12 | 0 |

| FOR THE TRANSLATIONS. | | | |
|---|---|---|---|
| Donation from the Netherlands Bible Society, by Mr. Jacob Dankerts, Amsterdam, 4000 guilders, or sterling | 321 | 5 | 9 |
| Stirling, North Britain, Female Bible Society | 18 | 0 | 0 |

| FOR THE SCHOOLS. | | | |
|---|---|---|---|
| Ladies' Society, Liverpool, for a fourth Female School in India, to be under the Direction of Mr. W. H. Pearce | 15 | 0 | 0 |

| EXTRA COLLECTIONS AND DONATIONS. | | | | |
|---|---|---|---|---|
| Shouldham street, Mary-le-bone, Rev. John George | | 8 | 10 | 0 |
| Dean-street, | J. M. Crump | 10 | 18 | 1 |
| Church-street, Blackfriars, | James Upton | 15 | 0 | 0 |
| Hon. and Rt. Rev. the LORD BISHOP of DURHAM, by Rev. J. Dyer, | | 52 | 10 | 0 |
| Right Hon. Earl Spencer | Ditto | 50 | 0 | 0 |
| Right Hon. Nicholas Vansittart, M.P. | Ditto | 50 | 0 | 0 |
| Miss Vansittart | Ditto | 20 | 0 | 0 |
| Hon. Thomas Windsor | Ditto | 10 | 10 | 0 |
| Mrs. Holland, Bristol | | 100 | 0 | 0 |
| Miss Lauell, Ditto | | 50 | 0 | 0 |
| Mrs. Coade, Camberwell | | 10 | 10 | 0 |
| Mr. John Martin, Chilton, near Hungerford, by Rev. T. Welsh | | 10 | 0 | 0 |

nour, and liberality which marked and distinguished his dealings and transactions. He was a man of the most genuine integrity and rectitude; and not less assiduous, accurate, and steady was he in his attendance on the worship of God, than equitable and conscientious as a member of civil society. Nevertheless, singular as it may appear, this good man did not make a public profession of religion till after the Baptist Academy, in 1807, was established in Abergavenny, and, in consequence, a Baptist church was raised and organized there. Though he might be mistaken, and out of the way of his duty, in this omission, yet we doubt not he had reasons which appeared to him sufficiently important to justify his conduct. On the 12th of July, the above year, in the sixty-third of his age, adorned with that crown of glory which a hoary head found in the way of righteousness furnishes, and in the presence of all his family, and of a numerous assembly of delighted spectators, he cheerfully descended into the watery grave, and was buried with Christ in baptism. The same day he was received into the little infant church at Abergavenny, consisting then of only ten members; and in a short time after he was elected a deacon of the church.

Nature had endued the deceased with superior capacities, which being matured and expanded by education, reflection, and the knowledge of the world, prepared and qualified him for much usefulness. Hence, contemplating Mr. Harris in his neighbourhood, and as a man that was anxious to do good to all around, we behold him moving in an important sphere, and acting a valuable part. We find him abounding in every labour and office of kindness towards those that needed his sympathy, assistance, and advice. His great condescension to his inferiors in rank, his charity to the indigent, his tenderness to the afflicted, and his ability and readiness to give profitable counsel in difficult cases, raised him in point of real worth far above his equals, yea, superiors, in worldly affluence. Truly, the breach which the death of such a character has occasioned, will not be easily repaired.

Viewing him in his family and amongst his domestics, the affectionate husband, the tender father, and the kind master, present themselves to our attention, in all their endearing and amiable characteristics. And as a friend, his benevolence, affability, and faithfulness, stamped the most pleasing and indelible impressions. All that came into contact with him, were instantly and forcibly struck with the excellence of the man, and could neither conceal their feelings, nor withhold the sentiments of admiration.

But Mr. Harris was the truly pious character, whose heart and life were most unfeignedly and unreservedly consecrated to the service of God; whose delight was in his ways and worship; and whose conduct and conversation redounded to his glory. His solemn regard for the doctrines of divine truth, profound humility before God, deep veneration for his legislative authority, exact obedience to his commands and ordinances, ardent zeal for his cause and honour, and condescending, loving, and engaging deportment in his church, were exemplary and pre-eminent. He

was as accessible to the poorest member, as he was to those of superior circumstances and station; and his marked respect and esteem for his pastor, his friendly visits, inquiries, and attentions when affliction prevailed, together with his unwavering and unshaken fidelity in the day of trial and defection, are still sweet recollections, and cannot be obliterated from the mind of the writer whilst memory and breath remain! "A friend loveth at all times, and a brother is born for adversity." Truly such a character was the deceased.

Besides, he was remarkable for his tenderness to those that inquired the way to Zion, fellow-feeling with the tried and distressed, and forbearance towards such as might be overtaken in a fault. Still his benignity and long-suffering never degenerated into sinful connivance, and a disregard for proper and necessary discipline. Whenever he beheld his Saviour wounded in the house of his friends, with him there were great searchings of heart, and he evinced the strongest anxiety for purging out the old leaven of sin. Thus the exalted properties and perfections of mercy and justice, were combined and harmonized in his spirit and conduct. Yet it is not intended nor attempted to hold him forth as a spotless, perfect individual. Our worthy friend had his infirmities, as none in the present state are exempt from imperfections. But so few and venial were they, that they were as soon forgotten as discovered, by those that surrounded him.

Mr. Harris in his person was above the ordinary size, and possessed a noble constitution. His countenance was sweetly placid, and his mien uncommonly dignified and majestic. Though he had arrived to his seventy-fifth year when the summons to call him hence was executed, yet time, the consumer of all things, had comparatively made but a slight impression upon his fine aspect. The hope could not be deemed extravagant, when his family and friends indulged the pleasing expectation that his valuable life might be protracted to a remoter period. But the bourne is fixed, and beyond it mortals cannot pass. And it appears that in his fine fabric the subtle enemy had for some time lain in ambush, and was secretly accomplishing his undermining operations. His repose at night was greatly impaired, and he frequently complained of inward debility and dejection; but being rather nervous in his feelings, we all flattered ourselves with the fond hope that he supposed his health much worse than it really was. Our calculations, however, were mistaken, whilst his were correct and true. The writer having occasion to pass by his lovely and friendly habitation the last time he had the pleasure of seeing him, and but six days before his departure, met him in the way near his house. Inquiring how he was, he complained of being poorly, but appeared much the same as usual. Affectionately parting with each other, little was it thought by either that this was to be the final farewell on earth: but so it proved, and the remembrance of it still creates a very sensible degree of sorrowful emotion. O my brother, exceedingly pleasant wast thou to me!

The next day, taking an unusual, and something like an ominous leave of his affectionate family, he set off to see two of his daughters, one living at the

distance of twelve, and the other of thirty miles from his abode. This was on the Wednesday afternoon, 25th of August, 1819. That evening he seemed tolerably well, and the next day was remarkably cheerful and lively. Proceeding on his journey, he arrived at the close of it comfortably, not expecting that he had reached the scene of conflict with the last enemy. After a short season, finding himself growing unwell, medical aid was resorted to. But, alas! on the following Monday evening, about nine o'clock, the endearing tie subsisting between him and his family and friends, was burst asunder, in the rupture of that which united the body and the soul. His happy and immortal spirit escaped from a world of sin and affliction, to the glorious mansions of interminable and indefectible bliss.—And as he had been pious and devoted to God in his life, he was tranquil, composed, and fearless, in death. When asked how he felt, his repeated answers were, "*Quite happy! Quite happy!*"—"Mark the perfect man, and behold the upright, for the end of that man is peace."

Thus on the 30th of August, 1819, expired Mr. John Harris, a great and a really good man: but the loss and chasm which his death has produced, both in the church and the vicinity, have not hitherto been repaired, nor, it is to be feared, soon will be. However, our loss was his eternal gain. Let us be followers of him, as he was of Christ.

MICAH THOMAS.

*Abergavenny, April* 11, 1821.

## REV. THOMAS SCOTT.

THE following Letters have been communicated to us by an old and intimate Friend of his, to whom they were addressed by his Son.—(*See our last Number, page* 205.)

*Aston Sandford, April* 13, 1821.

REV. AND DEAR SIR,

Several of us assembled here feel great regret, that amidst the multitude of things which have occupied our time, and pressed upon our feelings, we should have neglected to make any direct communication concerning the state of my dear father to you—so old, so kind, and valued a friend. His warfare is nearly accomplished. We are daily, and almost hourly, looking for his dismissal. Indeed we have been doing so for some time past, and it is wonderful that he should still survive, considering his extreme weakness, and that for the last fortnight his pulse has been at the rate of from 150 to 170. His public testimony must be considered as having been closed on the first Sunday in March; on which day he preached in the morning, and expounded to his people in the evening. He took cold, and though that seemed to be going off, an attack of fever succeeded, and he has been gradually growing worse ever since. It is a fortnight ago last Tuesday since his physician gave up all hope of his recovery, and on several occasions his end has seemed just at hand: but the "iron strength," as he expressed it, of his constitution still holds out, and causes his sufferings to be protracted. For some time I was detained from him, by my

wife's expected confinement, while all the rest of his family were assembled around him; but being at length released, and all going on well, I repaired hither, little expecting to see him alive; and my brothers have been forced to return for a time to their respective cures.

Though this is happily no case in which we are left to form our hopes from the death-bed scene, yet you will be anxious to learn the state of the dear venerable sufferer's mind. So worn down as his spirits were, with unremitted and almost unrelieved labour; shut out as he was from almost all intercourse by his extreme deafness; highly nervous, and suffering from the daily paroxysms of fever; we could never reasonably expect that he should escape the feelings of dejection and gloom. Accordingly, he has suffered much from that source; has often "written bitter things against himself; recalled all his short-comings and misrequitals of the loving kindness of the Lord, with every aggravation, and deep anguish of heart; and would hardly allow passages to be applied to him, which speak comfort to the believer; but could only take hold of those which warrant the chief of sinners to come to the Saviour. This was often the case to a degree that was very painful to our feelings. He seemed to "walk in darkness, and have no light." Yet even when "joy and peace" were most wanting, all other "fruits of the Spirit" have been obvious in him, and abundant to every eye but his own; such patience, such deep humility; such exclusive and earnest adherence to Christ; such justifying of God, "Thou art righteous;" such awful abhorrence of sin; such abounding love and benediction to every body about him; such tender and minute attention, indeed, to all their feelings; with such concern for the honour and glory of God in the world; such a display of all these things as was most edifying: indeed, with the solemnity of manner, and emaciation of countenance, which appeared in him, the effect was often truly sublime. You must not, however, suppose that gloom always prevailed. At one time, indeed, after a most solemn and affecting celebration of the Lord's supper with his sorrowing family, a delightful season of peace, and even triumph, succeeded. "This," said he, "is heaven begun. I have done with darkness *for ever—for ever!* Satan is vanquished. Nothing now remains but salvation with *eternal* glory —*eternal* glory!"—This was before I came. It did not indeed continue: "The clouds," as he said, "returned after the rain:" but still it shed a bright ray on the scene. And now I am happy to say, as his weakness increases, I hope his positive suffering is habitually less; and his mind appears generally calm and cheerful. He says very little, but what he does drop is of a gratifying kind. On the whole, his closing scene, notwithstanding these passing clouds, is evidently worthy of his Christian character and hopes: and we have great cause to bless God without ceasing on his behalf. Certainly we ought also to be much edified and excited by what we witness. At times he expresses considerable apprehension of the pang of death itself. I hope in this, his fears may prove groundless. I am sure your prayers for him will not be wanting while he continues; and when any change

takes place, we will not fail to inform you.

I do not know whether you are aware that he has written a Memoir of his own life. To edit, and probably extend this, will be an early object of our care; and any observations from you on the subject, after a little time has elapsed, will be highly valued. Numerous valuable letters of his are abroad in the world; many, I should apprehend, in your hands. If you would even *now* be looking them over, with a view to the use which may be made of them, we should be obliged to you. I am,

Reverend and dear Sir,

Yours very faithfully,

J. S.

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*Aston Sandford, April* 17, 1821.

REV. AND DEAR SIR,

In fulfilment of my promise, I write again. "His warfare is accomplished!" My dear father departed in "perfect peace" to a better world, about seven o'clock last night. Not a struggle, nor a groan, nor a sigh, discomposed his last moments. With his intellect perfectly clear, he quietly and gradually ceased to breathe—no more—while my mother and my sister, as well as myself, could look on and be comforted. Blessed be God! not one thing that my dear father had feared came upon him. Indeed, one after another, all his fears dispersed. Thus has God been better to him and to us than our hopes, as well as than our fears. My mother and sister are quite as well as could be expected, and join in best respects with, dear Sir,

Yours,

Faithfully and affectionately,

J. S.

THE following communication is from the Rev. P. Tyler, of Haddenham:

On Monday evening, April 16, 1821, about seven o'clock, died, at his residence, aged seventy-four, the Rev. Thomas Scott, the venerable Rector of Aston Sandford, Bucks. This great and good man was laid by only five Lord's-days from his public ministry. His illness was a gradual decay of nature; and, with the exception of a few short intervals of delirium occasioned by fever, the state of his mind was peaceable, and his hope through grace unshaken.

To feel more conformity to the holy and glorious Saviour, was his daily desire. He often exclaimed, "I can *never* be satisfied with any thing short of awaking, after the lovely likeness of my God, in glory." In the whole of his affliction he displayed a noble and disinterested indifference to himself, with the most tender and sympathetic concern for his attendants, and with great fervour poured out affectionate petitions for all the ministers of Christ, and the different denominations of Christians around him.

"To sect or party his large soul
Disdain'd to be confin'd;
The good he lov'd of every name,
And pray'd for all mankind."

Much as his natural feelings used to revolt at the final conflict with death, the king of terrors, his last moments were truly delightful. Without pain or struggle he reclined in the arms of a beloved (adopted) child, with a never-to be-forgotten smile on his countenance, while the immortal inhabitant left its tabernacle of clay, for "a house not made with hands, eternal in the heavens."

im the Church of England has one of her brightest luminaries; Scriptural Calvinism one of best defenders; the religion of rist, in all its practical effects, of its most strenuous proters; the Baptist Mission, h Drs. Carey and Ryland, an husiastic admirer; and the rch and the world, one of ir most fervent and effectual rcessors at the throne of ce. The dear family and exsive neighbourhood consider ir loss, in the death of *such* iend, incalculable and irrepale. Our griefs are only moated by the cheering considern, "THE LORD LIVETH."

ubjoined are our late excel- Friend's Reflections upon the th of CHRISTIAN, who cried to his good friend HOPEFUL, sink in deep waters; the bils go over my head; all his ves go over me;" but afterds took courage, found ground tand upon, got over the river, went through the gates into city.

Death is aptly represented by eep river without a bridge, arating the believer from his venly inheritance; as Jordan ved between Israel and the mised land. From this river are shrinks back, even when h, hope, and love, are in lively rcise; but when these decline, m and consternation may e with reluctance at the ights of crossing it. The ided pangs that precede the al separation of those intimate ociates, the soul and body; painful parting with dear ds and every earthly object; gloomy ideas of the dark, l, and noisome grave; and solemn thought of launching an unseen eternity, render Death the king of terrors. But faith in a crucified, buried, risen, and ascended Saviour; experience of his faithfulness and love in times past; hope of an immediate entrance into his presence, where temptation, conflict, sin, and suffering, will find no admission, and the desire of perfect knowledge, holiness, and felicity, will reconcile the mind to the inevitable stroke, and sometimes give a complete victory over every fear. * * * Sometimes experienced saints are more desponding in these circumstances than their junior brethren. Constitution has considerable effect upon the mind; and some men (like Christian) are in every stage of their profession, more exposed to temptations of a discouraging nature, than to ambition, avarice, or fleshly lusts. It has before been suggested, that the author probably meant to describe the peculiarities of his own experience in the character of Christian; and he may perhaps here have intimated his apprehension, lest he should not meet death with becoming fortitude. A conscientious life, indeed, is commonly favoured with a peaceful close, even when forebodings to the contrary have troubled men during their whole lives: and this is so far general, that they best provide for a comfortable death, who most diligently attend to the duties of their station and the improvements of their talents, from evangelical principles; whereas they who live negligently, and yield to temptation, make, as it were, an assignation with terror to meet them on their death-bed, a season when comfort is more desirable than at any other. The Lord, however, is no man's debtor; none can claim consolation as their due: and,

though a believer's experience, and the testimony of his conscience, may evidence the sincerity of his faith and love; yet he must disclaim to the last every other dependence than the righteousness and blood of Christ, and the free mercy of God in him."

Thus died Mr. Scott; and thus also died Mr. Bunyan, who though, through the whole of his life, after his conversion, he had many distressing anticipations concerning death, yet, when he came to die, "expressed himself (in the words of his biographer) as if he wished nothing more than to depart and to be with Christ, considering it as gain, and life only as a tedious delay of expected felicity."

## ADVANTAGES OF THE ANNUAL MEETINGS.

ANTICIPATING the pleasures of the approaching Anniversary Meetings of our different Societies, formed for the purpose of extending the knowledge of "the only true God, and Jesus Christ whom he hath sent," to all the tribes and families of man; the sentiments and feelings of pious Israelites, in prospect of visiting Jerusalem, were brought strongly to my mind, as descriptive of what many now feel respecting the meetings of the present month. "*I was glad when they said unto me, Let us go up to the house of the Lord:—my feet shall stand within thy gates, O Jerusalem,*" &c. Some of the sources of gladness and delight to serious Christians, in prospect of attending these meetings, I shall proceed to enumerate.

1. *Such meetings are held by our own denomination.* Most sincerely do I rejoice, that evangelical Christians of different denominations have such meetings, and that these have been so numerously attended during the past month. But still as a member of a distinct denomination, in proportion as I should feel humbled and confounded were we behind other Christians in active zeal and christian benevolence towards the perishing heathen, so I rejoice that we are found emulating others in such works of faith and labours of love. Without any mixture of sectarian partiality, we may feel glad that the tears and prayers of Carey, Fuller, Sutcliff, and Ryland, (with whom our Missionary Society originated,) have been "seen and heard" by him who said "not to the seed of Jacob, Seek ye my face in vain;" and that we have an annual opportunity of blessing God together, that "they who sowed in tears have reaped in joy."

2. *We are thereby furnished with opportunities for united prayer and supplications.* The distinct and independent form of our churches, in regard to discipline, has been attended with some advantages, as to united co-operation in respect to devotional exercises, and missionary exertions. It required some objects of sufficient magnitude to demand general attention, and at the same time so evangelical as to secure universal approbation, to bring together into "one body" the various members of which our denomination is composed: divided as they are by some minor differences, though in the main united in all the doctrines of grace. Such objects

our Missions to India and Ireland, and to our British islands and villages, have supplied; and the influence of these has been so great and so extensive, that there are but few of our churches that have not contributed, according to their ability, towards carrying forward the different objects which they are formed to promote, or whose ministers are not desirous of testifying their brotherly love towards those who are more immediately employed in conducting their affairs. It is certainly an animating thought, that once at least in every year, our churches may be considered as *unitedly engaged in earnestly imploring an abundant effusion of the Holy Spirit* to descend upon all the little plats of ground cultivated by our brethren at home and abroad, that "the fields which are white already," may soon produce an abundant "harvest" of sinners converted to God, and of saints abounding in the fruits of holiness.

3. *We can thus annually renew our pledge of support and affection to our brethren who are labouring among the heathen;* saying, as the Jews to encourage Ezra in prospect of difficulties, "This work belongeth unto thee; *we also will be with thee;* be of good courage, and do it." The sentiments of our venerable brother Carey, when he first engaged to leave England to settle in India, have made such an impression both on the minds of our Missionaries and the conductors of the Society at home, that it will never be forgotten.

"Our undertaking in India," said Mr. Fuller, "really appeared to me, on its commencement, to be somewhat like a few men who were deliberating about the importance of penetrating a deep mine, which had never been explored. We had no one to guide us; and while we were thus deliberating, Carey, as it were said, 'Well, I will go down, if *you* will hold the rope.' But before he went down, he, as it were, seemed to me to take an oath from each of us at the mouth of the pit, to this effect, that 'while we lived, we should never let go the rope.' They who stood round the pit, and who thus pledged themselves, were enabled, down to the last period of life to redeem the solemn pledge they gave: nothing but death could make them "let go the rope." These, with the exception of the senior Secretary of the Mission, have not been suffered to remain; but shall not we, who have entered into their labours, consider ourselves bound by bonds the most sacred to be their successors, at least as to attachment to the Missionaries, and a determination to do all in our power to support them in their arduous toils, and disinterested exertions, among the heathen? The Providence of God, indeed, has so smiled upon the first three Missionaries, that they are no longer dependent upon the Society for pecuniary supplies, while they are still looking to us for an interest in our prayers, and will feel encouraged by the expressions of our affection and good-will. Our brethren, too, who are situated in Calcutta, Monghyr, Dijah, Moorshedabad, Cutwa, Java, Ceylon, Sumatra, in the East Indies, and others in the West, will need our constant support, and will be animated by our fervent supplications on their behalf: nor will the good effects of such united annual prayers be lost upon our faithful brethren who are labouring in the solitary

and superstitious parts of Ireland: nor upon those laborious and worthy men who are striving to "preach the gospel" in towns and in villages, where "Christ is not named."

4. *Such meetings have a happy and exhilarating influence upon our churches at home.* The holy spark of Missionary feeling is thus fanned into a vivid flame: the scattered embers of expiring zeal, when thus brought together, are enkindled into a sacred fire, which warms all who come within the reach of its influence. The electric fluid of love to Christ, and to the souls of perishing millions, finds a conductor in every renewed heart, and passeth through the minds of thousands who stand with united hands to catch the invigorating impression. Nor are these blessed effects confined to those who are present, but they are conveyed, on the return of their friends, to many who are absent; and thus the pious feeling of gratitude is excited, and the benefits are distributed among those who have gone to the battle, and those who have tarried by the stuff. And may we not hope, that while the followers of the Lamb are thus engaged in carrying on the holy war, he who is "King of kings, and Lord of lords," will be at their head, to animate them by his presence, and to influence them by his Spirit; and that thus, through the uniting and sanctifying effects of his grace, the whole collected army will appear to be composed of those who are really "*with him the called, the chosen, and the faithful?*"

IOTA.

*June 1, 1821.*

## THOUGHTS
ON THE
## CHRISTIAN MINISTRY.

It has been observed as a fact much to be lamented, that many ministers of the present day, (especially of the younger class,) while they are in the habit of earnestly exhorting their hearers to what is duty, at the same time too much neglect holding up those motives which are most calculated to influence the conduct.

If we wish to impress the mind of a sinner with a deep sense of his depravity, let us exhibit the sufferings and death of Christ; for what can have a greater tendency to place the "exceeding sinfulness of sin" in its true light, than to show him that it was sin which crucified the Lord of glory?

Again; if it is our desire and aim to lead sinners into the paths of righteousness, to direct their feet into the way of peace, and so to the love and practice of those precepts with which the scriptures abound, would not that end be best promoted by setting forth the amazing condescension and love of Christ in dying for such rebellious creatures, as the constraining principle to obedience? Or, if saints be exhorted, what can be so powerful a motive as that used by the apostle to the Corinthians, "Ye are bought with a price, therefore glorify God in your body and spirit, which are God's?" Let the Saviour, then, be the principal theme of the christian ministry; let the doctrine of the cross be held forth; and if the gospel be sent home to the heart by the blessed Spirit of all grace, (without which all means must be ineffectual,)

it will certainly influence the
, by proving the most power-
incentive to duty. But unless
heart be renewed by divine
ice, there is but little good to
hoped for in a formal round
duties, though ever so strictly
ended to.

Surely, then, it is the duty of
ministers of Christ, constant-
to exhibit their divine Master,
d endeavour to lead sinners to
m for salvation; and, by so
ing, they may hope for a bless-
g to attend their labours. We
not mean by thus speaking,
discourage earnest and direct
hortations either to saints or
mers; but let them be drawn
om the purest of all sources,
id enforced by the most power-
l of all motives. Without this,
is but as the lopping off of the
anches, instead of striking at
e root.

On the above subject, the
uthor of SKETCHES OF HU-
AN NATURE is very impres-
ve. Speaking of rightly divid-
g the word of truth, he says,
.128, "Attention to this seems
require *first*, that whatever
pic is introduced, it be brought
rward in the connexion in which
appears in the word of God.
low often is this neglected!
articular doctrines are some-
imes stated, and there they are
ft, without being followed up
y a representation of their im-
ortant practical consequences.
nd how often are duties explain-
d, the obligation of which all
nust admit, while the connexion
n which they are introduced, is
ltogether unscriptural, and the
nimating principle of faith in the
blood of sprinkling, is not ex-
plicitly stated, as the only one
rom which christian obedience
an flow!"

Again, P. 129. "None can be said rightly to divide the word of truth, who do not keep constantly in their eye, what ought to be the great end of preaching—this, in one word, is, to lead to Jesus. Are the careless addressed? Nothing is gained till this object be attained. Are the saints to be edified? It is by a fresh view of the glory of the Saviour, and of the excellence of his salvation, that this end is secured. We sometimes find young preachers particularly fond of such subjects as death, the final judgment, the importance of time, the value of the soul. These are unquestionably in themselves good, very good, and where properly treated, may be turned to the best account. But does it not frequently happen, that the only object the preacher seems to have in view, is to produce some general impression of the fear of death, of the solemnity of the future judgment, of the uncertainty of time, of the importance of the soul, without the hearer's being able, from what he has heard, at the end of the discourse, to give an explicit answer to that question, 'What must I do to be saved?' Every preacher, then, should reflect, that much may be said on such subjects, and much truth too, without preaching the gospel. I have heard of a minister who adopted it as a rule, never to preach a sermon, in which, upon the supposition that one was hearing him, who had never heard the gospel before, he should not be able to give some account of the way of a sinner's acceptance before God."

We are taught in the sacred scriptures what was the grand theme of the christian ministry in the primitive times of Christianity, "Christ, the power of God and the wisdom of God." And

Paul, in further addressing the Corinthians said, "I am determined to know nothing among you save Jesus Christ, and him crucified." And when "Philip went down to the city of Samaria, he preached Christ unto them."

Many more instances might be added, but let these suffice to show, that the apostles considered this as a subject of the highest importance when addressing sinners; who, without an interest in the Saviour, must be lost for ever.

GALAAD.

## AFTERNOON NON-ATTENDANCE.

A PRACTICE is growing to a painful and dangerous degree, even among those who have given decisive evidence of being the real followers of the Lord Jesus; I allude to irregular attendance on public worship on the afternoon of the Lord's-day. I do not here so immediately refer to those persons who consider themselves justified in being absent from their places in the House of God, frequently, perhaps, the whole of the day, if there should happen to be any popular minister from the country; though, perhaps, there might be some difficulty in vindicating their conduct as church members. Nor can it be denied, that circumstances may occur in the family, occasionally to prevent the afternoon attendance of those who compose it. But when we see it the regular and uniform practice to have the pew occupied on the morning, but seldom, if ever, on the afternoon, we are led to form a painful conclusion, that all is not right as to the state of the feelings and experience of those with whom we are united in christian fellowship. It is possible, that if the persons thus acting were requested to give a reason for their absence, they might have somewhat to offer in excuse for this neglect, with which they may have satisfied their own consciences; but it is very doubtful with me, if those excuses were brought to the standard of truth, whether they would appear, even to the persons offering them, proper to be urged before him by whom actions are weighed. I have been led to conclude, from hints that I have heard thrown out in conversation on this subject, that Sabbath-day visiting is one of the evils from whence originates the irregular attendance of some who may hold places in our churches. I cannot but protest against this practice, as not only interrupting that uniformity in attending public worship so becoming church members, but as producing a death as to religious enjoyments in the soul, which it must be our interest carefully to guard against.

It has been argued by some, that in this great city they are so constantly employed during the hours of the week in their business, that but for this practice they should never have opportunity of seeing the families of their children or their friends. Such arguments we are not surprised at hearing from men of the world, who know no higher enjoyments than those that arise from sense. But for those who have been led to choose God as their portion, and profess to be looking to heaven as their home, thus to plead for a practice big with every evil, is truly distressing; and I cannot but think, if such persons would but for one

moment consider *who it was* that appointed the Christian Sabbath, and the purposes for which it was designed, those arguments would lose much of their weight, and there would be little difficulty in ascertaining which way duty would preponderate. In my view, visits of this kind have a tendency to introduce worldly conversation, to deaden the best feelings of the soul, and to unfit for religious exercises, *in any way*, in the after parts of the day. And if those are its effects, surely there can be but one opinion as to relinquishing the practice.

But there are other persons professing godliness, who urge as an excuse for non-attendance, their unfitness for hearing on the afternoon from drowsiness, and want of ability to command their attention. If indeed we were allowed to make our personal feeling the standard of duty, this might pass for argument; but this not being the case, it becomes us to use those means, (and I need not name them,) that reason and prudence dictate, to prevent or lessen this drowsiness and inattention, and by our example, manifest to our children, our servants, and our friends, that we consider the whole of the day as exclusively the Lord's. Nor can I persuade myself that those who give this reason for their non-attendance on the worship of God on Lord's-day afternoons, would so far risk their character, as men of business, in the commercial world, as to urge the same plea as an excuse for neglecting a transaction that would involve in it very considerably their worldly interest. Allow me only to add, as an argument against this baneful practice, our characters as church members, at the commencement of which we avow, before the church, our affectionate regard for our minister, and our decided preference for his ministry to that of others around us. And can we be said to love our pastor, or give him proof that we value his ministry, when he is called, *painfully* called, to observe our seats in the House of God empty in the afternoon for weeks or months together, when, perhaps, he has been labouring and conflicting during the previous week to provide materials for the exercise from which we are wilfully absent?

Z.

# Obituary.

## MRS. ELIZABETH PEDLEY.

On the 17th of April, 1821, departed this life, in the seventy-third year of her age, Mrs. Elizabeth Pedley, wife of William Pedley, Esq. of Mile-end. Like most others, the subject of this Memoir lived many years ignorant of God, and resting on her supposed goodness for acceptance with him. In the year 1797, she first attended the ministry of Mr. Shenston in Little Alie-street, Goodman's-fields, which was much blessed to her soul; and in

September, 1799, she joined the church, of which for near twenty-two years, she continued a humble, and truly honourable member, never once being unnecessarily absent from any of the means of grace, and often present when labouring under great bodily infirmity, hoping thereby to renew her spiritual strength: nor did she hope in vain. In handing down to posterity her name on your pages, the only objects sought are the celebration of the riches of divine grace, and the animating of such as are in truth travellers to Zion.

About six weeks before she died, she said to her daughter, "I am full of doubts and fears, for those words keep continually pressing on my mind, 'I never knew you.'" She was reminded that the enemy of souls was always trying to distress the Lord's family, but he could not destroy them. She replied, "I know that, but I fear lest I should deceive my own soul, by taking darkness for light, and light for darkness; but my earnest prayer is, that I may ever be found sitting at the feet of Jesus, clothed in his righteousness, washed in his blood, and in my right mind; this," said she, with great earnestness, "is my daily prayer."

About eight days before she closed her career, after passing a night of great bodily and mental pain, the Lord returned in the morning, when she exclaimed,

"What shall I do,
My Saviour to praise,
So faithful and true,
So plenteous in grace,
So strong to deliver,
So good to redeem
The weakest believer
That hangs upon him."

Very frequently would she repeat, and with lively emotion of soul, Ezek. xvi. 6th and 8th verses, "When I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine."

On one occasion she said, "How clearly I can now see into the doctrine of the blessed Trinity; yea, so as I have never seen it before!" At another time she said, "I am jealous of my heart: I hope I am not deceiving myself; but one thing I do know, and can say, I love the ministers of God, the people of God, and the house of God." When taking her final farewell of her youngest child, knowing the temptations to which she is exposed, she said, "God bless you, my dear child, pray do not break the Lord's-day; for remember you must die, and after death the judgment." On the Saturday previous to her death, with a sweet smile on her countenance, she said, "I shall not be long here!

"Soon shall I quit this mournful vale,
Soon all my mortal powers must fail:
O, may my last expiring breath
His loving-kindness sing in death!"

In the course of the following night, after suffering much pain, she said, "Dear Lord, the road is very thorny, and these pains are very sharp, but what didst thou, my Saviour, suffer for such a sinner as me!" and added, "My God, be pleased to release me;" and turning to her daughter, she said, "I beg you will not pray

for my restoration; but rather entreat the Lord to take me." She repeated soon after the whole of the 138th Hymn, 1st Book; and on the Lord's-day she said:

"The time of love will come,
When I shall clearly see,
Not only that he shed his blood,
But that it flowed for me."

And at another time she exclaimed,

"Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven!"

She was overheard saying, "Lord, why hast thou loved and spared me above others? Because thy compassion faileth not; therefore thou hast said, 'Deliver her from going down to the pit, for I have found a ransom.' Behold I am vile; but blessed be God for Jesus Christ. For thy name's sake, O Lord, pardon mine iniquity, for it is great. Having nothing to pay, he frankly forgives me all. God is my father, Christ is my righteousness, the Spirit is my sanctifier. The promised Messiah loved me, and gave himself for me; he died for my sins, he rose again for my justification, and because he lives, I shall live also." During her two last days, she took very little notice of any one. She remained perfectly sensible, was freer from pain, and was much in prayer, and on the following morning her happy spirit took its flight to realms of glory.

On the 29th instant, her removal was improved by her pastor, from Ezek. xvi. 8, (a passage which had afforded her inexpressible pleasure,) to a large and attentive auditory. She was a good wife, a tender mother, a sincere and generous friend.

May the Lord overrule this event for the good of each surviving relative and friend; and may you, dear reader, after having lived the life of the righteous, die his death, and your latter end be like his.

# Review.

*The Scripture Testimony to the Messiah: an Inquiry concerning the Person of Christ; including a careful Examination of the Rev. Thomas Belsham's Calm Enquiry. By John Pye Smith, D.D.* Three Volumes. £1 14*s.*

ERRONEOUS sentiments concerning the person of Christ were propagated at a very early period. The "Gospel" by the Apostle John, and also his three "Epistles," appear to have been written for the purpose of exposing those opinions, and settling the minds of believers in "the doctrines of Christ." He does not hesitate to say, respecting those who confessed not that Jesus Christ was come in the flesh, "This is a deceiver, and Antichrist." And to show the importance of right views concerning the person of Christ, he adds, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John 7—9.

The modern *Socinians*, who arrogate to themselves the term "Unitarian"—a term which Trinitarians ought never to admit as exclusively descriptive of the Socinian creed, entertain sentiments as derogatory to the character of the Saviour of

the world, as did those ancient heretics. For, in opposition to the plainest assertions of the scripture, that the WORD was made FLESH, even that WORD *who was in the beginning with God, and* WHO WAS GOD, they declare that Jesus Christ was no more than a mere man, and subject to the like errors and misconceptions as other men. We appeal to the friends of vital Christianity, whether such an opinion is not directly contrary to the whole of the scripture language respecting the person of Christ, and whether this is not an antichristian system.

One of the most daring of the Socinian writers of the present day is Mr. Belsham, who has entitled his principal work a "Calm Inquiry," &c. Ancient writers say, that when Pelagius introduced his error respecting the self-determining power of the human will, &c. God raised up Augustine to confound his sophistry. Even so in the present instance, if the former Theological Tutor of the College at Daventry depart from the faith, and defend errors of the grossest kind, the Theological Tutor of the College at Homerton, is raised up for the purpose of exposing his sophistical and dangerous creed, and "to contend earnestly for the faith once delivered to the saints."

The limits of our publication will not admit of a lengthened review of this very excellent work. The following quotation will give our readers a specimen of Dr. Smith's manner of reasoning.

"That many of the general principles and rules of interpretation, which are laid down in the 'Calm Inquiry into the Scripture Doctrine concerning the Person of Christ,' and in other writings of the same description, are just and important, is readily acknowledged: but there are others, which, both in their theory and in their application, violate all sober and equitable criticism. I would solicit any candid and reflecting Unitarian to direct his serious judgment to this point. I would ask him, whether he could himself devise any forms of expression, in accordance with the characteristic phraseology of the scriptures, for conveying the doctrines of the Deity and Atonement of Christ, which might *not* be evaded or neutralised by the apparatus of criticism and interpretation which is in the established use of his party. The force of the plainest terms might be enervated, and even annihilated, by giving the reader his option of a number of constructions, elaborated by profound thought, and versatile contrivance, each of which shall be eulogized as 'very ingenious and plausible, and what may be just:' or an alteration of the reading in the face of all legitimate evidence, might be recommended as 'a most happy and plausible conjecture;' and though, (proh dolor!) it 'could not be admitted into the text,'—yet 'one may *almost believe* that the present reading might be owing to an inadvertence in one of the earliest transcribers, if not in the apostle's own amanuensis:' or the sacred writer might be boldly charged with 'indulging in a very great latitude, and even *laxity* of interpretation,' and availing himself of 'the ambiguity of language:' or if no other way of escape remained, we might rise to the awful hardihood of coldly 'supposing' that the Blessed Jesus himself, the faithful and true Witness, 'might imagine' what never existed, and might 'not be able to distinguish whether what he saw and heard was visionary and real.' Against such a magazine of resources, all the powers of language would be unavailing: but let us not hear the mockery of calling it criticism." Vol. I. Pp. 55, 56.

It will be necessary to add the note which Dr. Smith has appended to what he justly terms the 'versatile contrivance' of Mr. Belsham.

"For example, 'John i. 1,'—'the word was God,' or 'a God,' *i. e.* an inferior God, derived from the Supreme, and delegated by him; or, 'God was wisdom;'—or, 'the word, *i. e.* the teacher, was a prophet endued with miraculous powers;'—or, if the conjecture of Crellius and others be allowed,—Θεου for Θεος, 'the word was God's,' 'the teacher was sent from God.' Calm Inq. p. 218. Yet I incur no hazard in saying, that there is not one of these *which-you-please* accommodations, which is not a defiance of every principle of rational criticism; as will, I trust, in the proper place, be made abundantly manifest."

It is an awful consideration, that a man who was once "a firm believer in the pre-existence of Christ," (Vol. I. Page 108,) as Mr. Belsham declares himself to have been, should have taken such a retrograde motion,

and have sunk, if not into the darkness of atheism, yet into the gloom of infidelity. It was not without reason that Voltaire and his companions rejoiced in the prevalence of Socinianism at Geneva, as adding persons to the ranks of unbelievers. "In Calvin's own town," says this champion, writing to D'Alembert, "there are none now but a few beggarly wretches that believe in the divine nature of Christ." The tone which some of the English Socinians have lately assumed, seems to intimate that they are going fast the "downward road" after their friends in Geneva. Dr. Smith says, "I have been credibly informed, that a young Unitarian preacher has openly declared, that though it should be proved that the writings of the apostle John affirm the Divinity of Christ, it would follow from thence, not that the doctrine is true, but *only that John was mistaken!*" Vol. I. p. 57.

The second Volume of this very learned work is just published, in two parts. These embrace a vast variety of topics of the most interesting kind. We hope that our students for the ministry, especially, will make themselves well acquainted with the unanswerable arguments of these valuable volumes, that they may be furnished with the means of unraveling the sophistry of Socinianism, and of "helping those who have believed through grace."

*A Brief Reply to the Rev. Richard Lloyd's Letter to a Member of Parliament, on the dangerous Defects of the British and Foreign Schools. By James Shepherd, Treasurer to the City of London Royal British School for educating Three Hundred Boys, in Harp-alley, Fleet-market.*

This pamphlet contains a good-natured, well-meant gentle rebuke for the Rector;

"Who dares with brow of adamant maintain—
. —dares with a cynic jest
Deny the right of Englishmen to read?"

An advertisement informs us, that "whatever profits may arise from the sale of this Reply, will be distributed as rewards among the Monitors, and most deserving boys, of the Royal British School in Harp-alley."

One short extract will gratify the reader.

"Methinks I see the rustic shepherd boy, stretched on the turf, with his paper and pins, tracing the courses of the planets, at a time when he scarcely knew a letter of the alphabet. How many have afterwards heard him, in the person of *Ferguson*, exclaiming, 'An undevout astronomer is mad!'" P. 65.

Mr. Shepherd, in censuring Calvin for the burning of Servetus, (p. 45,) seems to have forgotten that the principle was not peculiar to Calvin: it was the received doctrine of that age, that heretics should be punished by the civil magistrate. Nor must it be ascribed to the stern, austere temper of the great Genevan reformer; the mild and gentle Melancthon, and indeed the reformers generally, were of the same opinion.

*The Importance of Ecclesiastical Establishments: a Sermon preached January 29, 1821, before the Society incorporated by Royal Charter for the Benefit of the Sons of the Clergy of the Church of Scotland, &c. By John Inglis, D.D.*

Dr. Inglis read his text, (Psalm xlviii. 12, 13,) with the eyes of a Churchman. He appears to have seen nothing in the "towers," the "bulwarks," and the "palaces," but Ecclesiastical establishments. He thinks it is "necessary to the public weal, that the ecclesiastical arm be strengthened." Our readers, probably, will differ from him. We shall extract only one sentence, and lay it before the reader without a comment. In page 15 he says,

"I have no hesitation in asserting, that, without ecclesiastical establishments, there is no security either for the doctrines of religion continuing to be taught, or for the ordinances of religion continuing to be administered, among men."

*An Inquiry into the Abuses of the Chartered Schools in Ireland, with Remarks upon the Education of the lower Classes in that Country. By Robert Steven.* London, 1817. Octavo, Pp. 226.

THE Author of this Volume is well known as the most active agent of the London Hibernian Society; the interests of which, in connexion with the welfare of the poor in Ireland, appear to have influenced him to publish the documents contained in this work; especially those which expose the mismanagement of the Chartered Schools.

These schools were instituted in 1733, for the avowed purpose of putting down popery; and it appears from the statement of Mr. Steven, that a million and a half of the national property, besides large grants from private benevolence, have been expended upon them. Mr. Stevens exclaims, "And I ask, what has been done by all this vast sum for the improvement of Ireland? Literally nothing; nay, worse than nothing!"

Mr. Steven has printed in his work, a "Report of the State of the Protestant Chartered Schools, made by the Secretary of State for Ireland in 1788." This contains some of the most disgusting details ever presented to the public view, and which were principally furnished upon the personal inspection of that ornament to our country, the celebrated John Howard.

An extract from Mr. Howard's report will be sufficient to show the shameful neglect which prevailed in these schools.

"*County of Cork; Inniscara School, June* 18, 1787.

"Twenty-six girls; fifteen boys. The house out of repair, very dirty, and full of fleas; many dogs, some on the beds. The infirmary is the fuel house, and has no door. Dairy empty, the children dirty, seem half starved, and many have the itch and other cutaneous disorders. Here, and in several other schools, the master's children are clean, fresh, and healthy. Linen wanted. Application for sheets two years since, but none sent. Dr. Austin, in one of his reports, says, 'The pottage is very thin, and indifferent." In another, 'The meat scanty, not exceeding three ounces to each child:' (though being Sunday, it should, according to the diet table, have been ten ounces.) It seems from the book, that none of the local Committee have visited this house since August, 1785."

The *Committee of* FIFTEEN in Dublin, by whom these schools are governed, appear to have trusted to local Committees, who had deceived them by false reports. The Secretary of State says,

"A Report of the Local Committee on Castlecarberry School, dated 15th September, 1786, and another, dated December 11, 1786, being read, your Committee called upon Sir Jeremiah Fitzpatrick for his Report of the same school, dated November 12, 1786, in which is given a very different account of the state of the school and children; 'that there was no appearance of a school room; that part of a window was stuffed with turf-kish and dung; and that there were but twenty-four ragged shirts and shifts, though there were eighteen girls and fourteen boys in the school, most of them sickly, wretched-looking creatures, covered with the itch: two only could read, and all order appeared to have been neglected; but that the apartments of the master and mistress were comfortable and well furnished, as likewise the parlour which served for a Committee-room.' But on reading the said Reports of the 15th September and 11th December, 1786, we find that none of the said circumstances are stated therein, nor any objection made to the conduct of the master and mistress." &c.

These schools were originally filled with the children of Roman Catholics, from six years of age till ten, in order that they might be taught the Church of England Catechism, and thus be made good Protestants; but in 1757, after the Society had been incorporated twenty-four years, we find them complaining to Parliament, 'that they found it difficult to procure children, except in a time of scarcity; *but that if they were enabled to build nurseries for the reception of three or four hundred children under six years of age, they might then provide a constant supply for the schools.*"

By a statement presented to Parliament in 1761, the *Committee of*

fifteen complain, that "they had not been able, from want of funds, to receive any children into the *nursery* at Monasteraven; but that *twenty infants had been found exposed among the carpenters' shavings in the building, which the Society recommended should be maintained in the workhouse.*"

Let Englishmen read with astonishment the next extract from this work of Mr. Steven, recollecting that he is well acquainted with Ireland, and a man of great caution and integrity.

"From all the information I have been able to collect, and from sources which I consider as authentic, I should estimate the actual profits of a master to be from £300 to £600 per annum, according as the number of scholars varies from 60 up to 150: and in some cases, the office of master is altogether equal to £1000 per annum. But the excessive profit to the master is not the chief evil. It is the abuse which the system of jobbing opens a door to. Contracts in the hands of the master; corruption and fraud engendered; and that which should have been merely a comfortable subsistence for a country schoolmaster, raised to so much emolument, as to excite the exercise of parliamentary influence."

Again, Mr. Steven remarks,

"And whilst the poor in all the provinces of Ireland have been sighing for the education of their children, this Society, whose funds have been sufficiently ample for the instruction of 200,000 children annually, on a plan of daily schools, have been expending all on 33 schools, and little more than 2000 children!"

"It might have been expected," says Mr. Steven, "that in the Imperial Parliament the interests of Ireland would have been attended to; that whatever had been carried in the sister kingdom, through political intrigue or courtly influence, the enlightened, independent, and upright members of the House of Commons here, would have seen to the faithful and discrete expenditure of the public money. In this, however, the country has been disappointed. It will, I fear, be scarcely credited, (except by a reference to the yearly grants,) that in the course of sixteen years, without any increase of schools, the Imperial Parliament has expended the enormous sum of £474,560 and upwards; a sum larger by £127,000 than was granted by the Irish Parliament, during a space of forty-six years; and when very considerable sums were expended on building and furniture, and a greater number of schools supported by the Institution. If the present waste of public money, on a scale of education small and unproductive, be persisted in, no wonder if the finances of the country be embarrassed. There is a sum granted by Parliament, to the amount of £41,539 annually, for thirty-three Chartered Schools; and all this, independent of the large income enjoyed by the Society from estates, public government funds, &c. &c. &c. which may be safely estimated at a sum nearly equal to £20,000; making an aggregate of £61,000 per annum."

Mr. Steven has drawn a contrast between the Chartered and Hibernian Schools, which is summed up in the following paragraph, printed in italics.

"The London Hibernian Society exhibits, what may be reckoned a prodigy in Ireland, a public charity, whose operations and efficiency are in full proportion to its expenditure. Her funds are so economically expended, that each scholar does not cost four shillings for his year's education."

We should gladly, if our limits would admit, follow Mr. Steven in his exposure of the abuses in the *free* GRAMMAR *Schools in Ireland.* One extract must suffice, entitled, "Colonel Robertson's Schools."

"This person left funds for building a school-house, and paying a master £15 per annum, in each of the thirty-one parishes of the diocese of Raphoe. The trustees, the Archbishop of Dublin, the Primate, the Bishop of Raphoe, &c. &c. have had funds in their hands, of the value of above £15,000, for a considerable time, without proceeding to the fulfilment of the will."

The British public are exceedingly obliged to Mr. Steven, for publishing these facts to the world; and as the House of Commons have permitted the bill to be brought in, for investigating the funds left for the purposes of education in Ireland, we may expect the Report of the Commissioners will bring to light the hidden things of darkness.

We were a little disappointed, that Mr. Steven could not find a

corner of a page just to notice the existence of the Baptist Irish Society; especially after he had traced the evils which afflict Ireland, in his Introductory Chapter to "the favourite object of the English Government, from the reign of Henry VIII, to eradicate the Irish language." He surely could not have been unacquainted with the primary object of that Institution, to teach the Irish language in "those counties which are properly Irish, where the English is rarely spoken;" and where the inhabitants "are considered as consisting chiefly of Roman Catholics." If the London Hibernian Society may be considered "as a prodigy in Ireland," the Baptist Irish Society, conducted upon the same economical principles, from its peculiar character, even by the showing of Mr. Steven, must be much more so! But as we hope Mr. Steven will now be induced to print another edition of his work, he will then have an opportunity to do justice to all the Societies both in England, Scotland, and Ireland, which are formed for educating the destitute children of that neglected and ill-fated country.

*A Letter to the Right Honourable the Earl of Liverpool, on the Dissimilarity existing between the Cases of Protestant and Roman Catholic Dissenters; containing a History of the Corporation and Test Acts, &c. &c. By Amicus Justitiæ.*

We can cordially recommend this letter on account of the valuable information which it will give to many respecting the Roman Catholic question, which is now disposed of for the present; and also respecting the Corporation and Test Acts, which must of necessity occupy the attention of all who are Protestant Dissenters in principle, for some time to come.

*The Wreath; or Truth and Poetry Entwined. By the Rev. T. Young.* Second Edition.

Mr. Young's attachment to Christian *truth* will not be questioned by any one who knows him. His poetry will be valued, perhaps, in a much smaller circle. If when he unbends from severe studies, he can amuse himself by measured lines, with or without rhyme; and if still further he can contribute to the pleasure of his friends, and especially in assisting their devotions, we think he ought to be encouraged. There are some passages in the 'Wreath,' which present indications of fancy and feeling very creditable to the author. We can only copy the first sentence and the last of the preface.

"These attempts at poetry originated in the call of friendship, and a desire to ascertain whether I could write lines in blank verse, above a mere common scribbler.—Though destitute of superior poetical abilities, I hope the kind, the useful, and liberal critics, for such there are, may lift up the light of their countenances on me; or at most, after shaking the rod at the poor delinquent, bid him go in peace and sin no more."

*Small Beginnings not to be Despised: a Sermon preached for the benefit of the Port of London Society, for promoting Religion among Seamen, on board the Floating Chapel, moored off Wapping Stairs, in the River Thames, May 9, 1820. By J. A. James.*

This is an admirable sermon, founded on Zech. iv, 9. "Who hath despised the day of small things?" The ingenious and eloquent preacher considers the leading sentiment of the text in its application first to public institutions, and then to personal religion. Under the first head he notices the commencement of the Christian religion—the cause of protestantism—the progress of methodism—the London Missionary Society—the Baptist Mission to the East—the British and Foreign Bible Society.

"The Baptist Mission to the East, whose labours in the department of translating the scriptures into the Oriental languages are so incredibly great and successful, as to render almost superfluous even the gift of tongues; which can number among its agents men whose fame in Eastern literature has long

incs eclipsed the splendour of Sir William Jones's name, which has deposited so leaven of Christian truth and Christian principle in many parts of the reat mass of Hindoo population, from he mouths of the Ganges to the banks f the Indus: this distinguished Society as, eight and twenty years ago, the roject of a few ministers associated at ettering, the most active and zealous f whom, notwithstanding his present nrivalled literary renown, was then rorking at one of the humblest trades; nd while distributing the bread of life o others on a Sabbath, was on other ays earning his own bread by the weat of his brow." P. 12.

It is not necessary for us to multiply extracts, nor even to give a complete analysis of a discourse, which must command and obtain a very wide and useful circulation.

*Thoughts on secret Prayer, Fasting, Humiliation, and Personal Dedication.* 36 Pp. Sewed, 1s.

The Editor of this excellent practical little tract, has been well employed in abridging and correcting an old work on the important subjects of which it treats.

## LITERARY INTELLIGENCE.

*Just Published.*

Thoughts on the Importance of Special Prayer for the General Outpouring of the Holy Spirit. By the Rev. James H. Stewart, M.A. Minister of Percy Chapel, and Chaplain to the Earl of Bute, &c. Price 1s. 6d

A New Edition of Bunyan's Pilgrim's Progress, in Two Parts: with Historical and other Notes, by Joseph Ivimey, and a copious Index. Embellished with 13 elegant Engravings.—12mo. Boards. 498 pages. Price 7s. 6d.

The Third Edition of Brown's (Whitburn) Memoirs of Hervey. With various Improvements.

Dr. Chalmers's (of Glasgow) Discourses on the Application of Christianity to the Commercial and Ordinary Affairs of Life. 8vo. 8s.

Dr. Chalmers's Christian and Civic Economy of Large Towns, No. 7.

On Church Offices. By Dr. Chalmers. 8vo. 1s.

A New Edition of Dewar on Personal and Family Religion, greatly enlarged, with an extensive variety of Prayers. 8vo. 8s. boards.

# Annual Meetings.

There has been a pleasing feature in the public Missionary Meetings of the last month, which we have not witnessed in former years: we allude to the particular manner in which the necessity of the divine blessing has been publicly recognized in the Resolutions which were passed upon those occasions. The Wesleyan, the Church, and the London Missionary Societies, commenced the business of their respective Meetings, by passing a resolution expressing their sense of the need of divine influence for the success of their attempts to spread the gospel among the heathen; and many of the speakers made pointed allusions to that subject, in their addresses to the multitudes who were assembled. We trust that the united prayers which have been of late offered for the more abundant effusion of the Holy Spirit are answered, and we doubt not, if such petitions continue to be presented, that the church will see greater things than these.

## WESLEYAN
## *MISSIONARY SOCIETY.*

Queen-street Chapel, April 25, Alderman Rothwell in the chair. Speakers, Rev. Messrs. Watson, Buckly (Plymouth), Grindrod, Anderson (Reading), Gaulter (Deptford), Caulder (Brighton), Taylor, Scott (Colchester), and Bunting; and Messrs. Haslop, Blair, Armstrong (Boston, N. E.), Bulmer (Treasurer), Bingham, and Noyes (Andover).

### *Information.*

1. Our Wesleyan brethren have 147 Missionaries engaged in Africa, America, and different parts of Europe. 2. In Ceylon, they have taught more than 2000 children to read the Holy Scriptures, and many of the natives have been converted. 3. In the West Indies, many planters have applied to the Committee to send Missionaries to instruct their negroes, being well convinced that Christian negroes are far more valuable than any other. 4. During the past year they have printed an 8vo. edition of the New Testament in the Cingalese language, having before printed an edition in 4to.; 2000 copies of the Book of Psalms, and a good number of the Book of Job, together with a large quantity of inferior publications for the use of the schools. 5. A lady, in a letter written from the West Indies, relates, that a planter had, by his cruelty, so much exposed himself to the hatred of his slaves, that he feared they would conspire against his life. In order to secure himself from this, he was told, that it was absolutely necessary to prohibit their religious assemblies. He therefore determined to suppress them; and going for that purpose by night to their place of meeting, when he approached the door, he heard them praying that God would bless their wicked master. The consequence of this was, that he, who had been their persecutor, became their minister, and now preaches among them with great success.

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City-road Chapel. Annual Meeting, April 30, Colonel Sandys in the chair. Speakers, Rev. Messrs. Griffith (Bath), Ward (Serampore), H. F. Burder, Lessey, Bunting, and Newton; and Messrs. Sandys, Poynder, Trant, Munro, Armstrong, Shaw, Carne (Penzance), Vandersmissen (Altona), and Scarth (Leeds).

After several impressive speeches had been delivered,

Colonel SANDYS, the Chairman, said, I wish to bear my testimony to all the statements just made, and I am happy to see here the Rev. Mr. Ward, (a Baptist Missionary from Serampore,) who will, I have no doubt, give you some further information on this subject. In 1790 I was adjutant and quarter-master in the army, under Marquis Cornwallis, which brought down the power of Tippoo Saib. I sailed to join the army in the month of January in that year. Having on board 300 Sepoys, we laid in our provision and water for the voyage, expecting a passage of only eight or nine days. The principles of these Sepoys were well known to me, and many of them were of high cast. They were permitted to fill their own water casts, every one of which was sealed with the Brahminical seal. Their provisions and packages were also sealed; and no one touched that part of the ship where they were stowed. It was then the infancy of the war, and it was necessary to attend to all their prejudices. We sailed, and from calms and contrary winds, the voyage proved much longer than we had contemplated. We had been at sea twenty-five days. I kept account of the provision and stores, as was my duty, and I found that now we were only half way, and for these 300 men there only remained two butts of water. I well knew their sentiments respecting any other provisions or water; and what would be the consequence I did not know when this circumstance should be discovered. My anxiety was so great for several days, that I was scarcely able to support it: this was observed by one of their chief personages, with whom I was on terms of the closest intimacy; and he said to me one day,

tioned; by this they are divided into different societies with distinct observances, and there is no possibility of these intermixing with each other without breaking *caste*. Every person marrying, or even eating, with one of another caste, falls from it, and can never be restored to it. This has always been considered as a fatal stroke, and the Christian Missionary feels it in its full force. These people are as capable of feeling the endearments of social life as any people upon earth; and for one of them to make up his mind to see his friends and his beloved parents no more, to renounce all human society, and to incur the frowns of his relatives, is such a sacrifice, that we need not wonder at our countrymen there saying, "You have indeed undertaken a hopeless task." I remember one young man, who, after he had been baptized, seemed at first to have forgotten his connexions; he came and said to me, "I do not want to return to *caste*, I do not want to return to Hindooism, but cannot I go and see my mother again? Cannot I see my father once more?" This was impossible; and he well knew and deeply felt that his parents would have shut the door against him, if he had attempted to enter the house in which he was born.—With all this accumulation of difficulties we had to attempt the conversion of this country. Our own government, the European natives of India, and all the superstitions, prejudices, and peculiar feelings of the people being against us, we do not wonder that it was said, "India is invulnerable." There were indeed a few good men in Calcutta, who were labouring for the conversion of souls there; but they thought it was impossible to do any good elsewhere, even if they could make any progress in that city. Such was the appearance of India; and I have mentioned these circumstances to show, that if, in that part of the world, (of all others the most hopeless,) the Gospel has obtained any success, then you need not despair of Africa, of the West Indies, or of any part of the world whatever.—But I have now to tell you, that all these difficulties, great as they appeared, have vanished into air. The government of India acts, as far as is prudent, entirely with us; and, in a variety of ways, they are assisting us, and assisting us in the most powerful manner. They have established government-schools for the instruction of the natives; and the name of the present GOVERNOR OF INDIA will live in their recollection to the latest posterity. It would be unjust in me not to mention the name of the MARCHIONESS OF HASTINGS, who is doing every thing in her power for the benefit of the female natives of that country. In our own country every facility has been kindly afforded to us, and the Missionaries can go without opposition to every corner of India. Such a door is opened there, as never was before. Every voice cheers the Missionaries as they enter. Of our own countrymen I scarcely know one individual who opposes us; on the contrary, they now have a Calcutta Bible Society, chiefly supported by the Anglo-Indians, which has circulated extensive editions of the Scriptures in the various languages of India. There is a Calcutta School Book Society, and a Hindoo College; the natives themselves are teaching and educating, for the very purpose of becoming preachers of the everlasting Gospel: and then the distance of 15 thousand miles is subdued and superseded, by God's raising up, to become Missionaries to their countrymen, the natives themselves who are inured to the climate and familiar with all their manners. The languages of India are now subdued; and the holy Scriptures, or parts of them at least, with a number of tracts, have already been translated and circulated in 25 languages of the country. The *prejudices* of the natives have been overcome:—as one proof of this, I can state, that when I left Serampore a deputation had come from a village at some distance, in which they were attempting to establish a school, to request one of our schoolmasters to visit them and afford them some instructions as to the manner of conducting their school. There cannot be a stronger proof of

their prejudices being subdued, than for the natives to solicit a visit from a man whose appearance in their school would have once been thought a crime. These schools are now so common in India, that there is scarcely a town or even a village that has not one. The *ignorance* also of the natives has been overcome; we have found a conscience at last; and several thousand Hindoos have turned from the worship of idols to serve the living and true God; have renounced their superstitions, and embraced the faith of Christianity. And now, I confess, my Christian brethren, that, though I entertain some opinions different to those of the Society for which I am now pleading, yet it is a Society for which I feel the highest respect, as there are no persons who come forward with more ardent zeal than they do in the work of the Lord, and in the promotion of the great cause of missions. The Wesleyan Missionaries yield to none in love to their Saviour, which is so essentially necessary to keep alive the missionary flame. Another thing I would just mention concerning them, and that is,—they depend especially on DIVINE INFLUENCE; their eyes are always fixed on that; and feeling that they are but weak instruments in the hand of God, they go forward in their simple career, looking to God for his influence; and blessed be his holy name, that influence is not withheld.—But before I close, there is another observation which I would make. I have lately come from the Continent of America, in which there is at present a great out-pouring of the Holy Spirit. In Connecticut, in Massachusetts, and other places, a great degree of divine influence has been experienced. In the town of Hartford, I was informed, that there were not fewer than a thousand persons under the most serious impressions respecting their everlasting welfare. If these things be done in America, if God is pleased to pour out his Holy Spirit there, (and we want nothing else,) and this work go on as it has done, the whole world will soon be converted to God. For this, let us be instant *in prayer*. It is only for us to be frequently on our knees at the throne of grace, and *then shall the earth yield her increase, and God, even our own God, shall give us his blessing*.

## BRITISH AND FOREIGN *BIBLE SOCIETY*.

ANNIVERSARY 17.—May 2, at Freemasons'-hall, the Right Hon. Lord Teignmouth, President, in the chair.

Speakers, The Duke of Gloucester, the Earl of Harrowby, the Chancellor of the Exchequer, the Bishop of Gloucester, Lords Bentinck, Calthorpe, Lorton, and Teignmouth, Sir T. D. Ackland, Messrs. Evans, Grant, Joseph John Gurney, and Sandford, and the Rev. Messrs. John Brown, Bunting, Gisburn, Jowett, and Owen.

Mr. Wilberforce was not present, he having reluctantly yielded to the advice of his friends, and consented to take that repose which is rendered essentially necessary by the impaired state of his health. Lord Gambier, too, was absent, being called to the mournful duty of committing to the earth the last remains of a near relation. The Rev. John Owen, Secretary to the Society, read the Report, in doing which he was assisted by his son. It stated, among other things, that the receipts during the last year, have been £89,154, of which £26,272 was for Bibles, Testaments, &c. Payments during the last year, £79,560. 104,828 Bibles, and 142,129 Testaments, have been distributed during the year, which, added to those of former years, make a total of 3,201,978.

From many excellent speeches we select that of the Right Hon. Charles Grant. He expressed his great satisfaction at what he had heard from the last reverend gentleman who had addressed them, (the Rev. John Brown of Scotland). "My Lord," said he, "I agree with that gentleman, that there is no need of argument to convince us of the importance and utility of this Institution; but that we are rather called to triumph in its increasing prosperity. Look to the vast range of its opera-

lo the thousands to whom it
nmunicated comfort and con-
n, to the thousands who have
enefited, and are ready to ex-
heir gratitude in the strongest
for those benefits which they
eceived. Look also to the
nds, to whom we may ap-
appeal for their expressions
sure, on behalf of the Bible
y. One strong proof of its suc-
, that we have so completely
hed over all those objections
were started against us at
mmencement of our career.
are the objectors? My Lord,
old them now in their flight.
are those who told us, that
ciety was to produce discord,
y, and confusion? Where are
rognosticators, who antici-
ome convulsion in our cities,
division in the state? They
treated from the field in dis-
re. But there is one objec-
which we must plead guilty.
jection is in effect this, that
a Society, formed of persons
ent sentiments, both in reli-
d politics, and yet agreeing
r in the prosecution of one
n object; that we seem to
all minor points of difference,
united together only for a
ad noble purpose. The re-
f this charge has often, in
times, been brought against
gion of Christ, with sinister
ns. That men, professing
gion of Christ, should choose
end from the elevation to
that religion raised them,
narrel with each other on
points, is a charge which has
tly been brought against
unity, and, unfortunately, it
it too true. But what in
is the charge brought against
ciety? It is this, that we
ere is a point of elevation,
y above all petty objects.
elevation we are now raised;
is mount we now stand; we
wn upon the clouds below,
behold the thunder and
g rolling at our feet. We
econd, it is true, from this
ground, and we may be
o defend this principle; but
lescend and defend it in the
*which we have imbibed in*
these upper regions. It had been conjectured, that this Society, being formed of so many different materials, could not long continue, that one chain could not bind so many minds; but does it not continue; and does it not with increasing firmness bind us together? In reference to commotions, in looking to this country, we find that it has been subject to many internal commotions. But did any one ever charge those commotions upon the Bible Society? No; it is our object to circulate that book, which teaches to 'render honour to whom honour is due, and tribute, to whom tribute.' We wish to see fulfilled the wishes of our late venerable and beloved Monarch, that every child within his Majesty's dominions may possess a Bible, and be able to peruse it." *(Loud and continued bursts of applause.)*

## LONDON
## *HIBERNIAN SOCIETY.*

Anniversary 15. May 5, at the City of London Tavern, the Right Hon. Lord Viscount Lorton, Vice-president, in the chair. The Rev. John Morison (Chelsea) read the report. The Schools assisted by this Society are 534, the pupils in which are 54,520; a much less reduction than might have been expected from the opposition they have met with. Speakers, Lord Viscount Lorton, Hon. Charles Shore, Sir S. C. Hunter, John O'Driscol, and G. Sandford, Esqrs. and the Rev. Messrs. Burn, Bushe, Collyer, Coomba, Dealtry, Noel, Owen, Richings (Secretary), Thorpe, Way, and Wilson.

We select the following speech of the Hon. and Rev. G. NOEL.—It is with feelings of particular embarrassment that I rise on the present occasion; for I am fully aware, that after the feelings of the public have been called forth so much during the preceding days, some apology is due to this assembly when any one rises to trespass on its attention. But there is in this Institution something that appeals so directly to my heart, that I should

be ashamed to retire without giving vent to my emotions. I apprehend, my Lord, that the day is past when it was necessary to argue the great question, whether we should attempt the education of the poor; for we now feel that if the poor are dependent on the rich, and the weak upon the strong, then are they in circumstances which render them the peculiar objects of our attention. Though I think it quite irrelevant to trouble you for a moment on the great plan on which you should proceed in teaching the poor of Ireland, it does appear to me quite evident that the Roman Catholic population of Ireland are to be instructed with most effect by Institutions like the present; for in Ireland there is such a gap between the rich and the poor, that no progress can be made but by the efforts of a Society, which is calculated to bear with full effect on the minds of the Irish peasantry. This Institution also affords an instance, that Christians of the present day, of different denominations, can unite in a great object, giving glory to God and benefiting their fellow-creatures. I rejoice in now following an excellent Dissenting Minister [the Rev. Dr. Collyer], whom I regard as a brother in Christ; and in proportion as we emerge from the mists and prejudices of former times, in that proportion shall we act efficiently in the great object of Christianity.—I feel the claims of this Society, not so much as a Minister of the Church of England, as a Minister of the everlasting Gospel: and I am persuaded that the march of Christian benevolence will be greatly accelerated by our losing sight of our minor differences, and linking heart to heart, and power to power, for the accomplishment of the great object we have in view. And the more we fix our eyes on that world to which all the machinery of education tends; the more we fix our eyes on those holy realms above, where no names or sects are known, but only "the great assembly and Church of the first-born, who have washed their robes, and made them white in the blood of the Lamb,"—*the more* we shall feel of attachment *to this cause*. I might plead this cause upon the general grounds of Christianity, upon which we urge Missionary Institutions; but I fix rather on one ground, which I find in the hallowed volume of God, that "he that does not provide for his own house hath denied the faith, and is worse than an infidel;" and I ask whether we are not chargeable with guilt, while we attempt to cultivate distant climes, and see a country next our own shores totally uncultivated?

I should look also upon the Meeting of this day as wanting something, if I had not an opportunity of urging upon you the claims of the Institution, on the grounds of domestic policy and national gratitude.—I find a long arrear due from this country to Ireland. I would ask, (and it is a question to make Englishmen blush,)—I would ask, whether the moral degradation of Ireland is not owing to its connexion with this country? I would ask, whether all the Roman Catholic superstitions—whether all the clouds of ignorance, and degradation, and misery in Ireland, did not roll from the shores of England? I would ask, whether they do not owe all their calamity to their connexion with my own country? Have they not therefore a peculiar claim upon us? And here I would just refer to what fell from an illustrious character, who never had an arm to raise, or a voice to utter, and did not raise that arm, and lift that voice, when oppression was heard, (Mr. Wilberforce,) who thus expressed himself, that England has treated her sister Island as a stepmother, a child she cannot love; and if she can but keep it quiet, she attempts no more. But we are met together to-day to exhibit a different conduct; and though Mr. Shore lamented, that we had then so small a meeting, yet I rejoice to see such a different platform now to what I did when I first entered this room; and that there is a growing interest in the concerns of Ireland, in quarters where it is likely to be most efficient. I hope we shall see a growing amalgamation of Christian feeling, and that from year to year, we shall send specimens of feeling, and piety, and sympathy, through

all the country. I trust, that those who visit this country from Ireland, will not have to return to their native shores grieved and wounded, that they have found nothing of reciprocity in this island. I am bound to acknowledge my gratitude to the Irish nation, as I owe to it the best blessing of domestic life. My heart has been long in the midst of them; and the moment I shall reach those shores, I hope I shall see with my own eyes, and hear with my own ears, the progress of this work in that sister country. May God in his infinite mercy bless the efforts of this Society, and may the day soon come, when the degraded peasantry of Ireland shall meet the people of England on equal terms!

## HOME MISSIONARY SOCIETY.

The Second Annual Meeting of the above Institution was held at the City of London Tavern, on Monday evening, May 14, 1821, Thomas Wilson, Esq. in the chair.

Previously to the commencement of business, the great room in which the meeting was to be held was so thronged, while numbers were still advancing towards it, that it was thought expedient to open the largest room on the first floor for the accommodation of those who could not be received above. Robert Humphrey Marten, Esq. obligingly consented to take the chair.

The Report was read in both rooms, and various resolutions were passed by the meeting, congratulating the Society on its progress, and pledging themselves to increased exertions on its behalf.

The following gentlemen addressed the meeting;—Rev. Drs. Bogue, and J. P. Smith; Rev. Messrs. Blackburn, Bristow, Brook, H. F. Burder, J. Clayton, jun. Coombs, F. A. Cox, J. Edwards (Secretary to the Baptist Itinerant Society), G. Evans, Goode, Hillyard, C. Hyatt, Hooper, Hunt (of Kennington), Irons, Jukes, Prankard, Rayson, Roberts, Slatterie, Jenkin Thomas, John Thomas, G. Thorn, and Wood; J. M'Kenzie, and Thomas Walker, Esqrs. together with the Treasurer and Secretaries.

The collection, including life and annual subscriptions, amounted to about £240, affording the most gratifying evidence of the lively interest which the Meeting felt in the objects of the Society.

## SUNDAY-SCHOOL UNION.

The Annual Meeting was held at the City of London Tavern, on the morning of May the 9th, and was attended by a very numerous company to breakfast, after which the chair was taken at six o'clock, by W. B. Gurney, Esq. The meeting was addressed by the Rev. Messrs. T. S. Britton, J. A. Coombs, S. Curwen, J. Ivimey, G. Marsden, — Scott, — Sherman, Dr. Smith, G. Thorn, Jenkin Thomas, and by Messrs. J. Barfield, G. Offer, W. F. Lloyd, and W. Marriott. The cause of Sunday School Unions, and the religious instruction of the young, interested all present; and we trust the effects of this delightful meeting will long be exhibited in the increased and united exertions of all the friends of christian education.

## *London Female Penitentiary.*

The Annual Meeting of this excellent institution was held on Monday, May 7, at Stationers'-hall, W. A. Hankey, Esq. in the chair, and was respectably attended. The Rev. Messrs. Legh Richmond, Edward Burn of Birmingham, D. Ruell, Thomas Webster, P. Meganel, John Townsend, John Innes, and other gentlemen, severally addressed the meeting. The report and its appendix were truly encouraging. The number of inmates has in the last year been increased from 100 to 110. There had been about 170 applications; and within that period 22 had been placed out to service, and 30 reconciled to their friends. There appeared to have been a falling off in the annual income of the Society, the deficiency of which had been supplied by some legacies. On the whole, the increasing usefulness of

the institution is fully established by the report of the last year, and will be perused with increasing interest and gratitude.

## LONDON MISSIONARY SOCIETY.

The large Chapel in Great Queen Street was exceedingly crowded at a very early hour at the Annual Meeting of this Society, on Thursday, May 10.—Many hundreds who could not find room, retired to Gate Street Chapel, where the Rev. John Clayton, Jun. preached. The Missionary Report was most encouraging, and the receipts for the year had amounted to £26,000. The appearance at the Meeting of the Prince of Madagascar was highly gratifying, as was also that of the Rev. John Campbell, who had just returned from the interior of Africa; of which journey Mr. C. gave a brief account. The Society, we understand, collected after the sermons, and other services, during the three days of this Anniversary, upwards of £1,400.

*Further particulars in our next.*

# Intelligence, &c.

## STEPNEY INSTITUTION.

In the last Annual Report of this Institution, January, 1821, it is stated, that three new students had been received at Stepney, from the churches at Crediton, Hatfield-heath, and Watford; that three students had left the Academy, two with the approbation of the Committee, and one without seeking to obtain it; that two ministers, who had been students, were reputably settled at Truro and Falmouth; that there were thirteen students now in the house at Stepney, and four others under the care of ministers in the country; that about fifty ministers, who had been patronised by the Society, were employed statedly or occasionally in preaching the gospel in England or Ireland; and that two young men, members of the churches in Eagle-street and Church-street, London, had been admitted as probationers for three months. The Report, while it complains of the want of pecuniary contributions, acknowledges the kindness of several friends, who had sent presents of philosophical instruments and valuable books, for the use of the students, and of natural and other curiosities, to be placed in the museum.

*** The annual sermon for this Institution *will be* preached on the 21st of *June by the* Rev. J. K. Hall of Kettering.

## DESIGNATION OF A MISSIONARY.

May 11, Mr. John Mack was designated to the work of a Missionary, at Shortwood in Gloucestershire. The service was begun by the Rev. T. Coombs (Ross), who read the scriptures and prayed. The Rev. Dr. Ryland, after a short but well adapted introduction, asked the usual questions, and received the confession of faith, &c. The Rev. Thomas Waters (Pershore) offered the ordination prayer, with a fervour of devotion, and elevated feeling, which will long be remembered. The Rev. Wm. Winterbotham delivered an impressive and affectionate charge, from Acts xxvi. 17—19; and the Rev. Mr. Cousins (King's-Stanley) closed the service.

The high estimation in which Mr. Mack is held by the church at Shortwood, of which he was a member, together with the close and endeared friendship subsisting between him and his pastor, called forth feelings which rendered the service more than ordinarily interesting and impressive. After the congregation had retired, the church having been detained, Mr. Mack took an affectionate farewell, and commended the pastor and flock, with which he had been so happily united, to the Father of mercies, in a solemn and fervent prayer, while they sorrowed that they should see his face no more.

## ASSOCIATIONS.

### BEDFORDSHIRE.

e Bedfordshire Association of Bap- churches held their sixth annual ng at Hale Weston, on Tuesday, 1, 1821. In the morning, brother of Leighton Buzzard preached Ecclesiastes iii. 11, first clause; brother Such of Steventon from ews xi. 24—26.—In the afternoon read the letters from the churches, he Circular Letter; after which was ected the business of the Associa- and.—In the evening, brother y of Carlton preached from Zech. 5, first clause.—The other brethren ngaged in the services of the day , the Rev. Messrs. F. Hinde, T. ay.— Smith, and — Walden. e next Association is to be held at ord, May 8, 1822.

### CORNWALL.

e Tuesday, April 24, 1821, the Bap- ministers and churches held their l half-yearly Association at Pen- e. In the morning brother Lane ched on Christian Diligence, from r. ix. 24, 25; and in the evening ser Clark on the Conformity of the of God to Jesus Christ, 1 John ; brethren Green, Heath, Read, Rogers, engaged in the devotional ces of the day. On the preceding ing, brother Dore preached on ham's grateful Memorial, Gen. 14. The churches in that neigh- hood are upon the increase. The ing of God attends the preaching of word; and from present appearances are encouraged to expect a yet ter and more prosperous day. The Association is to be held at Red- , on Tuesday, October 10: brethren ke and Green are to preach.

### ISLE OF ELY.

ne Baptist and Independent minis- belonging to the Association for the of Ely and its vicinity, held their yearly meeting at Burwell, on nesday, April 18, 1821. Mr. Ed- ds of Cambridge preached in the ning from Luke xvii. 20, 21; Mr. man of Soham in the afternoon, Philip iii. 8; and Mr. Compton of ham in the evening, from Psalm . 2—4.

ollections were made after each ser- in aid of the Baptist and London ionary Societies, to the amount of 10s. 4d.

The next meeting is to be held at Streetham, on Wednesday, Oct. 3.

### WILTS AND SOMERSET.

The thirtieth Meeting of the Wilts and Somerset Association was held at Frome on April 24, 1821. Brother Edminson of Bratton preached in the morning, from Heb. x. 19, 20; Ayres of Keynsham in the afternoon, from Isaiah xl. 5; and Shoveller of Melksham in the evening, from Gal. vi. 14. The brethren Macfarlane of Trowbridge, Mitchell of Warminster, Phillips of Penknap, Roberts of Shrewton, Smith of Bath, and Winter of Beckington, engaged in the other exercises.

The next meeting is to be at Beckington, September 12: brother Macfarlane of Trowbridge is to preach.

## ORDINATIONS.

### BRAUNSTON.

On Tuesday, April 10, 1821, the Rev. Joseph Bate from Bristol Academy was ordained over the Baptist church and congregation meeting at Braunston, in the county of Northampton. The service commenced with singing: after which the Rev. J. Jones of Monk's Kirby, Warwickshire, read and prayed; the Rev. J. Simmons, Olney, Bucks, delivered, with much ability, the introductory address, asked the usual questions, and received Mr. Bates's confession of faith, &c. The ordination prayer, by the Rev. F. Franklin of Coventry. A very solemn and affectionate charge was given to the minister by the Rev. I. Birt, Birmingham, from 2 Tim. ii. 7; the Rev. J. Mack, Clipstone, preached a very judicious and appropriate sermon to the people, from Psalm cii. 16; and the Rev. J. Goodrich, Ravensthorp, concluded in prayer. The hymns were given out by the Rev. J. Sibree, (Independent,) Coventry. In the evening, the Rev. T. Shakespear, Southam, read and prayed; and the Rev. J. Birt preached a most interesting sermon, from 3 John 16, and concluded. On these occasions the place of worship, which has been recently made more commodious, by the erection of a gallery, was crowded to excess, and numbers were unable to gain admittance. The divine glory seemed to beam upon the assembly; a lively interest was felt in the services of the day; and the numerous audiences were highly delighted with what they heard and saw. It is hoped a savour of it will long be remembered. By the labours of Mr. Bate,

God has revived this part of his church; numbers flock to his house; and serious inquiries are excited. May the time to favour her more abundantly, yea, the set time, be come!

## NEW CHURCH FORMED.

### CREWKERNE.

JUNE 18, 1820, a new church of the Particular Baptist Denomination was formed at Crewkerne, Somerset, consisting of six persons, who had previously obtained letters of dismission from their respective churches; on which occasion the Rev. Richard Horsey of Taunton described the nature and order of a gospel church, and administered the Lord's-supper. Since that time, three persons have been baptized, and two received by letter, and we humbly hope that there are several others who will soon follow the example of our great Redeemer.

We reflect with pleasure on the progress of the gospel in this town, which has long been enveloped with clouds and darkness. O that the winter may be past, and the rain over and gone, that the beams of celestial light may diffuse its genial heat over this infant cause, and enable those who are already planted in the courts of the Lord's house, to grow as the stately cedars of Lebanon, to the praise and glory of God and that thousands more, who are now strangers to theGod of Israel, may awake to righteousness, and bear the fruits of holiness, like fertile trees planted by the river of waters, which bringeth forth their fruit in season!

It is presumed that this situation is well deserving the labours of an active minister of the gospel, as there are many populous villages within a short distance destitute of religious instruction. Could such a one be found, the congregation would gladly assist to their utmost, confidently relying on a further support from those friends who feel interested in this cause.

## LIVERPOOL FOURTH CHURCH.

ON Lord's-day, October 1, 1820, a meeting-house, 50 feet by 37, was opened in Cockspur-street, Liverpool, when the Rev. Messrs. Underhill and Charrier addressed large and respectable congregations.

The congregation meeting in this place, which was formerly used as a chapel in the establishment, owes its origin to the secession of eighteen persons, with their pastor, Mr. Underhill, from the church meeting in Great Crosshall-street. Since the place was opened, several persons have joined the church, and the congregation is gradually increasing. May this meeting-house, which is situated in a populous neighbourhood on the north side of Liverpool, where there is a scarcity of the word of life, prove the birth-place of many souls, and the fourth Baptist church in Liverpool be attended with prosperity!

### *London Annual Meetings in June.*

*Tuesday*, 19, Evening at Six.—Anuual Meeting of the Baptist *Home* Missionary Society, at the City of London Tavern.

*Wednesday*, 20, Morning at Eight.—General Union, at Dr. Rippon's, Carter-lane.

Morning at Eleven.—Baptist Mission. Sermon at Great Queen-street chapel, by the Rev. Mr. Crisp of Bristol.

Afternoon at Six.—Baptist Mission. Sermon at Sion Chapel, by the Rev. J. Ivimey.

*Thursday*, 21, Morning at Nine.—BaptistMission. Prayer-meeting at Eagle-street Meeting-house.

Noon.—Baptist Mission. General Meeting for hearing the Report, and transacting the annual business. The place is not yet fixed.

Afternoon at Six. Stepney Institution. Sermon at Salters'-hall, by the Rev. J. K. Hall.

*Friday*, 22, Morning at Six (to breakfast): The chair to be taken at Seven. Baptist Irish Society, at the city of London Tavern.

### *Country Meetings in June.*

12, 13, Kent and Sussex Association, at Maidstone.—Midland Ditto, at Bromsgrove.—Northamptonshire Ditto, at Kettering.—Oxford Ditto, at Cheltenham.—Shropshire Ditto, at Whitchurch.

13, 14, Western Ditto, at Kingsbridge.—Yorkshire and Lancashire Ditto, at Colne.

"What is the matter with you? are you ill?" 'No,' said I, 'I am much as usual.' "Is there any thing upon your mind?" 'No,' said I, 'all pretty well.' "We have been a long time at sea," said he, "how does our provision hold out?" He could not have asked a more unfortunate question. I however waved it, and passed it off for that day. I could only hope that something would soon occur in our favour; but the next day it was the same, or rather it was getting worse, and I was resolved to tell him. Accordingly I called him into the cabin, and said, 'I have a secret to unfold to you. We respect your cast, and from that circumstance all my uneasiness arises.' He asked, "What is the state of our provision?" I replied, 'Of dry provisions we have plenty.' "But," he asked, "how is our water?" 'That,' I replied, 'I am afraid to tell you.'— "Nay," said he, "tell me." 'Then here are the returns,' I replied, 'and this has been the cause of that uneasiness you have observed in me.' "If that be all," he said, "I will soon set you at rest;" and he immediately went down, and put the Brahminical seal on some butts of water, for we had plenty of it on board. When he came up, tapping me on the shoulder, he said, "Let me see a smile on your countenance," which did not require much summoning, and we sat down with much pleasure together. He was a valuable man; but we never dared to mention this circumstance to any individual. I never mentioned it to any one till I came to England. Here then is a proof of the observation, that these people can be subdued by kindness. The Hindoos are undermining the temple of their own Juggernaut. Can any one avoid seeing, that it is our duty to do all we can to wipe away the foul stain of neglect from our native country, whose "Ships, Colonies, and Commerce" ought to make us tremble for our own responsibility?

The Rev. W. WARD of Serampore said, I feel great gratification, Colonel, in meeting you here to-day, and in hearing the sentiments already delivered, to all of which, as far as my own observation goes, I can bear testimony. It is with peculiar pleasure, that, contrasting former times with present, I can meet here (after the lapse of more than twenty years,) individuals from the same country, bearing the same testimony, and all encouraging the hands of British Christians for the good of British India. The business of this day has turned more especially towards India, where the providence of God so long stationed me. It is true, Sir, we had an affecting statement from a gentleman, who gave an account of the whole heathen world; with which all our hearts must be deeply affected—six hundred millions of immortal beings born into our world, vegetating for a few days, and then merging into eternity! and every thirty years this awful scene renewed, *without hope and without God in the world!* This is perhaps the last time I shall address so large an assembly on this side eternity. I will therefore contrast, for a few moments, the circumstances of India twenty years ago with what they are at the present hour. India was long considered as Satan's impregnable fortress. It was conceded by multitudes, that other parts of the world were vulnerable. The African considers himself as honoured by the approach of a white man; but not so the Indian. Again and again we were told, we might do some good among the slaves in the West Indies, among the Hottentots, or others: but that every attempt to promote Christianity in India, must come to nothing. And indeed appearances, when I first went to India, to any mind but a mind impressed with the sovereignty of DIVINE INFLUENCE, were the most discouraging. There were Europeans in India, but they added little to the Christianity of India; many of them added only to the darkness: and such was the fear respecting danger, which the Government at home and the civil authorities in that country entertained, that, as I have heard Mr. Brown relate, Lord Cornwallis once said to him, "I think the wisest resolution the East India Government passed, was, that they would never

touch, or suffer to be touched, the prejudices of the natives." Not that they were inimical to the spread of Christianity, or to the advancement of the spiritual interests of their Indian subjects, but because they were afraid of that danger which they thought inevitable if they disturbed the natives in the quiet possession of their Heathen prejudices. When I went to India, there were the greatest apprehensions that we should all be sent back. We went no where but, as Missionaries, we were received with a frown; and yet, for hospitality and friendship, and every thing else that is dignified, India will bear a comparison with any country in the world. But, as Missionaries, we were considered as enemies; and it was supposed that the prosperity of India depended upon our being excluded. The distance too was such as to present a formidable obstacle. The climate of India was another formidable objection. Of the number of Missionaries who went out at the same time with myself, half are gone to their everlasting reward. Of an after-cargo of Missionaries, six have long ago been taken to their heavenly home, and only two remain. Another great impediment to our progress was, the languages of India. The slaves in the West Indies are taught the English, or the European languages; along the Western coast of Africa too, many are taught the English language, and your access to them is of course easy; but in India there were no fewer than fifty dialects derived from the Shanscrit alone. In America, the great objection had been, that the language of a single tribe was difficult: but in India we had twice the number of languages to acquire that prevailed in the whole of America. This too was to be done by plain men, many of whom had not been in the least accustomed to the study of languages. But, blessed be God! no man can mix with that population without acquiring their language. In addition to all these, were the prejudices of the natives themselves. To convey to you any idea of this, is exceedingly difficult; but you may *form some opinion* of it from this circumstance, that if our gracious king, GEORGE THE FOURTH, should go to that country, and the lappet of his robe should happen to touch the food of an Indian, he would throw it away if he were dying with hunger, and would consider it as defiled by the touch of the greatest man in the Empire. How then is it possible that such men can be brought to sit with Europeans at the same table? This difficulty existed in full force in India, and no where else. Another difficulty, and a great one too, was the ignorance of the natives. When we address other persons we have a conscience to appeal to, and you know the effect of it well,—but they have not a word for "conscience" in their language. In no Hindoo book or Hindoo custom have I found any thing like it. Besides this, there is a number of expressions of which they are equally ignorant. Talk to a Hindoo about God, and he thinks you are talking about Vishnoo or Ram, or some of his other deities. Talk about heaven, and he thinks you mean one of the heavens of his gods. Talk about a future state, and he thinks you are talking about transmigration. But in the superstitions of the Hindoos, we have a still more formidable obstacle.

Hindooism (said Mr. WARD) can boast of her martyrs every day, of women who sacrifice themselves every day on the funeral pyres of their husbands. Now if even women will go to these lengths, this must be a people to all human appearance invulnerable, and to whom no access can be gained. This has struck Europeans as justly formidable; they have said, "What! will persons who suffer themselves to be drawn up in the air by means of hooks in the integuments of their backs —will women, who thus sacrifice themselves on the funeral pyres of their husbands, or destroy themselves in the Ganges, be brought to renounce this superstition, and to embrace Christianity? Such was the feeling of our countrymen on the subject, and our object was treated with derision and contempt. But the cast exceeds all I have men-

# BAPTIST ITINERANT AND BRITISH Missionary Society.

At a General Meeting of the Subscribers to this Institution specially convened (in the Baptist Missionary Rooms, Wardrobe-place, Doctor's Commons, May 23, 1821, Mr. GEORGE in the Chair,) to take into consideration the propriety of adopting a title more expressive of its objects than the present," it was *moved* by Mr. Mason, *seconded* by Mr. Williams, and

RESOLVED UNANIMOUSLY, That this Institution, which is now called "*The Baptist Itinerant and British Missionary Society*," be in future designated THE BAPTIST HOME MISSIONARY SOCIETY.

But although it has been thought advisable to make this alteration in its title, the Society itself and all its objects remain the same; having been originally formed, and being still carried on, for the purpose of introducing the preaching of the gospel, and reading the sacred scriptures, in those towns and villages in this Country and its adjacent Islands which are destitute of an Evangelical Ministry."

This Society has now *eight* Missionaries stationed in the counties of Derby, Devon, Oxford, Somerset, Warwick, and the Scilly Islands, who are entirely devoted to this work, and under the direction of the Committee. There are also upwards of *sixty* ministers and occasional preachers of the gospel, who are assisted in defraying the expenses of their itinerant labours in the villages. Their exertions are carried on in upwards of 300 stations, situated in *twenty-three* different counties in England, *five* in the principality of Wales, besides those which have lately been established on the adjacent Islands of Guernsey, Jersey, and Scilly. Connected with these stations are *seventy* Sunday schools for children, and *ten* for adults, containing an aggregate number of at least 4000 children.

The Committee are happy to inform the public in general, and those kind friends especially who contributed to the support of "*An Extra Missionary*,"* that having received sixty guineas for that object, they have engaged *two* suitable and laborious Missionaries, to whose support the above sum will be devoted in equal moieties. *Mr. Cooke*, late of Calstock, is now stationed at *Crediton* in Devonshire, surrounded by a population of not less than 20,000 souls, "who are (to use the words of an intelligent correspondent in that neighbourhood) with but few exceptions, sitting in darkness and in the shadow of death." *Two-thirds* of these reside in adjacent villages, at from two to seven miles distance. The other additional Missionary is *Mr. D. Jones*, formerly of Hereford, who is gone to *Chesterfield* in Derbyshire. The town of Chesterfield contains several thousands of inhabitants, and is surrounded by seventeen villages and hamlets, which contain about five thousand more, for whose moral and spiritual necessities there is no adequate provision. The district Itinerant Society (of which our respected friends the *Rev. J. Jarman* of Not-

* See the Account published in the Baptist Magazine, and Home Missionary Magazine, for March last.

tingham, and the *Rev. C. Birt* of Derby, are the Secretaries,) being convinced of the importance of this as a central station for the residence of a laborious Missionary, have greatly encouraged Mr. Jones, by adding £20 out of their limited funds towards his support for the first year.

The Committee cannot let this opportunity pass without presenting their cordial congratulations to that generous individual, whose suggestion to the Secretary after the last Annual Meeting has been followed with such happy success. And they are not without hope that his benevolence, as fertile in *measures* as diffusive in *means*, may have some good thing in reserve for them against the approaching Anniversary. That he may not be anticipated on the one hand, or discouraged on the other, they here subjoin a copy of one of the letters which contained a Donation of Five Guineas, hoping that it will not be overlooked by our readers, or forgotten by our worthy though unknown correspondent.

"Rev. Sir, My conscience reproaches me with not having attended to the letter of your benevolent correspondent earlier, but '*better late than never.*' I hope, therefore, the enclosed will be in sufficient time to prevent the failure of the admirable plan suggested by him. Although, like your friend, I am not wealthy, yet I feel persuaded, that nothing is lost by liberality, and I sincerely hope, that his example will be followed *annually*, by those to whom God has given the means of doing good. An acknowledgement that this has reached you, in the Baptist Magazine for next month, together with a notice as to whether the scheme is likely to be effected as it respects the object proposed, would oblige, Rev. Sir, yours very respectfully,

Jan. 8, 1821, Rev. J. Edwards. M. G. R."

Thus encouraged, the Committee have increased the number of their Missionaries; and nothing but the *paucity* of suitable men, and the necessary means of supporting them, prevents their augmenting the number.

The following is an extract of an application from Crewkerne in Somersetshire, which has been for some time under the consideration of the Committee.

"Should a Minister be found who may be judged suitable for this very important station, we pledge ourselves to make every possible exertion for his support; greatly encouraged by the hope that we shall meet with co-operation on the part of your Society. Should we hear of a Minister willing to come among us, we will give you the earliest information, whilst we humbly request that you will lay this statement before your Committee who we trust will commisserate a population of at least 9,000 souls, within the compass of *four* miles from this town, who with very few exceptions have not the privilege of hearing the gospel tidings of salvation."

This interesting statement is not only sanctioned as correct, but cordially recommended by Evangelical Ministers of different denominations who are personally acquainted therewith; yet, for want of a suitable Missionary and adequate funds, the Committee are, for the present, obliged to decline the assistance which is so earnestly implored. *See Baptist Magazine*, p. 260.

The Committee have received most affecting statements, containing pressing applications for aid, from different parts of Wiltshire, *Worcestershire*, and the county of Cumberland. From all that they *learn respecting* the latter, and the adjoining county of Westmoreland,

this is the most destitute of an Evangelical Ministry of any in the kingdom. It is true, that compared with many other districts it is but thinly inhabited; but it is equally true, that, for this reason, it becomes the more necessary to send the heralds of salvation to "*teach them publicly, and from house to house.*" The stated ministry of the gospel in a few fixed stations at a remote distance from each other does not meet their case. It is not likely that those who are unconscious of their malady will go far in search of a remedy or that they will inquire after a refuge whom no one hath warned of the wrath to come. Hence arises the necessity of that method of instruction to which the *Home Missionary* is chiefly devoted, and which is spoken of by the Prophet Daniel in relation to the latter days;—"*In the time of the end many shall run to and fro, and knowledge shall be increased.*" It is by the blessing of God upon his well-regulated movements and incessant labours, that a people so insulated in their situation, as well as ignorant and depraved, are "*sought out, and not forsaken.*"

The Committee are under the necessity of stating, that, owing to the pressing calls of the last year, they have sold out the remaining part of the funded property left at their disposal which produced £101 12*s.* 6*d.* Notwithstanding this, their Treasurer is considerably in advance, and many of those who have been accustomed to receive some aid towards defraying their itinerating expenses, have this year been compelled to wait beyond the usual period, and some are waiting still. It is earnestly hoped, that when the friends of this cause are aware of these facts, they will come to the approaching Anniversary prepared as the Lord has prospered them, to afford that liberal aid which its exigences require. When it is recollected, that with an income arising from Subscriptions of little more than £200 a year, which together with Donations and Collections amounted last year to about £650, this Society affords assistance to upwards of *Sixty* laborious Preachers of the gospel, *Seventy* Sunday Schools, and *Eight* Missionaries who are entirely devoted to the work;—it will doubtless be admitted without making any invidiuous comparison that, considering its means are so limited, no kindred institution is accomplishing a greater share, or more necessary kind, of missionary labour. And whilst the Committee are greatly encouraged by the support which this institution has already received, and by the divine blessing which has most evidently attended the labours of their agents, (of which they have many pleasing instances to record in their next annual Report,) they would renew their earnest solicitation to the ministers of the gospel, and the friends of religion both in town and country, to co-operate with them in this important work.

Let the friends of the Redeemer be entreated to consider, that "the harvest truly is plenteous and the fields white and ready, but the labourers are few. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." And when he is pleased to answer your fervent prayers, to whom shall we look for means to support them but to you, who have so earnestly besought the Lord to send them out. Let us remember that He who has fixed the bounds of our habitation, has placed us under peculiar obligations to provide for the destitute places in our *own country and nation,* which *no foreign exertions* will justify us in neglecting. Let

not the inhabitants of Africa and India ever have to say to those in Britain, "*Physician, heal thyself:*" nor let the arm of benevolence, when extended to the most distant branches of the human family, refuse to help, or which is the same thing, neglect those who are our "*kinsmen according to the flesh.*" When our blessed Redeemer ministered upon earth, it was *among his own countrymen*; and when he sent his apostles to preach repentance and the remission of sins among all nations, he strictly charged them to "*begin at Jerusalem.*" The mission of the woman of Samaria was *to the men of her own city*; and we read of one who "prayed the Lord that he might be with him, yet Jesus suffered him not, but said unto him, *Go home to thy friends* and tell *them* what great things the Lord hath done for thee, and that he hath had compassion on thee." May it not yet be expected that when the Christian public are suitably impressed with these considerations, by the power of the Divine Spirit, they will be stimulated to much greater exertions on behalf of this Institution, which has expressly for its object THE SPREAD OF THE GOSPEL AT HOME!

Signed, on behalf of the Committee,
J. EDWARDS, Secretary.

*Baptist Missionary Rooms, Wardrobe-Place, Doctor's-Commons, May 23, 1821.*

The next Annual Meeting of this Society will be held, by divine permission, at the City of London Tavern, on Tuesday Evening, June 19, 1821. Chair to be taken at *Six o'Clock precisely*,
By BENJAMIN SHAW, Esq. Treasurer.

*** Tea will be provided in an adjoining Room at Five o'Clock, for the Committee, and also for those Ministers and Friends from the Country, who will be expected to take a Part in the Business of the Evening.

*The following Contributions are gratefully acknowledged, which have been received by the hands of Mr. Opie Smith.*

| | £ | s. | d. |
|---|---|---|---|
| Mr. Opie Smith Bath...Sub. | 10 | 0 | 0 |
| Mrs. Jones, sen. Do....Do. | 0 | 10 | 0 |
| Mrs. Jones, jun. Do....Do. | 0 | 10 | 0 |
| Miss Withey Do. ....Do. | 0 | 10 | 0 |
| J. Evill, Esq. Beckington Do. | 1 | 1 | 0 |
| Mr. Ariel, Bristol .....Do. | 1 | 0 | 0 |
| Mr. Hart, Do. .....Do. | 1 | 1 | 0 |
| Mrs. Holland, Do. ....Don. | 5 | 0 | 0 |
| Mr. Bird, Do. .....Sub. | 1 | 0 | 0 |
| Andrew Levett, Esq. Do. Do. | 1 | 0 | 0 |
| Mrs. Stacy Pell, Do. ...Do. | 0 | 10 | 0 |
| W. Skinner, Esq. Do. ..Don. | 10 | 0 | 0 |
| Mr. J. Hinton, Bradford Sub. | 1 | 0 | 0 |
| Mr. Allen, Frome .....Do. | 1 | 1 | 0 |
| Misses Bunn, Do. .....Do. | 1 | 1 | 0 |
| G. Kingdon, Esq. Do. ..Do. | 1 | 1 | 0 |
| Mrs. E. Shephard, Do. ..Do. | 1 | 1 | 0 |
| Rev. T. Shephard, Do. ..Do. | 1 | 0 | 0 |
| J. H. Shephard, Esq. Do. Do. | 0 | 10 | 6 |
| Mrs. Weare, Long Ashton, Don. | 10 | 0 | 0 |
| *Mrs. Hodges, Do.*.....Do. | 2 | 0 | 0 |
| Mr. P. Anstie, Trowbridge Sub. | 0 | 10 | 6 |
| Mr. W. Dunn, Do. ....Do. | 1 | 1 | 0 |
| Mr. T. Harris, Do. .....Do. | 1 | 0 | 0 |
| Mr. Salter, Do. .....Do. | 1 | 1 | 0 |
| Mr. Stancomb, Do. ....Do. | 1 | 1 | 0 |
| Mr. W. Stancomb, Do. .Do. | 1 | 1 | 0 |
| Mr. J. Stancomb, Do. ..Do. | 1 | 0 | 0 |
| Rev. S. Greatheed, Bishops-Hull .....Don. | 5 | 0 | 0 |
| Mrs. Stephenson, Do. ..Do. | 1 | 0 | 0 |
| —Heudebourch, Esq. Taunton .....Do. | 0 | 10 | 6 |
| A. Maitland, Esq. Do. ..Do. | 1 | 0 | 0 |
| A Friend. Do. .....Do. | 2 | 2 | 0 |
| Mr. John Deakin, Birmingham, by Secretary ...Sub. | 2 | 2 | 0 |
| Ditto by Do. .....Don. | 5 | 0 | 0 |
| Ditto by Do. for an extra Missionary for 1821. .Do. | 5 | 5 | 0 |
| Rev. R. Hogg, by Do. .Sub. | 2 | 2 | 0 |

# Irish Chronicle.

The labours of the different Protestant Societies, formed for evangelizing Ireland, begin to assume a most gratifying appearance. "The lovely green isle of the ocean" will soon, we trust, be admired, as much for its moral cultivation, as for its natural verdure; and its swarming population of youthful peasantry be as greatly distinguished for scriptural knowledge and decorum of conduct, as they are for sprightliness of capacity and strength of memory. We have heard, with great delight, that the Annual Meetings of the different Societies in Dublin last month, were most numerously attended; not fewer than 2000 persons were crowded into the room at the Rotundo, and many hundreds could not obtain admission. It is proposed, we understand, to erect a very large room in Dublin for the purpose of accommodating all who wish to attend these holy convocations, and to share in their gratifying proceedings. One gentleman, it is said, actually offered a thousand pounds towards such erection.* We hail all these movements as encouraging "signs of the times," that the Spirit is already poured out from on high upon Ireland, and that its sterile wilderness will soon become a fruitful field.

## *EXTRACT*

FROM THE

## ELEVENTH REPORT

OF THE

## *Sunday-School Society for Ireland,*

For the Year ending April 11, 1821.

With heartfelt gratitude and pleasure your Committee present their Report for the last year. During that period your sphere of usefulness has considerably enlarged, and the effects produced by the institutions in connexion with your Society, are described as tending both to the glory of God and the establishment of peace and good will amongst men. They feel that they would be wanting in every Christian principle, if they did not in the commencement of their Report, with humility and fervent gratitude, acknowledge that not to their own wisdom, nor influence, nor exertions do they attribute their success, but to His preventing blessing and His continual help, whose is the origin, the furtherance, and the increase of every good and perfect work, and to

* Could not such a building, to be appropriated entirely to the use of religious Institutions, be erected in London? Did Pagan Rome possess amphitheatres for gladiatorial barbarians, and shall not Christian London have an amphitheatre for evangelical Societies? The money annually paid for the use of taverns would go very far towards completing such an object; and if holders of shares to a certain amount were first accommodated with a number of tickets for the use of themselves and friends, the whole sum required might be easily procured.

whose blessed name be all the glory of whatever good your Society has in any respect been the instrument of effecting. He indeed has prospered your cause in the rapid increase by which Sunday School instruction has extended its salutary influences in the enlarged number of Sunday Schools in this country, and of the teachers and children who attend them. He has prospered it, in the contributions which have enabled your Committee to afford adequate assistance to Institutions now so numerous; and still more has His blessing been manifested in the results which the instruction has produced on the character of the children, on their families, on the neighbourhood of the Schools, and not unfrequently on the teachers themselves. The Report of the last year exhibits the same uniform progress towards the accomplishment of the beneficial objects of your Society, which has characterized its history since its first establishment; and time has only matured and confirmed the features of usefulness, which originally obtained for your cause the interest and support of the public.

At the commencement of the past year, the number of Schools assisted by your Society was, 1,091; the number of scholars reported in attendance, 113,525; the number of Schools which have now been assisted, is 1,353, containing by the last Returns 135,600 scholars; the increase during the past year, taken in this point of view, amounts to 262 Schools, and 22,075 scholars. Of these 1,353 Schools, 106 Schools, containing 7,703 scholars, are considered as having either failed from untoward circumstances, or as having merged into other Schools.

During the last year gratuitous assistance has been afforded to 610 Schools, of which 348 had received similar assistance in former years. This number exceeds that of the preceding year, by 45 Schools.

The gratuitous aid afforded to these Schools was as follows:—

16,381 Testaments,
72 Scripture Extracts,
18,811 Spelling-Books, No. 1.
20,406 Spelling-Books, No. 2.
12,741 Alphabets, and
3,204 Freeman's Card for Adults—

exclusively of which the following books were sold at reduced prices to the conductors of Sunday Schools, who had either received gratuitous assistance during the year, or who were unwilling to draw on the funds of the Society; viz.

877 Bibles,
4,071 Testaments,
10,215 Spelling-Books, No. 1.
7,498 Spelling-Books, No. 2.
5,046 Alphabets, and
660 Freeman's Card for Adults.

The entire issues from your depository, gratuitously and at reduced prices, during the past year, have therefore been,

877 Bibles,
20,452 Testaments,
72 Scripture Extracts,
56,930 Spelling-Books, No. 1 and No. 2.
17,787 Alphabets, and
3,864 Freeman's Card for Adults.

The following books have been granted, and sold at reduced prices since the formation of the Society; viz.

6,504 Bibles,
83,871 Testaments,
112 Scripture Extracts,
249,877 Spelling-Books, No. 1 and No. 2.
77,820 Alphabets,
5,859 Freeman's Card for Adults,
1,280 Hints for conducting Sunday-Schools — and the sum of £422 5s. has been expended in grants of money to the Schools.

The following statement will enable the Society to form a just idea of the increase of the number of Schools connected with it, in each year since its commencement. The number of Schools and Scholars on your list at your Annual Meetings, was as follows:—

| | *Schools.* | *Scholars.* |
|---|---|---|
| 1810, November, ... | 2 .. | 87 |
| 1811, Ditto, ..... | 44 .. | 5,172 |
| 1813, April, ..... | 117 .. | 15,800 |
| 1814, Ditto, ..... | 175 .. | 23,529 |
| 1815, Ditto, ..... | 252 .. | 28,598 |
| 1816, Ditto, ..... | 350 .. | 38,598 |
| 1817, Ditto, ..... | 459 .. | 51,410 |
| 1818, Ditto, ..... | 554 .. | 59,888 |
| 1819, Ditto, ..... | 806 .. | 84,174 |
| 1820, Ditto, ..... | 1,091 .. | 113,525 |
| 1821, Ditto, ..... | 1,353 .. | 135,600 |

The following enumeration of the dates at which the Schools were first established, taken from the Reports and Memorials furnished by their conductors, proves the encouragement which the existence and

influence of the Society have given to the establishment of new Schools.

| Schools. | Date of Establishment. | Schools. | Date of Establishment. |
|---|---|---|---|
| 1 ..... | 1792 | 13 ..... | 1809 |
| 1 ..... | 1793 | 22 ..... | 1810 |
| 1 ..... | 1794 | 39 ..... | 1811 |
| 1 ..... | 1796 | 70 ..... | 1812 |
| 3 ..... | 1798 | 64 ..... | 1813 |
| 1 ..... | 1799 | 83 ..... | 1814 |
| 3 ..... | 1800 | 93 ..... | 1815 |
| 2 ..... | 1802 | 92 ..... | 1816 |
| 2 ..... | 1803 | 114 ..... | 1817 |
| 6 ..... | 1804 | 187 ..... | 1818 |
| 3 ..... | 1805 | 313 ..... | 1819 |
| 6 ..... | 1806 | 202 ..... | 1820 |
| 8 ..... | 1807 | 8 up to April | 1821 |
| 15 ..... | 1808 | | |

by which it appears, that of the above-mentioned 1,353 Schools, 1,287 have been established since 1809, the date at which your Society commenced its exertions.

Besides these 1,353 Schools, there are also about 60 Schools, the conductors of which having funds sufficient to defray their expenses, have only required from your Society permission to purchase books at reduced prices.

## *LONDON*

## HIBERNIAN SOCIETY.

The Annual Meeting of this Institution was held at the City of London Tavern, on Saturday the 5th of May, the Right Hon. Lord Viscount Lorton in the chair. Though the number of schools and scholars have experienced some diminution, yet they still amount to the large total of 534 schools and 54,520 children. The funds of the Society had been replenished, during the year by collections, donations, and legacies, to a considerable amount. Some of the most prominent persons connected with the Bible Society addressed this meeting; nor could they act more in character than by assisting exertions for teaching the youth of Ireland to read the scriptures, after the liberal grants of that Society, of Bibles and Testaments for the use of schools, both in Irish and English. From the speech of the Rev. Dr. Thorpe we extract the following just sentiments:—"The circumstances of the peasantry in Ireland give them strong claims to the sympathy of Englishmen. It is impossible for those who have not been there to form any idea of their condition. Most of the peasants of this country know more of the East Indies and of Madagascar, than those in Ireland do of the English language, or of the English Bible.* We are told, a member of Parliament, who had not been in Ireland, said to a gentleman near him, 'Is it true that some of the peasants in Ireland live upon potatoes?' 'Why, my lord,' he replied, 'two-thirds of the peasants there have nothing else.' And what would it be thought by many in this country to have potatoes for their only food? but their poverty in this respect is nothing to be compared to their spiritual poverty: for many years no one thought of doing any thing for the instruction of Ireland."

## *EXTRACT*

## FROM A SERMON

*Preached on Sunday, January 28, 1821, in York-street Chapel, Dublin, before the "Dublin Sunday School Union." By Richard Cope, LL.D.*

"Nothing that has the appearance of *sectarian*, should be countenanced by this Society. From the pure fountain of divine truth, the Bible, children should be taught their duty to God and man. The study of the sacred scriptures is commendable on this very ground, that while they exhibit the great doctrines of religion, they also contain a perfect scheme of pure morality; compared with which, the most admired sentiments of the heathen are incongruous and defective. What an admirable table of morals is presented to us in the fifth chapter of the Gospel by St. Matthew, and the twelfth chapter of the Epistle to the Romans, without referring to numerous other parts of the scriptures!

"The importance of combining religious instruction with the knowledge of letters, must be evident to every thinking mind. Without this, the faculty would be imparted to youth of imbibing every thing pernicious and hurtful, inimical to the peace of society, and destructive to the soul, without an antidote against its baneful influence.

"Were it necessary to *defend*, and even

* The Rev. Gentleman was speaking of those who inhabit parts of the provinces of Connaught and Munster.

[illegible] first impressions of the beauty and sublimity of the Scriptures, the task would be an irksome difficult. That this was the practice of the Jews is evident from the command of God, Deut. vi. 7. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Observations have indeed been made on the Bible as a book; but it is surprising that an object of such great importance, and so frequently made the introduction of Virgil and Horace into our grammar schools, many years of which were spent in the grossest absurdities.

"From the experience of more than twenty years as an instructor of youth, I can testify, that the use of the Bible as a School book is of great importance; and, under the blessing of God, productive of the happiest effects. So far from remember the instance in which I have found the reverse. My pupils were to begin with the Gospel of St. John, then to proceed to the three Evangelists, next to the Epistles, and lastly, to the Old Testament. The advice of an elegant poet is applicable, and entitled to consideration.

'Revere the sacred page: a page
Where heav'n's whole scheme is given; a page
Which not the wreck of matter and of mind
Shall see o'erwhelm'd; a page which, published first
Where Paul's own apostolic voice is heard,
Proclaims to all the world the same great truths
Which the pure Spirit, dictating, inspired;
Which the last conflagration shall not hurt;
Which, rising with the Saviour from the dead,
Shall live for ever in the skies of truth.
Oh! lay it not aside. Constant perform
The sacred duty of the daily search
Thy bible asks. Nor let the laurel'd bard
Engross thy hours. Nor grudge to holier songs
The musing moments which thou pour'st
On Shakspeare's page, or Milton's, or the pride
Of British song's, the Seasons. Sacred truth
Demands thy first regard: thy heart, thy life,
Thy manners, conversation, all demand
The powerful influence of truth divine.
Then taste the moralist with sober joy,
And thank him for his lessons; but beware
Lest in the labyrinth of his mazy walks
You lose your way. His fancy, unrestrained,
Unconscious of a guide, is apt to stray
Where springs the brightest day-beam of renown.
Above the stars exalt your eager aim:
These soon shall vanish, sunk in endless night;
Those beam for ever through the realms of day.
Then look through nature up to nature's God,
Instructed, scrutinize, admire, adore.
Thus shall you best perform the task assigned,
And thus improve the talents lent by heaven.
Thus prepared, go forward: life's great scene
Calls for your service, and demands your care.
Fix well your fame, your fortune, and your fate;
These suit the spirit, holy, just, and true.
These will support you, comfort, guide, and guard,
Bless here, and save hereafter.'

"There are certain truths in the volume of inspiration, in which all parties agree: such are the awful state of man as a sinner, the necessity of salvation by Christ alone, and of sanctification by the Holy Spirit. These principles, recognized by all *Christians*, are *so clearly* and *explicitly* revealed, that they may be comprehended by the most common capacity. The diligent and prayerful perusal of the Holy [illegible] cannot be frequently enforced, and the most simple means may be anticipated.

"Indeed, if these principles be not thus established and impressed upon the mind, if they in no sense form the *ground-work* of instruction, the teacher is greatly deficient in his important duty. I am perfectly convinced that the Bible, and the Bible only, is sufficient for all the purposes of instruction: and if it be simply explained to the youthful mind, it will produce an accurate knowledge of the principles of true religion. He that is conversant with the scriptures, will not only be convinced of the sinful nature of man, but that no works of his own can in the least degree meritorious he will perceive, unless he be wholly blind, that nothing but the blood of Jesus applied to the soul, can pardon sin, nothing but the merits of the perfect Saviour can entitle him to eternal life. 2 Cor. v. 21."

It appears that this Union was formed September, 1818. The object as stated in the first Report is, 1. "To promote the advancement of *old*, and the opening of new Schools, within their district. 2. To establish a regular intercourse among the Schools, by which improvements in teaching, and all other communications, may be easily transmitted. 3. To stimulate and encourage each other in the education of the ignorant, and 4. To assist Schools, especially at their first formation, by pecuniary grants, as their funds will permit.

"The Committee found, upon a moderate calculation, that upwards of 73,000 children in the city of Dublin were destitute of instruction! No other cause needs be sought for the existence of vice and immorality. Alas, without instruction,

'Like brutes they live, like brutes they die!'

"The number of Schools in the Union is sixteen, of which five have been newly established. There are in all 1899 children, and 160 teachers."

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**THE subscribers and friends to the Baptist Irish Society, are earnestly invited to attend the Annual Meeting, at the City of London Tavern, on the 22d Inst. The Rev. Josiah Wilson, the superintendent of the schools in Connaught, it is expected, will give an interesting statement to the Meeting, from his having resided upwards of two years in that part of the country.**

# Missionary Herald.

## BAPTIST MISSION.

The Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:

### TUESDAY, JUNE 19,

Morning, 11.—A Meeting of the General Committee, at the Society's Rooms, 9, Wardrobe Place, Doctors' Commons.

### WEDNESDAY, JUNE 20,

Morning, 11.—Sermon at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. Thomas Steffe Crisp, one of the Tutors of the Baptist Academy, Bristol.

Evening, 6.—Sermon at Zion Chapel, Whitechapel, by the Rev. Joseph Ivimey of London.

### THURSDAY, JUNE 21,

Morning, 9.—A Prayer-meeting for the Mission, at the Rev. Mr. Elvey's Meeting, Fetter-lane.

11.—The General Meeting of the Society will be held at Eagle-street Meeting, when the Report will be read, and the Annual Business of the Society transacted.

## Home Proceedings.

### AUXILIARY MISSION SOCIETY,

FOR

### *Part of the Western District.*

*Taunton, May* 15, 1821.

Dear Sir,

From the interest that was excited at the first Half-yearly Meeting of the above Society, it is with no ordinary pleasure I inform you, it was held in Taunton on Wednesday, April the 25th: a day that will be cherished in the affectionate remembrance of those that were present, as calling forth those enlightened and powerful sympathies, which the moral degradation of so large a portion of the human race required; and as imparting a new and holy impulse to those sacred feelings that intermingle themselves with the operations of truth. These delightful services were introduced on the preceding Tuesday evening, by the Rev. S. Kilpin of Exeter, in a very appropriate discourse, from John xvii. 20, *Neither pray I for these alone, but for them also which shall believe on me through their word.* The devotional parts of the service were conducted by the Rev. T. Claypole of Yeovil, and the Rev. J. Viney of Bridgewater.

Met the following day at eleven. The Rev. J. Baynes of Wellington commenced by reading and prayer; the Rev. B. Thomas of Prescott followed with prayer; after which, the Rev. Dr. Ryland, who kindly lent his assistance on this occasion, delivered an excellent sermon, from Psalm lxxii. 18, 19; the Rev. T. Golding of Poundsford Park, concluded in prayer. In the evening, the Society held a public meeting for business, which was numerously attended. After entreating the Divine benediction, the Rev. Dr. Ryland was

unanimously requested to take the chair. The business of the meeting was opened by the worthy chairman, who, in addressing the assembly in explanation of its object, gave a very luminous statement of the operations of the Parent Society, after which the Secretary read the Report Various animated resolutions were successively moved, seconded, and carried unanimously, when the following ministers and gentlemen addressed the meeting in a very lively and interesting manner. The Rev. Messrs. Claypole, Buck, (Independent,) Baynes, Collier, (Wesleyan,) Kilpin, Viney, Humphry, Thomas, Horsey; Messrs. Wilkinson, Whitby, and Horsey, Junior.

We cannot but hope that this attempt to unite the churches in our own immediate neighbourhood, in the cause of Missions, will be accompanied with no less beneficial consequences to them, than we expect will rise from it in favour of more distant objects. The concentration of talent, of piety, and zeal, in a cause that blends itself with the purposes of God, the object of the Saviour's incarnation, and the future happiness of beings formed for eternal duration, cannot fail to give new energy to every amiable and holy principle. Warmed and animated by the benevolence of others, we shall carry into our own immediate connexions the fire that has been kindled in our own bosoms on these public occasions, and thus happily contribute to spread and perpetuate those sacred emotions that were drawn forth by the prospect of conveying light and life to the enslaved population of idolatrous India.

The contributions of this Auxiliary at large will be transmitted, as soon as fully completed, to the Treasurer of the Parent Society. I am,

Very respectfully yours,
JOHN SINGLETON.

## SERAMPORE COLLEGE.

*From the Rev. W. Ward to the Rev. Mr. Dyer.*

*London, May* 18, 1821.

MY DEAR BROTHER,

You will much oblige me by informing the friends of the Serampore College, through the Missionary Herald, that the monies collected by myself in England and Scotland for this Institution, amount to about £3,700. The English donations are about to be invested in the Government funds, in the names of Trustees resident in England; and the Scotch donations will be carried by myself to India, and appropriated to the object for which they were granted, and the appropriation specifically accounted for. The sum since collected in the United States, amounting to nearly 10,000 dollars, I left, to be invested in the American funds, in the hands of Robert Ralston, Esq. Divie Bethune, Esq. Rev. Dr. Staughton, and Mr. W. Colgate. A list of the English donations is now in the press; and I hope that the Rev. Christopher Anderson, and James Deakin, Esq. will kindly publish those so generously contributed in Scotland. To James Douglas, Esq. for £500; to Mr. Butcher of Frome for £200; to an unknown gentleman in Scotland for £100; to J. Warner, Esq. of Edmonton, for £300, (to support a native preacher in the field for ever;) and to R. Davies, Esq. of Walthamstow, for £100; and to many other large contributors, as well as to every person bestowing smaller sums, I wish to convey my unfeigned thanks. The following donations have been recently received:

| | £ | s. | d. |
|---|---|---|---|
| Mrs. W. B. Gurney | 10 | 10 | 0 |
| Mr. Martin | 5 | 0 | 0 |
| Miss Fox, Market Harborough | 5 | 0 | 0 |
| Mrs. Short, Ditto | 2 | 0 | 0 |
| A Yorkshire Friend | 5 | 0 | 0 |
| Miss Hope, Bucklow-hill | 1 | 0 | 0 |
| Mr. Turner, Derby | 1 | 0 | 0 |
| Mr. Blaine, Hull | 1 | 0 | 0 |
| Mr. Parkinson, Draycott, near Derby | 1 | 1 | 0 |

I remain, my dear brother,
Very truly yours,
W. WARD.

## REV. WILLIAM WARD.

On Friday evening, May 18th, a public service was held at Eagle-street Meeting, for the special purpose of commending to the Divine protection and blessing our dear brother Mr. Ward, Mrs. Marshman and her family, and Mr. and Mrs. Mack, who are about to proceed to India by the Abberton, Captain Gilpin. On this interesting occasion, prayer was offered in succession by Mr. Dyer, Junior Secretary to the Mission, Mr. Mack, Mr. Micah Thomas of Abergavenny, Dr. Ryland, Mr. Ward, and Mr. J. A. Haldane of Edinburgh. A very affectionate address was also delivered by Dr. Ryland, founded on Isa. lxii. 6, 7; and Mr. Ward took leave of the assembly in a very appropriate and feeling manner. Suitable hymns were read by Mr. Ivimey and Dr. Rippon. The service lasted about three hours; but

s it may be safely affirmed that ent thought it too long. It was ary to be a season of refreshing, dulge the cheerful hope that the ditions which were then mutual- ly, will descend in showers of upon the Society at home, friends now about to leave us, ir Missionary brethren and sisters A similar meeting was fixed to t Dr. Rippon's, Carter-lane, on evening, the 22d.

# ɛign Intelligence.

## SERAMPORE.

*f a Letter from Dr. Carey to n Hope, Esq. of Liverpool, dated*

*Serampore, Oct. 30, 1820.*

ICE to say, that the cause of our ll on the increase, and that not ir connexions, but among all de- ns of Christians in India, a essing attends the means used. ty-seven years the 12th of No- ext, since I landed in India; mpare present things with that m constrained to say, "What wrought?" Then all was infide- fameness, and profligacy. To religion at any one's table was n insult; and among the natives fichy darkness. Now, it is true, ns are on the side of idolatry and the few, the very few, on f Christ: yet there are a few. ndeed a good number of preach- hese not despicable ones, among s themselves. The School-book rings them nearer to Europeans desirable thing. They also unite the School Society, and much o favour education. The Chief a public speech, a week or two ved, that even a whisper about the moral condition of the na- considered a crime when he here, (about seven years ago,) he Governor General patronises, ne chief officers of Government remote this object.

*a Letter from Dr. Marshman to Mr. Burls.*

*Dec. 2, 1820.*

OUR mercy we are all well. Dr. 's be is better than he has been r for years. In other respects, too, we have abundant reason for grati- tude. We have, I think, baptized twelve at Serampore alone in the course of this year, and two more are before the church there. The number added to our church at Calcutta and Serampore in these last two years, amounts to nearly fifty; a greater number by far than was added in the former three years. The last baptised at Serampore was a Mug pundit, or priest, whose simple experience quite de- lighted Dr. Carey.

### *Death of Mr. Peacock.*

Meanwhile God has, in his mysterious providence, removed our dear brother Peacock, by a fever of eight days conti- nuance. He died in Calcutta, while wait- ing to proceed to his charge at Chittagong. Since his death, however, though only six days ago, a steady, pious young man, with his wife, members of the church in Cal- cutta, has declared his determination to go immediately and supply his place among the Mug brethren, live among them, and learn their language. This is our young brother Johannes, who was brought up in our school at Calcutta, under brethren Leonard, Peacock, and Penney, successively. He is already on his way to Chittagong, to take charge of the schools there. Thus the Lord appears in the midst of distress; and we verily trust that he will appear and never fail or forsake us.

## CALCUTTA.

**A VARIETY of information from other quarters has compel- led us to suspend, for some time, the publication of intelligence from this metropolis of the East. We now extract a few articles from the journals which have lately arrived.**

**On the 2d of July Mr. Penney writes:**

"Five natives, Hindoos, came to-day to our house, to make inquiries respecting the way of salvation: they came from the district of Jessore, and profess to be farm- ers. They had obtained a copy of the Gospel of St. Matthew, and the Life of Futtick, a memoir of a native Christian. In our inquiries as to their motives in coming thus far to understand the way of salvation, instead of going to the Mission- ary (brother Thomas,) who is in the dis- trict, we could obtain no better reply, than

that it had been impressed upon the mind of one of them in a dream, that they must come to Calcutta. They were apparently very ignorant, but gave no satisfactory evidence of being in earnest about their eternal welfare. We invited them to come every afternoon for instruction. In leaving the house, they asked our native brother if they had any thing to pay: he told them, 'in becoming Christians they would have neither to give any thing, nor to receive any thing.' They had taken great care of the copy of the Gospel, and the tract they had preserved with the utmost care."

*Singular anomaly in the existing code of Indian law.*

"While I was with Baboo Ram Mohun Roy to-day, in his own house, one of his followers, a respectable looking man, came in. It appeared that he had a suit pending in the supreme court and that in the course of the proceedings he was called upon to give his oath. The usual practice in the courts of judicature in this country is, that a Christian swear by the Bible, a Mussulman by the Koran, and a Hindoo by the waters of the Ganges. The person referred to, although not a Christian, has renounced idolatry: and as a consistent reformer, felt it his duty to decline taking an oath which implied that any regard was due to the watery goddess; but as a believer in the Vedas, offered to swear by them, or by that one God who is revealed in them. His oath, however, was not taken. The number of persons of this description is very rapidly increasing, principally, I believe, among the middling classes of Hindoos; but what an anomaly in the history of law, that the relinquishment of error should form a disqualification for giving evidence! In the present state of things, if a Hindoo or Mussulman become a Christian, independently of other disadvantages, he is disqualified, however exemplary his conduct as a subject may be, from giving evidence in a court of justice, even on the most trivial occasions. If oaths are either necessary or useful, how desirable to substitute, for the present forms, those which shall embrace all kinds of belief, by laying hold of those broad features of religious opinion which are almost universally recognized, that there is one great Being who knows every thing, and to whom all others are subordinate."

*Pleasing instance of gratitude in a Hindoo boy.*

"Gratitude is so uncommon in the Hindoo character, that it is even denied they *have a word in their* language to express it. A very pleasing instance occurred yesterday at the Benevolent Institution. A native youth, who has attended with me for more than eight months, and by a degree of diligence has acquired a tolerable knowledge of the English language, being about to remove to a distance, came to return the books belonging to the Institution, and to return thanks for the attention he conceived I had paid him: this he did with tears. As it was the first instance of native gratitude I ever saw in the school, I was delighted, and overcome with joy to find I had succeeded in gaining his affection. It has always been common for native children to remain as long as it suited them, and then depart with all they have in their possession, without saying a word. I gave him all the books which he came to return, for which he seemed most thankful: they consisted of an English Bible, a Grammar, Rickett's Irregular Verbs, and the Digdurshun, (a work in Bengalee,) and also a New Testament in Bengalee, which he promised to read."

*Prospects of success in educating Hindoo females.*

"We entertain great hopes that our attempts at the education of Hindoo females will eventually succeed. Having at last secured a qualified Hindoo woman as a teacher, we are now building a small school-room for an experiment; and to-day I find she has twelve Hindoo girls as scholars. This may appear to our friends in England but a trifling advance; unless they recollect, that this is the first school for *heathen girls* established for centuries in this vast city, and, with two exceptions, in this extensive country, containing nine times the population of the British isles; and take into the account the determined prejudice which exists in the minds of the majority of Hindoos on the subject. A school-room built, a mistress found, and twelve scholars collected, who can tell but the progress of female education may yet be rapid?"

**That these cheering anticipations were not too sanguine, will appear by an extract from Mr. Pearce, in reference to the same subject, not many days afterward.**

"We have just erected a little school-room, for the instruction of Hindoo girls, at the expense of a little Society formed in our Young Ladies' Seminary; and have been so happy as to meet with a Bengalee woman, who can read and write, and who is willing to act as teacher. She has al-

ready eighteen regular scholars, besides nine or ten more, (who attend occasionally at first, till they can overcome the shame which attends being known to go to school,) and nearly twenty under the care of schoolmasters: so that we have already nearly fifty under instruction! At last several Hindoo gentlemen do not scruple to say, that perhaps girls may be able to learn, and that instructing them may be a good thing. We anticipate a considerable extension of our exertions in this department, during the present and succeeding years, and shall be very thankful for any donations or subscriptions with which any of your benevolent friends may be disposed to favour us."

*Progress of Religion in the Army.*

"On the 21st of July, (says Mr. Lawson,) at the request of our brethren composing the church in the 17th regiment, I attended their church-meeting in the Fort. I staid with them from two o'clock till near five, and our meeting was indeed a pleasant one. Four soldiers, candidates for baptism, gave in their experience. One of them appears to have received his first convictions by attending the annual meeting of our Auxiliary Society at Boitakonnah. He had been notoriously given up to wickedness, and was exceeding fond of gambling. One afternoon, while deeply engaged with one of his comrades with his favourite game, one of the religious soldiers happened to pass by, and clapping him on the shoulder, and calling him by name, said, 'Come, I think you had better leave your gambling, and go with us into Calcutta to attend a Missionary Meeting.' The poor man paused a moment, and then thought within himself, 'Well, I may as well go.' He went, and was deeply struck with the novelty of what he saw and heard: the gospel was new to him. He could not forget the scene he had witnessed, and after struggling two or three days against the shame and fear of persecution and ridicule among his ungodly companions, he was seen amongst those who resort to the cook-room at night for private prayer, and has attended the means of grace ever since. His wicked courses and companions were at once given up, and the brethren bear testimony to his increasing earnestness in the ways of God. I am told, that from two o'clock in the morning till day-break, or gun fire, he is now always to be found on his knees. Another, that gave in his experience, appears to have been a Methodist once on the coast, but fell into sin, and so remained till he heard a funeral sermon preached about a year ago, occasioned by the death of a pious soldier. Another of them dated his convictions of sin from the same time. These brethren will, it is expected, be baptized next month. I have engaged to attend this monthly church meeting regularly."

*Elucidation of* Mark iv. 20.

"In the preparation of the harmony of the four gospels, I came to that parable, (Mark iv. 20,) where Christ describes the influence of his gospel upon the hearts of men, by the simile of seed cast into the ground, which sprung and grew up imperceptibly. This, I thought, was very applicable to the state of things with us in this city; we, together with our fellow-labourers, are casting in the seed—we 'sleep and rise night and day,' but we perceive no effects. We call to repentance, but none seem to obey the call. The natives collect in numbers to hear the word of God proclaimed; they listen sometimes attentively, sometimes they nod assent to what we say, and some appear cordially to approve. At other times they ridicule or oppose with virulence; but the service concludes, the people disperse again, and all seems forgotten. This state of things has now continued for two or three years, and no fruits appear. But are we not encouraged from this parable, 'to hope and patiently wait for the salvation of God?' May there not be in the minds of many of the natives, though quite unknown to us, degrees of light and conviction, struggling with doubt and error, which may finally lead to saving consequences, though the progress may be imperceptible, and the result tediously delayed?"

*Philosophy, falsely so called.*

"After the close of the service this morning, a talkative Brahmun, who had attempted to interrupt the brethren in their addresses, was requested to state his inquiries. His design was to prove that there is neither vice nor virtue, sin nor holiness, heaven nor hell: and that therefore sinners have nothing to fear: that as it regards the body, it will be dissolved at death, and therefore cannot suffer punishment—and as it respects the soul, it is a part of God, and therefore God takes the responsibility of all the evil it may commit. Thus do these philosophers, (falsely so called,) commit without remorse every species of vice, and then lay the blame on him, who is of purer eyes than to behold iniquity, and in whose presence the wicked cannot stand. Who can wonder that by such the Gospel of Christ is rejected, since it requires a purity of heart alike opposed to their habits of reasoning, and their corrupt propensities and practices."

*The truth of the Gospel asserted, from its sanctifying efficacy.*

"The service at Mullanga to-day has been interesting. After singing, Mr. Trawin, a brother missionary of the Independent denomination, read a portion of scripture, and prayed. John Peters then addressed, at considerable length, a pretty large congregation, which had been collected. In his discourse he gave an account of the change which had been wrought on his own character and conduct, by a cordial reception of the gospel; and which he affirmed was a true and palpable evidence of the power of Christ to save from the wrath to come. The renewal of the heart, and reformation of the life, as effects of religious principle, and as evidences of the divine authority of the principles which produce such effects, are all, however, to them actually new ideas. Their own religion furnishes them with nothing of the kind. The performance or neglect of the daily ceremonies of their religion, makes a man a good or a bad Hindoo. But the most zealous and rigid attention to them is perfectly consistent with the most flagitious conduct. The only evidence of religion which they will receive are miracles, and these performed in their own presence. They want to see a man raised from the dead, or ascend to heaven. A man with whom I entered into a long conversation, demanded evidence of this kind. On such occasions our great object is to shew the connexion that religion has with morals. I feel that I have a bias to evil, but I cannot by my own pleasure substitute a bias for good; nor can I change the mind either of a friend or an enemy, nor can he change mine: it is God alone that turneth the minds of men whithersoever he willeth. Now, wherever Christianity is cordially received, it changes the heart and life, and thus receives the stamp of his approbation, in whom we live, and move, and have our being. This is an effect which no other religion produces—an evidence to which no other religion lays claim.

*(To be continued)*

## DELHI.

*Account of a Journey by Mr. Thompson from Delhi to Loodiana.*

*(Continued from Page 138.)*

### POHOWA.

Notwithstanding the distance of Pohowa, the dome of the Thaneswur-Mookurba can be seen from a four-storied house.

*This is another resort* for pilgrims, on account of the river Sursawutee, which passes near the village, coming sixty or eighty kross from the northern hills. The grand fair is in the month of April, and a less crowded one in the month of October; the gains of which, a hundred and fifty, or two hundred, families of brahmuns, share and subsist upon, having no profession or occupation except that of muttering their silly formularies. Some pundits, and several others, sat with me till night, hearing the words of salvation, though I had but little to give them. Scarcely a Sikh was to be seen here, but at Bhori, in the mid-way from the last stage, I had the pleasure of presenting Golab-singha, the Sikh sirdar, with a Punjabee New Testament and a "Gospel Messenger," and his attendants with single gospels and tracts.

### KOORHAM.

Koorham is a grand looking town, but in ruins, and almost without inhabitants. We reached it after a very tedious day's travelling, through paths lying in jungles and beds of rivers, rivulets and swamps. There is a large and costly Musjid here, which suffered about ten years ago from an earthquake: I imagine the same that proved so fatal to the Musjids, Mookurbas, and Durgas, of Lucknow.

The poor villagers surrounding me, I read to them from Matthew's gospel, and afterwards gave a copy of the four gospels to a kayust'ha, who is respected by the people, and has promised to read to them every day. An old gosaee visited me with a few grains of rice in his hand, and wished I might have a long life and happiness, as durable as the sun and the stream of the Yumuna. We had a great deal of conversation together about true religion and idle ceremonies: after which, as he could read, I gave him a Punjabee Testament, and some tracts.

### PATIALA.

A large and populous town, in which the raja Kurim-singha resides. It is full of Sikhs. The shops and markets are not deficient; but the town, within and without, is very dirty, and in some places there are the most unpleasant exhalations. I went about the town, and many Sikhs came to me and gladly took the gospels in their language. One man promised to follow me shortly for further instruction. A vakeel of the raja's appearing well disposed, I gave him a Testament. Here I saw for the first time a lion and a lioness of immense size, and though confined for years in a cage, they were very fierce. The lioness was asleep, but the lion, in a separate cage, made violent springs; and roared louder than the elephant. Chained on the outside were tygers, leopards, and other animals.

### Ullowar.

e mud village, but surrounded by
I got a number of the villagers
, and began to read to them, but
nd it better to converse with them;
ed to strike them more, and to be
best way to their hearts. I had
y Sikhs, as the villagers are Jats:
use the Punjabee language; they
ood my reading and conversation,
I could not well understand

e place I met five Sikhs, who were
as a guard in the jungle; my con-
n and reading seemed to enliven
their lonely situation. Having no
the gospel, I left a tract with one
ald read; which seemed to fill them with pleasing expectations. A little after I quitted them, I heard the Sikh read aloud to his countrymen the "Gospel Messenger" in his own language: I cannot describe how I felt; the strange sounds reached my ears all at once, and filled me with new and delightful sensations.

### Ronnoo.

A very considerable place. Met a large party of Sikhs before we reached the village, most of whom could read; on receiving the gospel, they put it to their heads in token of reverence. The village gossee (who entertained me) took the gospel, as did some viragees.

*(To be continued.)*

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*ributions to the Baptist Missionary Society, from April 14, to May 14, 1821.*
*(not including Individual Subscriptions.)*

| | £ | s. | d. |
|---|---|---|---|
| **FOR THE MISSION.** | | | |
| Auxiliary Baptist Missionary Society | 7 | 0 | 0 |
| ck, Auxiliary Missionary Society, by R. D. Ker, Esq. | 20 | 0 | 0 |
| rth, East-lane Female Society, by Rev. R. Davis, one Moiety of Funds | 10 | 0 | 0 |
| treet, Juvenile Auxiliary Society, by Mr. Napier | 21 | 0 | 0 |
| ool, Lime-street Juvenile Society, by E. Cearns, Jun. Esq. | 9 | 9 | 10 |
| ugh, sundry Donations, by the Rev. W. Innes | 60 | 5 | 0 |
| sy, Auxiliary Society at Rev. Mr. Cox's, by Mr. W. Fox, Jun. | 54 | 18 | 0 |
| auxiliary Society, by the Rev. Dr. Newman | 40 | 0 | 0 |
| aire, Missionary Society, by the Rev. W. Orme | 22 | 0 | 0 |
| mpton, Small Society, by the Rev. T. Blundell | 19 | 0 | 0 |
| , Friends at, by Mr. Clark, for three Years | 20 | 0 | 0 |
| of the late Mrs. Vesey Dawson, by Mrs. Balfour, Dublin, £15 Irish, or Sterling | 13 | 17 | 5 |
| y of the Collection at the Half-yearly Meeting of Baptist and pendent Ministers in the Isle of Ely and its Vicinity, held at well, April 18 | 3 | 5 | 2 |
| stone, Suffolk, Penny Society, by Mr. D. Carter | 4 | 9 | 9 |
| Auxiliary Society, by Francis Allen, Esq. | 70 | 12 | 7 |
| and Pulteney Town Missionary Society, by the Rev. R. Calder | 6 | 10 | 0 |
| ry, Auxiliary Society, by Mrs. Jones, Treasurer | 8 | 0 | 0 |
| f the Produce of a Tract by the Rev. Samuel Green, of Bluntis, by Mr. Leigh, Earith | 5 | 5 | 0 |
| Gransden, Baptist Church, by the Rev. James Upton | 2 | 0 | 0 |
| Hill, Sussex, Friends at, by the Rev. Wm. Roberts | 3 | 10 | 1 |
| pton, Collections and Subscriptions, by James Evill, Esq. | 14 | 19 | 0 |
| , by the Rev. Thomas Blundell, Northampton ..... Donation | 5 | 0 | 9 |
| **FOR THE TRANSLATIONS.** | | | |
| chanan, Esq. British Consul at New York | 4 | 3 | 4 |
| **FOR THE SCHOOLS.** | | | |
| male Education in Calcutta, by Mrs. Arnold | 3 | 8 | 9 |
| Ditto by Female Friends at Earith, by Mr. Leigh | 4 | 4 | 9 |
| **EXTRA COLLECTIONS AND DONATIONS.** | | | |
| e-street, Rev. Thomas Griffin | 60 | 0 | 0 |
| pond, Rev. James Hoby | 75 | 16 | 0 |
| lane, Rev. Dr. Rippon | 111 | 16 | 3 |
| roke-street, Plymouth Dock, Rev. Thomas Willcocks | 7 | 2 | 6 |
| ing Norton, Rev. William Gray | 23 | 4 | 6 |
| ey, by Ditto | 3 | 12 | 0 |

| | £ | s. | d. |
|---|---|---|---|
| Right Hon. Lord Gambier | 5 | 0 | 0 |
| Sir Thomas Baring, Bart. M.P. | 20 | 0 | 0 |
| A Friend to the Cause | 100 | 0 | 0 |
| Friend, at Chipping Norton, by the Rev. W. Gray | 50 | 0 | 0 |
| B. W. Anstie, Esq. Devizes, by Dr. Ryland | 50 | 0 | 0 |
| Robert Sangster, Esq. Denmark Hill, by Joseph Gutteridge, Esq. | 10 | 0 | 0 |
| Mrs. Wilson, Ditto Ditto | 10 | 10 | 0 |
| Miss Denner, Tottenham, Ditto | 10 | 10 | 0 |
| Ebenezer Maitland, Esq. Clapham Common | 10 | 10 | 0 |
| Joseph Stonard, Esq. Stamford Hill | 10 | 10 | 0 |
| Rev. Reynold Hegg, Kimbolton | 10 | 0 | 0 |

KENT.—Additional Collections since the Amount published in the Herald for April.

| | £ | s. | d. |
|---|---|---|---|
| Bessel's Green | 2 | 0 | 0 |
| Canterbury (omitted) | 0 | 2 | 0 |
| Chatham | 0 | 10 | 0 |
| Maidstone | 7 | 13 | 6 |
| Margate | 39 | 7 | 0 |
| Ramsgate | 7 | 18 | 0 |
| Town Sutton | 1 | 16 | 0 |
| | 59 | 6 | 0 |
| Amount previously advertised | 377 | 19 | 3 |
| | 437 | 5 | 3 |

Making, with £235 12s. 11d. the Annual Subscriptions, &c. to the Auxiliary, £672 18s. 2d. raised in the District within the last seven months!

N.B. In the List of Collections in Hertfordshire, by the Rev. James Upton, inserted in the Herald for last month, the amount contributed at St. Alban's should have been entered £13 8s. 0½d. and *Hemel Hempsted* £6 2s. 6d. This will make the whole amount, as stated, £71 7s. 1d.

A small addition has been received to the Collection at Luton, acknowledged in the last Herald. The sum must now stand £29 9s. 6d.

## TO CORRESPONDENTS.

The List from Chatham came too late for insertion this month.

Rev. J. S. of T. has only to inform the Editor through what Booksellers the Heralds may be sent, and he shall be duly supplied.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

# Baptist Magazine.

JULY, 1821.

## EMOIR OF THE REV. WILLIAM FREEMAN.

Rev. William Freeman was
at Littleport in Cambridge-
March 3, 1771. He re-
d a good classical education
e grammar school at Ely,
; he was admitted as a king's
ar, and was obliged to at-
the cathedral service twice
day, which led him to form
h estimation of his own good-

In the seventeenth year of
ge he was heavily afflicted,
was apprehensive of ap-
:hing death, the thoughts of
h were exceedingly terrify-
o him, as he had then such
:w of the divine law as to
:ive that he could not be
l by any works of righte-
:ss which he had done. But
ıffliction was blessed as a
s of convincing him of the
ghtless and vain course which,
the custom of a giddy world,
ıd hitherto pursued: he be-
to disrelish his former plea-
, and to be dissatisfied with
ociety of those persons who
been his companions in va-
and he wrote to some of
, expressing his concern for
alvation of his own soul, and
lesire to see them equally
erned for theirs. Some of
riends said that he was be-
: weak in his intellects;
:s, that he was melancholy;
and not a few expressed their ha-
tred of him: but he knew who it
was that has said, "Marvel not
if the world hate you: ye know
that it hated me, before it hated
you."

At this time Mr. Freeman was
in a draper's shop at Mepal, about
seven miles from Ely, and at-
tended the parish church one
part of the Lord's-day, and on
the other part, on the ministry of
Mr. Norman, a dissenting minister
at Sutton, a village a mile dis-
tant. He was now very thought-
ful about divine things, and for
some months passed through
many painful conflicts with fears
and temptations, which prevent-
ed him from enjoying the com-
forts of religion. His first hopes
were received under the preach-
ing of Mr. Norman, and in a
private meeting for prayer and
religious conference; but, by the
persuasion of a clergyman, he
for a while left the meeting-house,
and went constantly to church.
Yet though the preaching there
was serious and evangelical, the
fervour of his piety abated, and
his comforts declined; but on
more carefully reading the scrip-
tures his zeal revived, and he de-
termined to attend at the meet-
ing-house where he had received
a blessing; and exercising faith

in Jesus, he found him to be his refuge, his hope, and his joy.

In October, 1790, he joined the church at Sutton; and, according to his own views of Christ's example and commandment, was baptized by immersion. When this decisive step was made known to his relations, it excited in them a spirit of rage and persecution. His guardian, who was a justice of the peace, after abusing him and his religious connections, concluded by saying, "If you desert the church, I will desert you." He had some struggles in his mind on this account, having great expectations from his guardian, who was also his uncle, and who intended to make him his heir, but who now signified an intention of cutting him off with a shilling, which threat he afterwards executed. But the words of God in the 51st chapter of Isaiah emboldened him to proceed;—"I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be as grass, and forgettest the Lord thy maker?" In the year in which he joined the church, he set up a prayer-meeting at Mepal, in which he read Boston's Fourfold State. There was an increasing attendance at these meetings, and some young people became seriously impressed. After he had read through this book, he attempted to expound a psalm, and occasionally to make a few remarks on a single text of scripture. His concern for the welfare of souls increased, and he earnestly desired the return of sabbath evenings, when he might have opportunities of urging the attention of his hearers to their immortal interests. Though this [redacted] a most disinterested and benevolent work on the part of Mr. Freeman, it exposed him to much ridicule from the unthinking and prejudiced inhabitants. One, however, who was a principal farmer, and who only proposed to divert himself and others at the young preacher's expense, was so affected with the state of his own soul, that he returned home with a heavy heart, and filled the house with consternation. He continued to attend, became exceedingly serious, and some time after joined the church at Sutton. The success attending these services encouraged our young friend to excercise his gifts before the church; and being approved by the pastor and members, he was regularly appointed to preach the gospel, in June, 1793, and in the following July was invited to supply the church at Cardington Cotton End, then vacant by the death of their pastor, the late Rev. W. Kilpin. He preached among them, as a candidate for the pastoral office, with much acceptance and usefulness, till April 16, 1794, when he was ordained; and for twenty-seven years he continued to grow in their esteem and affection. On the 23d of September in the same year, he was married to the widow of his predecessor, who continued with him a true yoke-fellow in the Lord, and, as she served with him in the church below, soon followed him into the church triumphant.

During Mr. Freeman's ministry, he was blessed with an increasing congregation, and many seals were added to his faithful services. The meeting-house, though situated in a small hamlet, has been twice enlarged, and is even now considerably crowded. Five persons in the congregation were proposed for full communion with

the church just before his last affliction, and were in hopes, till lately, that he might be spared to welcome them among those who walk in all the ordinances of the Lord.

For some years past his constitution had been impaired; and in order to find relief he had been constrained to leave his flock for a season, though it was with great reluctance that he went from home, enjoying himself and his work no where so much as among the beloved people of his charge.

In Bedford, where he resided, he carried on a business which his predecessor had established, and in which he was providentially blessed with much prosperity. He was a useful and judicious adviser in the public affairs of the town, and cultivated friendship with the ministers of different denominations who reside and officiate there. He was a member of the Union of Christians in that county and its vicinity, from the period of its formation; and constantly attended the united meetings of prayer for the universal diffusion and success of the gospel. The last time he had a meal out of his own house was with his brethren, previously to the prayer-meeting in December last; and the last time he went into the villages, he was accompanied by two of the ministers.

More than a year has now elapsed since he was laid aside from his beloved work by an affliction, which first seized him at a place a few miles from home; but he recovered from that attack, and was enabled for several sabbaths during the summer to dispense the word of life.

In a memorandum, dated December 14, 1820, he says, "This day at dinner I was seized with a paralytic stroke; my mouth was distorted; my speech much affected, as well as my left hand. I was cupped for it by medical advice, a return of the fit being apprehended. Through the mercy of God the means were effectual; no more bleeding was necessary. There has been only a step between me and death. Oh, my soul, prepare to meet thy God. Oh, my God, make me ready, that I may be prepared when thou shalt come."

"When (said the Rev. Mr. Hillyard in his funeral sermon) I saw him after this fit, he was much recovered, and said, that though he was not greatly elevated he possessed a comfortable hope in the merits of the Redeemer." He seemed for six weeks after this, to be gradually improving in health, and hoped that he should shortly be permitted to meet his friends, in the house of God. He intended several times to visit the church, and to sit as a hearer, before he attempted to preach again. A few times he rode out, for the benefit of the air, but thought it was too keen for him. He told Mr. Hillyard he must not venture out again till the weather was milder, and that he feared it would take a month to recover the ground he had lost. He regretted that the formation of a missionary society for the county was so early as March, thinking it would not be safe for him to venture abroad till that month was over. About the beginning of March he composed a sermon, which he intended to preach, the first time he should be permitted to re-enter his pulpit. The text he chose was Psalm cxix. 67, "Before I was afflicted, I went astray; but now have I kept thy

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he town, and cultivated friend-
with the ministers of differ-
denominations who reside
officiate there. He was a
aber of the Union of Chris-
in that county and its vici-
, from the period of its for-
tion; and constantly attended
united meetings of prayer for
universal diffusion and suc-
of the gospel. The last
e he had a meal out of his
n house was with his brethren,
viously to the prayer-meeting
December last; and the last
e he went into the villages, he
accompanied by two of the
isters.

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word." He mentioned another text to Mr. Hillyard, which had afforded him great pleasure, and from which he thought of preaching if he should recover;—"But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble," Psalm lix. 16. "They do well (said he) who unite his power and his mercy in one song: but we ought more especially to sing aloud of his mercy, for that is the foundation of all our hope in him."

About the middle of March, he seemed to be aware that there was no longer any ground for him to hope for restoration to health. "It is (said he to one of the family) a serious thing to die; but I feel I am going; yes, it is all over; I must go." He soon after added, "I have no other foundation of hope, but the atoning sacrifice of Jesus Christ. To this I must daily come afresh; for what I have done as a minister, as a father, as a friend, is all insufficient. I might have done much more, and am humbled and ashamed for what has been amiss. This verse suits me more than any thing else that I can think of;

'A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength, and righteousness,
My Jesus, and my all!'"

During his last interview with Mr. Hillyard, which was a week before his departure, he talked as one fully aware of his approaching change, and appeared calm and resigned in the expectation of it. This was the general frame of his mind, though once he appeared much depressed, and said, "that a great weight of sin came upon him; but he felt relief by *casting it upon* the Lord, as he considered he was warranted to do by the promise, *Cast thy burden upon the Lord, and he shall sustain thee*, Psalm lv. 22; for (said he) the text refers to every burden which oppresses us."

For four or five days he seemed to be in a stupor; his firm mind appeared to be in ruins, and it was scarcely expected that he would be able to converse with his friends or know them any more. But it pleased God in his goodness to revive him. On the day before his departure, after taking some refreshment, he spoke very deliberately about his funeral, and of having lived as a brother with those who were to perform the solemn services of the day. Then he said, "All is settled,"—and prayed about a quarter of an hour, chiefly in reference to himself, and his near prospect of eternity; more particularly, for faith, that he might lay hold on the Lord Jesus Christ, and trust in his word and promise, as he hoped he had done heretofore, speaking of the preciousness of the Saviour to him as a guilty creature, for in no other light could he view himself, when he thought of the divine righteousness and purity. He wished his daughters to be called; and when they were come into the room, he declared his mind fully to them, and said, that he hoped the Lord would bless all the family, and, as they would soon be deprived of both father and mother, that he would graciously receive them, and do them good.

He then desired a friend to be sent for, to whom he gave directions about his temporal concerns, and then said, he earnestly wished his children to hear his dying testimony. "All my hope (said he) is fixed on the cross of

Christ; that which has been the great theme of my preaching, is my support, and my only support, in dying." When the text was mentioned, *who have fled for refuge to lay hold upon the hope set before us*, he dwelt upon the expression, "the hope set before us," and often repeated it, adding, "We have no hope from ourselves, but there is a hope set before us." Referring to his former recovery, he said, "I was brought low, and he helped me; but now I am brought lower still, and yet he helpeth me." Once he said, "Oh, if after all I should be deceived! But though every thing should have been wrong hitherto, I will cast myself upon the Saviour, just as I did when I first learned to know his name. I can plunge into eternity, awful as it is, relying upon the gospel salvation." He desired that Mr. Hillyard might be requested not to say any thing in the funeral sermon, with a view to his praise, but only to exalt the Saviour. "Let him, however," said he, "tell the people, that I am clear from their blood; for I have not shunned to declare the whole counsel of God. I hope to meet many of them with pleasure at the great day. They who have been my joy here, will then, I trust, be my crown of rejoicing. It is my desire that they may find out a pious and faithful man to succeed me; that they may retain a regard to those doctrines which they have learned; and that they may dwell in unity, and be at peace among themselves."

When Mrs. Freeman was carried into the room to take leave of him, he said, that his hope was firm, and his mind calm. Upon her saying, in answer to his inquiry, that she felt a steady hope in a covenant-keeping God, and relied on his mercy, having nothing of her own to trust to, he replied, "I did not know that our exercises were so much alike: I am glad your hope is so steady. I thought I should have been called to follow you to the grave; but should now be happy, if hand in hand we might together enter into eternity. The separation however will be but short. I trust we shall soon be united in glory." When Mrs. F. retired, he seemed much affected; and upon its being observed that the bitterness of death was past, he replied, "It is, it is; these are the struggles of death; to take leave of friends, is one of death's sharpest pangs."

He hoped that the night before his death would be his dying night, and seemed disappointed in the morning that he was still in the body. During the night, he talked much to himself; and at one time prayed for more than five minutes, and was heard to say, "How good the Lord is! But he was always good to me; and while I live I will speak of his goodness, and hereafter sing aloud of his mercy." He repeated several times the following verse,

> "His honour is engaged to save
> The *meanest* of his sheep;
> All that his heavenly Father gave,
> His hands securely keep;"
> *Watts.* i. 138.

laying much stress upon the word, the *meanest*.

Several others afforded him great comfort, especially the following;

> "Other refuge have I none;
> Hangs my helpless soul on thee, &c."
> *Rippon.* 305.

and the first three verses of the hymn that begins

> "Give me the wings of faith to rise, &c."
> *Watts.* ii. 140.

and was delighted with the ex-

pression, "They, with *united* breath;" saying, "How sweet their union was!" He said, he had not been accustomed, in his health, to take so much pleasure in poetry as many of his friends did; but that he found it very refreshing to him in his illness.

On the morning of his departure, he was thought to be somewhat revived. He often expressed his gratitude that he suffered so little pain. He moved out of bed, and was just lifted in again, when he seemed fainting, and said, "Farewell, my dear children." They had no thought that this was to be his last adieu; but, without a struggle, or a groan, he almost immediately expired, on Thursday, March 29, 1821.

After mentioning the above particulars, Mr. Hillyard said, "I can add nothing to this account, either to the family or the church. Here is every thing, my friends, which you need, to instruct, and comfort *you*. But if any who are now present have attended the ministry of our brother, without turning to the Lord, I must draw a bow at a venture from the mouth of his grave. Think how you will bear to meet him at the last day; flee to the Saviour, whom he has so often set before you; turn ye, turn ye, why will ye die? If your minister has spoken to you in vain, when he occupied this pulpit, 'Hear him at last; oh! hear him from the grave.'"

## MRS. FREEMAN.

*(From the Funeral Oration by the Rev. S. Hillyard.)*

Our friend, Mrs. Freeman, devoted herself in early life to the Lord, and joined the church at Staughton, under the pastoral care of her father, the Rev. John Emery, in the seventeenth year of her age, since which time she has maintained a consistent and honourable character as a disciple of Christ. Under various and complicated trials she has evinced a fortitude and magnanimity which manifested the power of divine grace upon her soul: for though she felt, with acute sensibility, her afflictive visitations, she sunk not under them, nor murmured against them; but was satisfied in committing her concerns to her heavenly Father, knowing that he acts righteously. Through her whole course she maintained habitual communion with her Lord. Her mind was richly stored with the word of truth, and her manuscripts testify how appropriately they were applied by the Holy Spirit to her mind on different occasions. She was of a retired disposition, and spoke but seldom of her different frames and exercises of mind, but generally enjoyed a calm and humble confidence in the safety of her state; resting, as she expressed herself, on the merits and atonement of her Saviour.

She devised liberal things, and especially for the poor of this church and congregation, for whose benefit she formed a Dorcas Society, attending, as long as she was able, to its management, with peculiar pleasure and interest, and often, on her death-bed, expressing her hope that it would be continued after her decease.

For the last two years of her life she was subject to much bodily affliction; and, at the beginning of last September, her disease put on an alarming aspect; on account of which, at the request of her family, she

submitted to a course of medicine, though she entertained but little hope of any essential benefit. The Lord appeared to bless the means, and her friends fondly hoped she would in some degree be restored; but, after many alternations of hope and fear, her frame seemed to sink under the pressure of disease, and in the following January she was again confined to her bed. Every means was resorted to which afforded any probability of relief, but the power of medicine was baffled: the Sovereign of life and death had ordained this to be her final affliction, and her anxious family began to look for her removal. During the last fortnight of the affliction of her dear partner, her life also seemed to hang in doubt, and it was sometimes expected that she would be the first to finish her earthly career; but it pleased the Lord that she should survive him. She bore the stroke with that equanimity, for which through life she had been so remarkable; exemplifying the power of that grace which could alone support her in such a season of trial. Her sufferings daily increased to a very alarming degree, and many wearisome days and nights were appointed to her, and accumulated pains assaulted her frail tabernacle. When it was remarked to her that death would happily free her from her sufferings, and release the spirit from the cumbrous clay, she replied,—"Ah! then—

"'I'll shake my limbs with sweet surprise,
And in my Saviour's image rise.'"

She often expressed her fears of death, saying, "How shall I bear its pangs? Oh! if I could but glide into eternity as your father did, I should not fear. I would gladly go; but I must wait the Lord's time." "It is sin," said she, "that gives death its sting; it is that which makes death dreadful." When suffering great pain, she repeated,

"Oh could I die with those that die,
And place me in their stead, &c."

Being reminded of the precious promises of God, she quoted these lines of Dr. Watts,

"And if he speak a promise once,
Th' eternal grace is sure."

At another time she said, in the words of Mr. Newton,

"His love in time past forbids me to think,
He'll leave me at last in trouble to sink."

Referring to her deceased partner, she said, "He is drinking full draughts of bliss in his Father's kingdom, and I shall soon be there to share with him." When her brother was taking leave of her, he remarked, that he hoped they should meet in glory; and she seemed by faith to anticipate it, saying, "There will be no swelling dropsy, no burning fever, no restless nights, no more pain; but sorrow and sighing will flee away." Amidst all her sufferings no murmur was heard to escape her lips; but she often expressed her fears that patience would not hold out. On the first of May, when a friend asked how she felt in her mind, she answered, "Rather low in the prospect of entering on another world. Oh, it is an important thing to change worlds! Sometimes light breaks in at the last, I hope it may be so with me;—but I know whom I have believed." When near her end, being asked if she felt happy, she replied, "*Yes*, I must be;" and made a great effort to say more; but the power of speech failed, and she could not articulate so distinctly as to be understood. After this she continued several hours, and her sufferings

| | £ | s. | d. |
|---|---|---|---|
| Right Hon. Lord Gambier | 5 | 0 | 0 |
| Sir Thomas Baring, Bart. M.P. | 20 | 0 | 0 |
| A Friend to the Cause | 100 | 0 | 0 |
| Friend, at Chipping Norton, by the Rev. W. Gray | 50 | 0 | 0 |
| B. W. Anstie, Esq. Devizes, by Dr. Ryland | 50 | 0 | 0 |
| Robert Sangster, Esq. Denmark Hill, by Joseph Gutteridge, Esq. | 10 | 0 | 0 |
| Mrs. Wilson, Ditto Ditto | 10 | 10 | 0 |
| Miss Denner, Tottenham, Ditto | 10 | 10 | 0 |
| Ebenezer Maitland, Esq. Clapham Common | 10 | 10 | 0 |
| Joseph Stonard, Esq. Stamford Hill | 10 | 10 | 0 |
| Rev. Reynold Hegg, Kimbolton | 10 | 0 | 0 |

KENT.—Additional Collections since the Amount published in the Herald for April.

| | £ | s. | d. |
|---|---|---|---|
| Bessel's Green | 2 | 0 | 0 |
| Canterbury (omitted) | 0 | 2 | 0 |
| Chatham | 0 | 10 | 0 |
| Maidstone | 7 | 13 | 6 |
| Margate | 39 | 7 | 0 |
| Ramsgate | 7 | 18 | 0 |
| Town Sutton | 1 | 16 | 0 |
| | 59 | 6 | 0 |
| Amount previously advertised | 377 | 19 | 3 |
| | 437 | 5 | 3 |

Making, with £235 12s. 11d. the Annual Subscriptions, &c. to the Auxiliary, £672 18s. 2d. raised in the District within the last seven months!

N.B. In the List of Collections in Hertfordshire, by the Rev. James Upton, inserted in the Herald for last month, the amount contributed at St. Alban's should have been entered £13 8s. 0½d. and *Hemel Hempsted* £6 2s. 6d. This will make the whole amount, as stated, £71 7s. 1d.

A small addition has been received to the Collection at Luton, acknowledged in the last Herald. The sum must now stand £29 9s. 6d.

## TO CORRESPONDENTS.

The List from Chatham came too late for insertion this month.

Rev. J. S. of T. has only to inform the Editor through what Booksellers the Heralds may be sent, and he shall be duly supplied.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

# Baptist Magazine.

JULY, 1821.

## [EMOIR OF THE REV. WILLIAM FREEMAN.

E Rev. William Freeman was
at Littleport in Cambridge-
, March 3, 1771. He re-
ed a good classical education
he grammar school at Ely,
re he was admitted as a king's
lar, and was obliged to at-
the cathedral service twice
y day, which led him to form
h estimation of his own good-
. In the seventeenth year of
age he was heavily afflicted,
was apprehensive of ap-
ching death, the thoughts of
h were exceedingly terrify-
to him, as he had then such
ew of the divine law as to
eive that he could not be
d by any works of righte-
ess which he had done. But
affliction was blessed as a
ns of convincing him of the
ghtless and vain course which,
r the custom of a giddy world,
ad hitherto pursued: he be-
to disrelish his former plea-
s, and to be dissatisfied with
society of those persons who
been his companions in va-
; and he wrote to some of
n, expressing his concern for
salvation of his own soul, and
desire to see them equally
cerned for theirs. Some of
friends said that he was be-
e weak in his intellects;
rs, that he was melancholy;
and not a few expressed their hatred of him: but he knew who it was that has said, "Marvel not if the world hate you: ye know that it hated me, before it hated you."

At this time Mr. Freeman was in a draper's shop at Mepal, about seven miles from Ely, and attended the parish church one part of the Lord's-day, and on the other part, on the ministry of Mr. Norman, a dissenting minister at Sutton, a village a mile distant. He was now very thoughtful about divine things, and for some months passed through many painful conflicts with fears and temptations, which prevented him from enjoying the comforts of religion. His first hopes were received under the preaching of Mr. Norman, and in a private meeting for prayer and religious conference; but, by the persuasion of a clergyman, he for a while left the meeting-house, and went constantly to church. Yet though the preaching there was serious and evangelical, the fervour of his piety abated, and his comforts declined; but on more carefully reading the scriptures his zeal revived, and he determined to attend at the meeting-house where he had received a blessing; and exercising faith

in Jesus, he found him to be his refuge, his hope, and his joy.

In October, 1790, he joined the church at Sutton; and, according to his own views of Christ's example and commandment, was baptized by immersion. When this decisive step was made known to his relations, it excited in them a spirit of rage and persecution. His guardian, who was a justice of the peace, after abusing him and his religious connections, concluded by saying, "If you desert the church, I will desert you." He had some struggles in his mind on this account, having great expectations from his guardian, who was also his uncle, and who intended to make him his heir, but who now signified an intention of cutting him off with a shilling, which threat he afterwards executed. But the words of God in the 51st chapter of Isaiah emboldened him to proceed;—"I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be as grass, and forgettest the Lord thy maker?" In the year in which he joined the church, he set up a prayer-meeting at Mepal, in which he read Boston's Fourfold State. There was an increasing attendance at these meetings, and some young people became seriously impressed. After he had read through this book, he attempted to expound a psalm, and occasionally to make a few remarks on a single text of scripture. His concern for the welfare of souls increased, and he earnestly desired the return of sabbath evenings, when he might have opportunities of urging the attention of his hearers to their immortal interests. Though this *was a most* disinterested and benevolent work on the part of Mr. Freeman, it exposed him to much ridicule from the unthinking and prejudiced inhabitants. One, however, who was a principal farmer, and who only proposed to divert himself and others at the young preacher's expense, was so affected with the state of his own soul, that he returned home with a heavy heart, and filled the house with consternation. He continued to attend, became exceedingly serious, and some time after joined the church at Sutton. The success attending these services encouraged our young friend to excercise his gifts before the church; and being approved by the pastor and members, he was regularly appointed to preach the gospel, in June, 1793, and in the following July was invited to supply the church at Cardington Cotton End, then vacant by the death of their pastor, the late Rev. W. Kilpin. He preached among them, as a candidate for the pastoral office, with much acceptance and usefulness, till April 16, 1794, when he was ordained; and for twenty-seven years he continued to grow in their esteem and affection. On the 23d of September in the same year, he was married to the widow of his predecessor, who continued with him a true yoke-fellow in the Lord, and, as she served with him in the church below, soon followed him into the church triumphant.

During Mr. Freeman's ministry, he was blessed with an increasing congregation, and many seals were added to his faithful services. The meeting-house, though situated in a small hamlet, has been twice enlarged, and is even now considerably crowded. Five persons in the congregation were proposed for full communion with

the church just before his last affliction, and were in hopes, till lately, that he might be spared to welcome them among those who walk in all the ordinances of the Lord.

For some years past his constitution had been impaired; and in order to find relief he had been constrained to leave his flock for a season, though it was with great reluctance that he went from home, enjoying himself and his work no where so much as among the beloved people of his charge.

In Bedford, where he resided, he carried on a business which his predecessor had established, and in which he was providentially blessed with much prosperity. He was a useful and judicious adviser in the public affairs of the town, and cultivated friendship with the ministers of different denominations who reside and officiate there. He was a member of the Union of Christians in that county and its vicinity, from the period of its formation; and constantly attended the united meetings of prayer for the universal diffusion and success of the gospel. The last time he had a meal out of his own house was with his brethren, previously to the prayer-meeting in December last; and the last time he went into the villages, he was accompanied by two of the ministers.

More than a year has now elapsed since he was laid aside from his beloved work by an affliction, which first seized him at a place a few miles from home; but he recovered from that attack, and was enabled for several sabbaths during the summer to dispense the word of life.

In a memorandum, dated December 14, 1820, he says, "This day at dinner I was seized with a paralytic stroke; my mouth was distorted; my speech much affected, as well as my left hand. I was cupped for it by medical advice, a return of the fit being apprehended. Through the mercy of God the means were effectual; no more bleeding was necessary. There has been only a step between me and death. Oh, my soul, prepare to meet thy God. Oh, my God, make me ready, that I may be prepared when thou shalt come."

"When (said the Rev. Mr. Hillyard in his funeral sermon) I saw him after this fit, he was much recovered, and said, that though he was not greatly elevated he possessed a comfortable hope in the merits of the Redeemer." He seemed for six weeks after this, to be gradually improving in health, and hoped that he should shortly be permitted to meet his friends, in the house of God. He intended several times to visit the church, and to sit as a hearer, before he attempted to preach again. A few times he rode out, for the benefit of the air, but thought it was too keen for him. He told Mr. Hillyard he must not venture out again till the weather was milder, and that he feared it would take a month to recover the ground he had lost. He regretted that the formation of a missionary society for the county was so early as March, thinking it would not be safe for him to venture abroad till that month was over. About the beginning of March he composed a sermon, which he intended to preach, the first time he should be permitted to re-enter his pulpit. The text he chose was Psalm cxix. 67, "Before I was afflicted, I went astray; but now have I kept thy

pression, "They, with *united* breath;" saying, "How sweet their union was!" He said, he had not been accustomed, in his health, to take so much pleasure in poetry as many of his friends did; but that he found it very refreshing to him in his illness.

On the morning of his departure, he was thought to be somewhat revived. He often expressed his gratitude that he suffered so little pain. He moved out of bed, and was just lifted in again, when he seemed fainting, and said, "Farewell, my dear children." They had no thought that this was to be his last adieu; but, without a struggle, or a groan, he almost immediately expired, on Thursday, March 29, 1821.

After mentioning the above particulars, Mr. Hillyard said, "I can add nothing to this account, either to the family or the church. Here is every thing, my friends, which you need, to instruct, and comfort *you*. But if any who are now present have attended the ministry of our brother, without turning to the Lord, I must draw a bow at a venture from the mouth of his grave. Think how you will bear to meet him at the last day; flee to the Saviour, whom he has so often set before you; turn ye, turn ye, why will ye die? If your minister has spoken to you in vain, when he occupied this pulpit, 'Hear him at last; oh! hear him from the grave.'"

## MRS. FREEMAN.

*(From the Funeral Oration by the Rev. S. Hillyard.)*

OUR friend, Mrs. Freeman, devoted herself in early life to the Lord, and joined the church at Staughton, under the pastoral care of her father, the Rev. John Emery, in the seventeenth year of her age, since which time she has maintained a consistent and honourable character as a disciple of Christ. Under various and complicated trials she has evinced a fortitude and magnanimity which manifested the power of divine grace upon her soul: for though she felt, with acute sensibility, her afflictive visitations, she sunk not under them, nor murmured against them; but was satisfied in committing her concerns to her heavenly Father, knowing that he acts righteously. Through her whole course she maintained habitual communion with her Lord. Her mind was richly stored with the word of truth, and her manuscripts testify how appropriately they were applied by the Holy Spirit to her mind on different occasions. She was of a retired disposition, and spoke but seldom of her different frames and exercises of mind, but generally enjoyed a calm and humble confidence in the safety of her state; resting, as she expressed herself, on the merits and atonement of her Saviour.

She devised liberal things, and especially for the poor of this church and congregation, for whose benefit she formed a Dorcas Society, attending, as long as she was able, to its management, with peculiar pleasure and interest, and often, on her death-bed, expressing her hope that it would be continued after her decease.

For the last two years of her life she was subject to much bodily affliction; and, at the beginning of last September, her disease put on an alarming aspect; on account of which, at the request of her family, she

submitted to a course of medicine, though she entertained but little hope of any essential benefit. The Lord appeared to bless the means, and her friends fondly hoped she would in some degree be restored; but, after many alternations of hope and fear, her frame seemed to sink under the pressure of disease, and in the following January she was again confined to her bed. Every means was resorted to which afforded any probability of relief, but the power of medicine was baffled: the Sovereign of life and death had ordained this to be her final affliction, and her anxious family began to look for her removal. During the last fortnight of the affliction of her dear partner, her life also seemed to hang in doubt, and it was sometimes expected that she would be the first to finish her earthly career; but it pleased the Lord that she should survive him. She bore the stroke with that equanimity, for which through life she had been so remarkable; exemplifying the power of that grace which could alone support her in such a season of trial. Her sufferings daily increased to a very alarming degree, and many wearisome days and nights were appointed to her, and accumulated pains assaulted her frail tabernacle. When it was remarked to her that death would happily free her from her sufferings, and release the spirit from the cumbrous clay, she replied,—"Ah! then—

"I'll shake my limbs with sweet surprise,
And in my Saviour's image rise.'"

She often expressed her fears of death, saying, "How shall I bear its pangs? Oh! if I could but glide into eternity as your father did, I should not fear. I would gladly go; but I must wait the Lord's time." "*It is sin*," said she, "that gives death its sting; it is that which makes death dreadful." When suffering great pain, she repeated,

"Oh could I die with those that die,
And place me in their stead, &c."

Being reminded of the precious promises of God, she quoted these lines of Dr. Watts,

"And if he speak a promise once,
Th' eternal grace is sure."

At another time she said, in the words of Mr. Newton,

"His love in time past forbids me to think,
He'll leave me at last in trouble to sink."

Referring to her deceased partner, she said, "He is drinking full draughts of bliss in his Father's kingdom, and I shall soon be there to share with him." When her brother was taking leave of her, he remarked, that he hoped they should meet in glory; and she seemed by faith to anticipate it, saying, "There will be no swelling dropsy, no burning fever, no restless nights, no more pain; but sorrow and sighing will flee away." Amidst all her sufferings no murmur was heard to escape her lips; but she often expressed her fears that patience would not hold out. On the first of May, when a friend asked how she felt in her mind, she answered, "Rather low in the prospect of entering on another world. Oh, it is an important thing to change worlds! Sometimes light breaks in at the last, I hope it may be so with me;—but I know whom I have believed." When near her end, being asked if she felt happy, she replied, "*Yes*, I must be;" and made a great effort to say more; but the power of speech failed, and she could not articulate so distinctly as to be understood. After this she continued several hours, and her sufferings

were apparently great, till a violent struggle with death closed her mortal career, released her happy spirit from its bondage, and ushered it into the presence of her Lord.

She departed on Wednesday morning, May 2, 1821, on the anniversary of the Bedford Union.

Her funeral sermon was preached by the Rev. John Geard of Hitchin, from 2 Tim. i. 12.

## ON SATANIC INFLUENCE.

### Part II.

*Resist the Devil, and he will flee from you.* James iv. 7.

I. In order successfully to "resist the Devil," it is requisite that we should be both skilful and vigilant. Self-knowledge is not only desirable, but absolutely indispensable, since without an intimate acquaintance with ourselves, we shall fall an easy prey to the machinations of the enemy. We ought not to be content with a general conviction of the deceitfulness and depravity of the heart, but should study the peculiarities of our temper and disposition, that we may ascertain what are the strongest tendencies of our nature; what the sins which most easily beset us, and the temptations to which we are most prone to yield. For let it never be forgotten, that we have to contend with an artful and penetrating foe; who can with ease vary his temptations, and readily adapt them to the characters and circumstances of those whom he assails. He surveys the fortress of the human heart in all its strength and all its weakness, that he may discover its most vulnerable points; the parts most negligently guarded, and most open to attack: against these he plants his batteries, and concentrates all his efforts; aiming to make an effectual breach, that he may re-enter with his infernal train. What need of holy skill in resisting such an assailant! How readily may he gain a decided advantage over us, unless we are wise to ascertain, and watchful to defend, the quarter most exposed to the enemy.

Various are the artifices by which he endeavours to seduce us from our allegiance to God, and draw us aside from the path of piety. Sometimes he attempts to insinuate error into the mind; and in order to accomplish his purpose, he clothes it in a specious garb, and avails himself of all the arts of sophistry, by which the weakness of the human intellect is too easily led astray. He often harasses the breast of the young convert with perplexing doubts and distressing fears, and sometimes impels him to the brink of despair. Those who are of longer standing in the church, he attacks in a different manner; seeking to cool the ardour of their devotion; to subtract from their religion its vitality and warmth, and reduce it to a frigid form. He finds a powerful auxiliary in the world, and contrives to throw a deceitful but fascinating charm over its varied pleasures and pursuits, that thus our thoughts may be engrossed and our affections entangled by visible and unworthy objects. Frequently does he insinuate that sin is a trifle, which cannot injure those who are the children of God, the favourites of heaven; and thus he lulls the conscience asleep, and leads the mind into a state of daring and presumptuous security. He evidently

possesses the power of injecting evil thoughts and stirring up impure imaginations, and is actively engaged in adding force and fire to every unhallowed passion. He invigorates the remaining principles of corruption still lurking in the renewed heart; and often, by the breath of temptation, fans the dying embers to a flame. Is it not then indispensably requisite that we should be skilful and cautious in resisting an adversary, so accurate in his knowledge, so politic and subtle in his schemes? How important that we should not be "ignorant of his devises;" but ever on the watch to detect his wiles, to parry his attacks, and defeat his flagitious purposes!

Vigilance must be combined with skill; for the foe with whom we have to contend, is not only artful, but active; unfailing in his resources; unwearied in his attempts. Though often defeated, he still returns to the assault with courage and pertinacity. If unsuccessful in one point, he attacks us in another; so that we have need of constant care and unremitting attention. We ought never to relax our efforts, nor slumber at our post; for if at any time he appears to be withdrawing his forces, it is only a feint to throw us off our guard; while he perhaps is forming some secret ambuscade to surprise us into sin. And let us not forget, that there is an enemy *within*, in active correspondence with the enemy *without*, ready to second all his attempts. How many traitorous thoughts, how many rebellious feelings are lodged in the human breast! And unless we maintain the strictest discipline, the most jealous and wakeful care, these will rise in the hour of danger, and betray us into the power of our inveterate foe.

II. In order successfully to "resist the Devil," we must "take unto ourselves the whole armour of God;" for if we venture forth in such a warfare unarmed and defenceless, all our vigilance and skill will be utterly unavailing. St. Paul has enumerated the different parts of the christian armour, in allusion to that worn by the ancient warriors. Truth must be the girdle of our loins. As the military belt gave strength and freedom to all the movements of the body, so the consciousness of truth and sincerity in our christian profession will invigorate the soul and render it fit for action; whereas every degree of falsehood and deceit will impair our exertions and entangle our steps.—An entire devotedness to God, a conformity to his holy image, an obedience to his just commands, will constitute that personal righteousness, which we are to put on as a breastplate. If spirituality of mind and integrity of conduct be maintained, they will form a firm defence in the midst of danger; they will prove a safeguard to the heart, which is the seat of life and love; but if they be wanting, our breast will be laid bare to the stroke of the enemy.—Our feet must be shod with the preparation of the gospel of peace. An experimental knowledge of the gospel in its peaceful and cheering influence will prepare us to maintain our ground amid the thickest of the conflict, and to tread with ease the rugged paths of persecution and of trial.—Over all we are to take the shield of faith. That faith which credits the divine testimony, which reposes an entire confidence in the great atonement, appropriates the precious promises, and realizes invisible and eternal objects,

forms an ample and impenetrable shield, against which "the fiery darts of the Wicked One" are hurled in vain. The suggestions of Satan resemble darts in the suddenness and violence with which they are injected; and they are fitly described as fiery or poisonous, because when infixed in the soul they rankle there, and inflame its evil passions and propensities. Unbelief exposes us to their deadly influence; but if faith be in vigorous exercise, it will enable us to ward off and extinguish every one of these suggestions; and the winged arrows of temptation which fly so thickly around us, will all be intercepted and broken.—The hope of salvation is our helmet to cover our head in the day of battle. The expectation of that crown of glory, that imperishable garland, which awaits the conqueror in this spiritual warfare, will give energy and animation to our efforts. The courageous confidence which it inspires will not suffer us to sink, but will enable us to hold our heads erect and manfully to face the foe.

Such are the different parts of our defensive armour; but in addition to these, we must take the sword of the Spirit, which is the word of God, as a weapon of attack. Our minds should be familiarized with the principles, promises, and precepts of the sacred volume, that we may acquire an aptitude and quickness in adducing appropriate passages of scripture, since these are of prevailing force against our assailant. This is the weapon which our Saviour himself condescended to use, and with which he effectually foiled the Tempter. "*Thus it is written*," was his invariable reply to each of the suggestions of Satan, who, with all his effrontery, was incapable of withstanding the force and energy of the Divine Word. The history of our Lord's temptation in the wilderness, has shown us the admirable use of this weapon, a single thrust with which is sufficient to repel the enemy. Thus armed at every point, "in panoply complete of heavenly temper," and furnished with a sword, whose keen and piercing edge may be turned with so much effect against our spiritual adversary, we need not dread the onset, assured that if we "resist the Devil, he will flee from us."

III. Let it not however be forgotten, that we need divine assistance to render our victory secure. The most perfect and invulnerable armour would be of slight advantage, without power to wield it; and our own strength is utterly inadequate to carry us successfully through this great and arduous struggle. Hence the utility of prayer, through the medium of which the influences of the Holy Spirit are communicated. If in the hour of danger we rely upon our own unaided efforts, we shall assuredly find those efforts unavailing; but if, conscious of our native weakness, we are importunate in our petitions for divine assistance, we have every encouragement to hope that the requisite support will not be withheld: and when the energies of grace are infused into the soul, and strength is imparted from on high, we may calculate with certainty, and without presumption, on our final triumph. The great Captain of salvation is ready to succour and sustain us in every difficulty. He is our invisible and victorious Leader; and never will he abandon to the power of the enemy, those who supplicate his aid, and rely on his protection.

His honour is engaged in our defence; his faithfulness is pledged for our relief; his heart is interested in our success: hence we may give our fears to the wind, for if the Lord be for us, not all the hosts of hell shall be able to prevail against us. Nothing is more calculated to dishearten the adversary, than frequent and fervent prayer. The feeblest christian, in the attitude of an humble suppliant at the throne of grace, presents a spectacle at which Satan trembles and despairs; for he well knows that if the resources of Omnipotence are enlisted on our side, the result is no longer problematical.

Various are the motives which might be urged as reasons why we should attend to this important exhortation; but these are sufficiently obvious not to require a distinct enumeration. Suffice it to remark, that if we yield to the infernal suggestions of Satan, the consequences will be most awful and distressing: our peace of mind will be annihilated; our christian profession completely tarnished; our eternal safety fearfully endangered. If we have any regard to the approbation of the Almighty, the honour of the Redeemer, the applause of angels, the good of society, our present happiness, and our everlasting welfare, we shall steadfastly "resist the Devil, that he may flee from us." H.

## ON CHRISTIAN DILIGENCE.

### PART II.

*(Continued from Page 194.)*

III. *Diligence in reading the Scripture, and in seeking the Lord by prayer, will always be attended by care to improve public opportunities of divine worship.* God has established the ministry of his word, and has made attendance on that ministry conducive to the comfort of his people. He has, in every age of the church, raised up men, to whom he has given gifts and grace to become pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. The seventh portion of our time is graciously appointed for the services of God's house, in addition to which most ministers preach once in the week, and social prayer-meetings are now generally established in our churches. These will all be attended by the diligent christian as often as his circumstances will admit. The nature of religion is to provoke one another unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another. By means of the public assemblies of the churches, the visible and scriptural profession of Christ's name is exhibited and kept up in the world. Such assemblies are designed to promote mutual love among christians, and to establish their faith; to increase their knowledge of divine things; and to beget and maintain spirituality of mind. It cannot be surprising to hear persons complain of darkness as to their future prospects, who but seldom attend these means: a contrary state of feeling, with the same conduct, would afford strong suspicions of a deceived heart. Negligence in the ways of God *must* be followed by barrenness of soul, with doubts, fears, and awful apprehensions of the divine displeasure. To profit by the gospel we must be constant in our attendance on its ministry, and not be satisfied with hearing one

sermon in the week, on the Lord's-day, after having eaten a good dinner, when the powers of the mind are dull, and the attention undetermined. We must earnestly pray for the divine blessing to accompany his word with a power to our hearts, and consider that every service is inseparably connected with eternity. The diligent christian, by walking in the ordinances and statutes of the Lord blameless, sheds the lustre of christianity all around him; men see his good works, and glorify his Father who is in heaven. He is an example, and not a cause of stumbling, to them who ask the way to Zion with their faces thitherward. He is a living epistle, known and read of all men, and not like an old milestone, which, though it keeps its standing, would tell for nothing in another situation. Having been admitted into the church of God by the expressive ordinance of christian baptism, he will regularly attend to the Lord's-Supper, not suffering either the real, or the supposed misconduct of a fellow-member, to prevent him from filling up his place; nor will he indulge the working of envy, and the corroding of malice, towards his brethren, on account of their imperfections, but will exercise pity, tenderness, and love towards them on every occasion. Planted in the house of the Lord, he will flourish in the courts of our God: he will bring forth fruit in old age, and will be fat and flourishing. This man will be the direct opposite, as to stedfastness of character and ornamentality of life, to the gospel *vagrant*, who wanders about from one place of worship to another, to satisfy his criminal curiosity, to exercise his *penetrating* pow- on the sentiments and talents *different* preachers, and to weigh their orthodoxy by his own *unerring* balance. These *unsatisfied persons*, by their vagrancy, escape the taxes and dues of Christ's kingdom, and leave the gospel to provide for itself, and its ministers to live on the air. Having no vine nor fig-tree of their own, they subsist, if indeed they subsist at all, by plucking at those of others. Such conduct is highly dishonourable to the christian name, and opposed to the progress of religion in the soul; and in proportion as any good man approximates towards it, he will experience it to be like the touch of the torpedo to all his best feelings.

IV. *Christian diligence is unallied with an anxious solicitude about the things of this world.* Consequences the most lamentable have arisen from an eager desire to accumulate wealth. If this be felt, though but in a small measure, it should be checked by deliberately considering these consequences; and by recollecting that man's life consisteth not in the abundance of the things which he possesseth. If the love of money is allowed to rule in the heart, it becomes the source of many evils. Some christians have suffered great loss in spiritual blessings by coveting things more great, or more elegant, than those which they already possessed. It has generated the desire of money, and this has led into conduct which has embittered their future days, beclouded their old age, and rendered the thoughts of death distressing to them. "Ye cannot serve God and mammon." There is nothing more dangerous to our souls than unscriptural anxiety about the things of time. The sacred writings abound in cautions and warnings against it, and exhibit alarming instances of its baneful

effects: yet all these are insufficient to cure the dreadful malady; our natures still cleave to the world. When earthly goods increase, it is like sailing the voyage of life with the wind and tide in our favour; and we are apt to mistake the delight we have in ourselves, and the interest we find in our property, for gratitude to God,—to wrap ourselves about with our property, as with a warm garment in a winter's day, and to make it our "*strong city*." The enemy of our souls, and the deceitfulness of our own hearts, will allow us to support the exterior of religion, and even to talk much of its excellency, while we make it subservient to our carnal desires. Nevertheless, though the form of religion be well supported, and we frequently speak of its charms, the sweet meditations upon God and divine subjects which we formerly enjoyed, will be exchanged for schemes how to accomplish our *saving* purposes. Diligence in religion, and constant watchfulness over their principles, should be maintained by those christians, whose circumstances in the world are prosperous. If the love of God decrease in their souls, they will not think their necessities fewer, because their means of supplying them are more numerous; but they will still cry, *Give, give;* and they will probably imagine themselves less able to support the cause of God now, than they were when they had but little more than the necessaries of life. Accumulation of property often acts by the rule of *reverse;* the more we have, the more we want. Enriched as it respects our worldly goods, we may be impoverished in our souls, and may become more afraid of expenditure when we are worth thousands of pounds, than we were *when we were not* worth so many shillings. The children of this world are, in their generation, wiser than the children of light. In the choice, and in the pursuit of their object, they are often emphatically assiduous, subordinating every thing to their gainful purposes. Their plans are often deeply laid, and executed with promptitude and effect; while they who are professedly seeking a crown of glory, are the subjects of much coldness and indifference towards it. If saints would learn lessons of wisdom from *their* conduct, and pursue the things of eternity as singly, as vigorously, and as constantly as they do those of time, it would greatly tend to the prosperity of their souls. To guard against the influence of worldly things, we must be earnest in prayer for spirituality of mind; we must seriously contemplate the vanity of all created good; and we must remember the example of him, who, though Lord of the universe, for our sakes became a man of sorrows and acquainted with grief, and had not where to lay his head. The danger of being earthly minded is not however confined to those who prosper in the world; the poor man may be equally as much encumbered with perishing things as the rich, and be as far from religious diligence. Whether we are rich or poor, God alone must be the object of our supreme delight and affection. He is jealous of his own glory, and will suffer no rival in the breasts of his people. His language is, "My son, give me thy heart;" and he must have the *whole:* a part of it he will not accept.

V. *Notwithstanding the danger arising to the christian from the world, religious diligence fully accords with a proper attention* to its concerns.

Idleness is no part of christianity. Adam in a state of innocence was to dress and keep the garden of Eden. Work is still appointed for all his posterity, and their comfort and usefulness depend much on their properly attending to that work. If Satan finds men idle, he has the greater opportunity to try the force of his temptations upon them. The divine precept is, "Be diligent in business, fervent in spirit, serving the Lord." The active christian will have his hands filled with the duties of his station; and thus, like the builders on the walls of Jerusalem, his work will proceed with safety and success. The man who saunters away his time, as though he came into the world only to eat and drink and sleep; to gaze away life, and then to lie down in the grave;—is a dead weight on the wheels of society. The present and the future worlds ought both to occupy our regard; our time should be divided between their claims according to their nature and importance. The godly tradesman who pursues his business from morning to evening, with intervals of ease scarcely sufficient for the support of nature, may enjoy much of the power of religion on his mind. The pious husbandman, while he follows the plough, or performs any part of his rural occupation, may observe with pleasure the works of his heavenly Father, and meditate with rapture on his sublime perfections. When the shadows of the evening are stretched out, this man retires to his peaceful cottage with thankfulness to God for his distinguishing grace towards him, and, fearless of nightly depredators, who go in quest of what he does not pos-[illegible]s, commits himself to the care [illegible]aven, and proves that the rest of a labouring man is sweet, whether he eat little or much. Happy soul! envy not the rich and the great; thy lot, though mean and obscure, is preferable to theirs. Thy heart and thy head are not filled with schemes to *get* and to *keep;* thy hands are free from the miser's *gripe;* and thy conscience is not defiled with guilty stains to spoil thy sleep! Rest in peace, and rise with the dawn; bow thy knees to the Father of mercies, and then, in the strength of the Lord, go again to thy employ. The blessing of God maketh thee rich, and addeth no sorrow therewith.

*Finally:* Whatever be the situation of the diligent christian, he will be desirous to conduct himself according to the will of God. He may err through ignorance, but he will not do any thing which he knows to be wrong. A sense of obligation to God inclines him to promote his glory. Instead of living to himself, he will live unto him who died for him and rose again. He feels indebted to matchless grace, and the benevolence of his heart expands to the whole family of man. Missionary societies, Bible societies, and Sunday schools, are things which he cordially approves. He does not say to the cause of God, Be thou warmed and be thou filled, notwithstanding he gives it nothing; nor are his gifts such as bear no proportion to his circumstances; one pound where he ought to give ten; or half-a-crown where he ought to give a pound. His donations to assist in the diffusion of divine knowledge are not accompanied with those cool, cautious, calculating feelings, which mark those of the covetous and niggardly. They will give something to save their credit among men; but their countenance and

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EDITOR,

hen a writer respectable for neter and talents gives the *bt of his influence to propa-* gate any erroneous sentiment, it is necessary to state facts, in order to counteract the mistake and remove the impression. Such an error has been committed in a work recently published, viz. Orme's Life of Dr. John Owen, p. 90.

"There were in it [the army]" (says Mr. Orme) "Presbyterians and Independents, properly so called, and under the latter designation a crowd of anomalous fanatics who took refuge in the general name and respectable character of the congregational body. There were *Baptists* and fifth monarchy men, Seekers and Antinomians, Levellers and Ranters,

'All monstrous, all prodigious things.'"

As my intention is to vindicate the Baptists from this, it is hoped, unintentional aspersion, I object seriously to their being considered as a part of the Independents, inasmuch as they were a *distinct denomination* from them, and had been recognized as such for many years before that period. I still more object to their being classed with "Seekers, Antinomians, Levellers, and Ranters;" though I doubt not there were many such who were considered as belonging to them, as well as to the Independents. In order, however, to put this matter beyond all dispute, and to prove the respectability of the Baptists who were in the army, I will make an extract from a letter of Captain Richard Deane, written about the year 1670 to Dr. Barlow, Bishop of Lincoln, preserved in Ivimey's History of the English Baptists, vol. i. pp. 293—296.

"In the year 1649 the Baptists greatly increased in the country, and their opinions did likewise spread themselves into some regiments of horse and foot in the army; and in 1650 and

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"In the year 1649 the Baptists greatly increased in the country, and their opinions did likewise spread themselves into some regiments of horse and foot in the army; and in 1650 and

afterwards, some professing that opinion were called from their private employments, and preferred to commands at sea. Among others, Captain Mildmay, to command the admiral flag-ship, under the late Duke of Albemarle, when he was one of the generals at sea; Captain Pack, to command the flag-ship under Sir George Ascue, rear-admiral; Sir John Harman to command the admiral flag-ship under His Royal Highness the Duke of York.

"But notwithstanding some of this sect had that countenance given them which I have mentioned by such as had the principal management of affairs, yet this sect in general, as they have published in their apologies, were the least of any sort of people concerned in any vicissitudes of government that happened among us. My station within the before-mentioned ten years gave me opportunity to know most persons and actions of note, in reference as well to civil as martial affairs, and particularly those of this sect. And although in and after the year 1649 their numbers did increase, insomuch that the principal officers in divers regiments of horse and foot became Anabaptists, particularly in Oliver Cromwell's own regiment of horse when he was captain-general of all the parliament's forces, and in the Duke of Albemarle's own regiment of foot when he was general of all the English forces in Scotland; yet by the best information I could have, there were not at any time before the year 1649 twenty Anabaptists in any sort of command in the whole army; and until after the year 1648 there were no more than two, viz. Mr. Lawrence, and Mr. John Fiennes, one of the Lord Say's sons, who made profession *of this opinion*, chosen into the commons' house of parliament, and both these did in that year, and in the life-time of King Charles I, as I have been credibly informed, voluntarily depart from that parliament, as not approving their proceedings against the person of the king, and sat no more in it, but lived privately until six years afterwards. A new form of government being then formed and in appearance settled, Mr. Lawrence was again called into public employment.

"I confess to your lordship, I never heard of any Anabaptist in the king's army during the contest between his majesty and the parliament: and perhaps, because there were some in the parliament's army and none in the king's army, some persons have from thence taken occasion to affirm that the opinion of Anabaptism in the church is opposite to monarchy in the state. It is true, as before is mentioned, that this opinion was no general bar to the continuance of such as did embrace it in public employments, though I have cause to believe that one special reason of disbanding one entire regiment in the Earl of Essex's army was because the colonel entertained and gave countenance to separatists, and some Anabaptists. And that which occasioned Oliver Cromwell, after he usurped the government as Lord Protector, to discharge at once all the principal officers of his own regiments upon other pretences, was for that they were all Anabaptists."

I have no doubt, should this extract meet the eye of the respectable biographer of the incomparable Dr. Owen, that he will in the next edition of his work expunge the term *Baptist* from his specification of "All monstrous, all prodigious things."

May, 1841. A BAPTIST.

# Obituary.

## DR. JAMES WATT.

*tract of a Letter from Dr. Charles Stuart, dated Edinburgh, March 2, 1821.*

'Dr. James Watt, physician in sgow, and one of the pastors of Baptist church there for many rs, died last week, leaving a low and one child wholly unpro-ed for. Ill-health and great mo-sty disqualified Dr. Watt from taining much practice, though no s possessed more information, better abilities for it. His ta-nts as a public teacher, and his nstant and self-denied labours as ch, were as highly esteemed by church, and by others with whom he was not in fellowship, in and out of the established church, as his character and temper were by the world at large. His life has been one scene of disinterestedness, humility, and christian conduct. The church did all they could for him, and would endeavour to assist his widow, but are unable, such are the difficulties and losses they have sustained by the state of commerce, and by want of employment.

"I think there are more notices than one of Dr. Watt in the Life of Mr. Fuller. There should have been many; for to my certain knowledge he was a man whom Mr. Fuller highly esteemed, and whose publications have very extensively promoted divine truth on many subjects besides Baptism."

# Review.

*omen in India; a Poem; Part I. Female Influence. By John Lawson, Missionary at Calcutta.* Foolscap. 8vo. 1*s.* 6*d.* Lawson.

THE subject of this poem is calculated to excite a deeper and more tense interest than perhaps any her. To us, woman is associated ith every thing that is lovely; and relation to our temporal concerns, garded as the happiest boon of aven. It has been justly remark-l by the celebrated Ledyard, that omen, in all countries, are civil d obliging; that they are ever clined to be gay and cheerful, ti-orous and modest. They do not mitate, like men, to perform a nerous action. "To a woman, e observes,) whether civilized or vage, I never addressed myself in nguage of decency and friendship, ithout receiving a decent and iendly answer. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, and frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide-spread regions of the wandering Tartar, if hungry, dry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so."

Indian women, whose degraded state has long outraged every feeling of humanity, are not less susceptible of these amiable qualities. We could easily mention numerous instances of the most exemplary piety and devoted affection of these unhappy women; and it would be difficult to select from ancient or modern history, a more striking instance of genuine piety and heroic bravery than is narrated of a Hindoo woman, of the vilest description, in our Periodical Accounts, Vol. IV. Pp. 232, 3.

The poem before us, our respect-

forms an ample and impenetrable shield, against which "the fiery darts of the Wicked One" are hurled in vain. The suggestions of Satan resemble darts in the suddenness and violence with which they are injected; and they are fitly described as fiery or poisonous, because when infixed in the soul they rankle there, and inflame its evil passions and propensities. Unbelief exposes us to their deadly influence; but if faith be in vigorous exercise, it will enable us to ward off and extinguish every one of these suggestions; and the winged arrows of temptation which fly so thickly around us, will all be intercepted and broken.—The hope of salvation is our helmet to cover our head in the day of battle. The expectation of that crown of glory, that imperishable garland, which awaits the conqueror in this spiritual warfare, will give energy and animation to our efforts. The courageous confidence which it inspires will not suffer us to sink, but will enable us to hold our heads erect and manfully to face the foe.

Such are the different parts of our defensive armour; but in addition to these, we must take the sword of the Spirit, which is the word of God, as a weapon of attack. Our minds should be familiarized with the principles, promises, and precepts of the sacred volume, that we may acquire an aptitude and quickness in adducing appropriate passages of scripture, since these are of prevailing force against our assailant. This is the weapon which our Saviour himself condescended to use, and with which he effectually foiled the Tempter. "*Thus it is written*," was his invariable reply to each of the suggestions *of Satan, who*, with all his effrontery, was incapable of withstanding the force and energy of the Divine Word. The history of our Lord's temptation in the wilderness, has shown us the admirable use of this weapon, a single thrust with which is sufficient to repel the enemy. Thus armed at every point, "in panoply complete of heavenly temper," and furnished with a sword, whose keen and piercing edge may be turned with so much effect against our spiritual adversary, we need not dread the onset, assured that if we "resist the Devil, he will flee from us."

III. Let it not however be forgotten, that we need divine assistance to render our victory secure. The most perfect and invulnerable armour would be of slight advantage, without power to wield it; and our own strength is utterly inadequate to carry us successfully through this great and arduous struggle. Hence the utility of prayer, through the medium of which the influences of the Holy Spirit are communicated. If in the hour of danger we rely upon our own unaided efforts, we shall assuredly find those efforts unavailing; but if, conscious of our native weakness, we are importunate in our petitions for divine assistance, we have every encouragement to hope that the requisite support will not be withheld: and when the energies of grace are infused into the soul, and strength is imparted from on high, we may calculate with certainty, and without presumption, on our final triumph. The great Captain of salvation is ready to succour and sustain us in every difficulty. He is our invisible and victorious Leader; and never will he abandon to the power of the enemy, those who supplicate his aid, and rely on his protection.

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## RISTIAN DILIGENCE.

### PART II.

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*Diligence in reading the
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prayer, will always be
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rtunities of divine wor-
ship.* God has established the ministry of his word, and has made attendance on that ministry conducive to the comfort of his people. He has, in every age of the church, raised up men, to whom he has given gifts and grace to become pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. The seventh portion of our time is graciously appointed for the services of God's house, in addition to which most ministers preach once in the week, and social prayer-meetings are now generally established in our churches. These will all be attended by the diligent christian as often as his circumstances will admit. The nature of religion is to provoke one another unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another. By means of the public assemblies of the churches, the visible and scriptural profession of Christ's name is exhibited and kept up in the world. Such assemblies are designed to promote mutual love among christians, and to establish their faith; to increase their knowledge of divine things; and to beget and maintain spirituality of mind. It cannot be surprising to hear persons complain of darkness as to their future prospects, who but seldom attend these means: a contrary state of feeling, with the same conduct, would afford strong suspicions of a deceived heart. Negligence in the ways of God *must* be followed by barrenness of soul, with doubts, fears, and awful apprehensions of the divine displeasure. To profit by the gospel we must be constant in our attendance on its ministry, and not be satisfied with hearing one

sermon in the week, on the Lord's-day, after having eaten a good dinner, when the powers of the mind are dull, and the attention undetermined. We must earnestly pray for the divine blessing to accompany his word with power to our hearts, and consider that every service is inseparably connected with eternity. The diligent christian, by walking in the ordinances and statutes of the Lord blameless, sheds the lustre of christianity all around him; men see his good works, and glorify his Father who is in heaven. He is an example, and not a cause of stumbliug, to them who ask the way to Zion with their faces thitherward. He is a living epistle, known and read of all men, and not like an old milestone, which, though it keeps its standing, would tell for nothing in another situation. Having been admitted into the church of God by the expressive ordinance of christian baptism, he will regularly attend to the Lord's-Supper, not suffering either the real, or the supposed misconduct of a fellow-member, to prevent him from filling up his place; nor will he indulge the working of envy, and the corroding of malice, towards his brethren, on account of their imperfections, but will exercise pity, tenderness, and love towards them on every occasion. Planted in the house of the Lord, he will flourish in the courts of our God: he will bring forth fruit in old age, and will be fat and flourishing. This man will be the direct opposite, as to stedfastness of character and ornamentality of life, to the gospel *vagrant*, who wanders about from one place of worship to another, to satisfy his criminal curiosity, to exercise his *penetrating* powers on the sentiments and talents of *different* preachers, and to weigh their orthodoxy by his own *unerring* balance. These *unsatisfied persons*, by their vagrancy, escape the taxes and dues of Christ's kingdom, and leave the gospel to provide for itself, and its ministers to live on the air. Having no vine nor fig-tree of their own, they subsist, if indeed they subsist at all, by plucking at those of others. Such conduct is highly dishonourable to the christian name, and opposed to the progress of religion in the soul; and in proportion as any good man approximates towards it, he will experience it to be like the touch of the torpedo to all his best feelings.

IV. *Christian diligence is unallied with an anxious solicitude about the things of this world.* Consequences the most lamentable have arisen from an eager desire to accumulate wealth. If this be felt, though but in a small measure, it should be checked by deliberately considering these consequences; and by recollecting that man's life consisteth not in the abundance of the things which he possesseth. If the love of money is allowed to rule in the heart, it becomes the source of many evils. Some christians have suffered great loss in spiritual blessings by coveting things more great, or more elegant, than those which they already possessed. It has generated the desire of money, and this has led into conduct which has embittered their future days, beclouded their old age, and rendered the thoughts of death distressing to them. "Ye cannot serve God and mammon." There is nothing more dangerous to our souls than unscriptural anxiety about the things of time. The sacred writings abound in cautions and warnings against it, and exhibit alarming instances of its baneful

effects: yet all these are insufficient to cure the dreadful malady; our natures still cleave to the world. When earthly goods increase, it is like sailing the voyage of life with the wind and tide in our favour; and we are apt to mistake the delight we have in ourselves, and the interest we find in our property, for gratitude to God,—to wrap ourselves about with our property, as with a warm garment in a winter's day, and to make it our "*strong city.*" The enemy of our souls, and the deceitfulness of our own hearts, will allow us to support the exterior of religion, and even to talk much of its excellency, while we make it subservient to our carnal desires. Nevertheless, though the form of religion be well supported, and we frequently speak of its charms, the sweet meditations upon God and divine subjects which we formerly enjoyed, will be exchanged for schemes how to accomplish our *saving* purposes. Diligence in religion, and constant watchfulness over their principles, should be maintained by those christians, whose circumstances in the world are prosperous. If the love of God decrease in their souls, they will not think their necessities fewer, because their means of supplying them are more numerous; but they will still cry, *Give, give;* and they will probably imagine themselves less able to support the cause of God now, than they were when they had but little more than the necessaries of life. Accumulation of property often acts by the rule of *reverse;* the more we have, the more we want. Enriched as it respects our worldly goods, we may be impoverished in our souls, and may become more afraid of expenditure when we are worth thousands of pounds, than we were *when we were not* worth so many shillings. The children of this world are, in their generation, wiser than the children of light. In the choice, and in the pursuit of their object, they are often emphatically assiduous, subordinating every thing to their gainful purposes. Their plans are often deeply laid, and executed with promptitude and effect; while they who are professedly seeking a crown of glory, are the subjects of much coldness and indifference towards it. If saints would learn lessons of wisdom from *their* conduct, and pursue the things of eternity as singly, as vigorously, and as constantly as they do those of time, it would greatly tend to the prosperity of their souls. To guard against the influence of worldly things, we must be earnest in prayer for spirituality of mind; we must seriously contemplate the vanity of all created good; and we must remember the example of him, who, though Lord of the universe, for our sakes became a man of sorrows and acquainted with grief, and had not where to lay his head. The danger of being earthly minded is not however confined to those who prosper in the world; the poor man may be equally as much encumbered with perishing things as the rich, and be as far from religious diligence. Whether we are rich or poor, God alone must be the object of our supreme delight and affection. He is jealous of his own glory, and will suffer no rival in the breasts of his people. His language is, "My son, give me thy heart;" and he must have the *whole:* a part of it he will not accept.

V. *Notwithstanding the danger arising to the christian from the world, religious diligence fully accords with a* proper attention to its concerns.

afterwards, some professing that opinion were called from their private employments, and preferred to commands at sea. Among others, Captain Mildmay, to command the admiral flag-ship, under the late Duke of Albemarle, when he was one of the generals at sea; Captain Pack, to command the flag-ship under Sir George Ascue, rear-admiral; Sir John Harman to command the admiral flag-ship under His Royal Highness the Duke of York.

"But notwithstanding some of this sect had that countenance given them which I have mentioned by such as had the principal management of affairs, yet this sect in general, as they have published in their apologies, were the least of any sort of people concerned in any vicissitudes of government that happened among us. My station within the before-mentioned ten years gave me opportunity to know most persons and actions of note, in reference as well to civil as martial affairs, and particularly those of this sect. And although in and after the year 1649 their numbers did increase, insomuch that the principal officers in divers regiments of horse and foot became Anabaptists, particularly in Oliver Cromwell's own regiment of horse when he was captain-general of all the parliament's forces, and in the Duke of Albemarle's own regiment of foot when he was general of all the English forces in Scotland; yet by the best information I could have, there were not at any time before the year 1649 twenty Anabaptists in any sort of command in the whole army; and until after the year 1648 there were no more than two, viz. Mr. Lawrence, and Mr. John Fiennes, one of the Lord Say's sons, who made profession *of this opinion*, chosen into the commons' house of parliament, and both these did in that year, and in the life-time of King Charles I, as I have been credibly informed, voluntarily depart from that parliament, as not approving their proceedings against the person of the king, and sat no more in it, but lived privately until six years afterwards. A new form of government being then formed and in appearance settled, Mr. Lawrence was again called into public employment.

"I confess to your lordship, I never heard of any Anabaptist in the king's army during the contest between his majesty and the parliament: and perhaps, because there were some in the parliament's army and none in the king's army, some persons have from thence taken occasion to affirm that the opinion of Anabaptism in the church is opposite to monarchy in the state. It is true, as before is mentioned, that this opinion was no general bar to the continuance of such as did embrace it in public employments, though I have cause to believe that one special reason of disbanding one entire regiment in the Earl of Essex's army was because the colonel entertained and gave countenance to separatists, and some Anabaptists. And that which occasioned Oliver Cromwell, after he usurped the government as Lord Protector, to discharge at once all the principal officers of his own regiments upon other pretences, was for that they were all Anabaptists."

I have no doubt, should this extract meet the eye of the respectable biographer of the incomparable Dr. Owen, that he will in the next edition of his work expunge the term *Baptist* from his specification of "All monstrous, all prodigious things."

May, 1831. A BAPTIST.

# Obituary.

## DR. JAMES WATT.

*ract of a Letter from Dr. Charles tuart, dated Edinburgh, March 1, 1821.*

Dr. James Watt, physician in gow, and one of the pastors of Baptist church there for many rs, died last week, leaving a ow and one child wholly unpro-ed for. Ill-health and great mo-y disqualified Dr. Watt from aining much practice, though no e possessed more information, better abilities for it. His ta-ts as a public teacher, and his stant and self-denied labours as h, were as highly esteemed by church, and by others with whom he was not in fellowship, in and out of the established church, as his character and temper were by the world at large. His life has been one scene of disinterestedness, humility, and christian conduct. The church did all they could for him, and would endeavour to assist his widow, but are unable, such are the difficulties and losses they have sustained by the state of commerce, and by want of employment.

"I think there are more notices than one of Dr. Watt in the Life of Mr. Fuller. There should have been many; for to my certain knowledge he was a man whom Mr. Fuller highly esteemed, and whose publications have very extensively promoted divine truth on many subjects besides Baptism."

# Review.

*men in India; a Poem; Part I. Female Influence. By John Lawson, Missionary at Calcutta.* Foolscap. 8vo. 1*s.* 6*d.* Lawson.

THE subject of this poem is calculated to excite a deeper and more intense interest than perhaps any other. To us, woman is associated with every thing that is lovely; and in relation to our temporal concerns, regarded as the happiest boon of heaven. It has been justly remarked by the celebrated Ledyard, that the men, in all countries, are civil and obliging; that they are ever disposed to be gay and cheerful, virtuous and modest. They do not hesitate, like men, to perform a generous action. "To a woman, (he observes,) whether civilized or savage, I never addressed myself in language of decency and friendship, without receiving a decent and friendly answer. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, and frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide-spread regions of the wandering Tartar, if hungry, dry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so."

Indian women, whose degraded state has long outraged every feeling of humanity, are not less susceptible of these amiable qualities. We could easily mention numerous instances of the most exemplary piety and devoted affection of these unhappy women; and it would be difficult to select from ancient or modern history, a more striking instance of genuine piety and heroic bravery than is narrated of a Hindoo woman, of the vilest description, in our Periodical Accounts, Vol. IV. Pp. 232, 3.

The poem before us, our respect-

able Author informs us, was undertaken in behalf of this most interesting but degraded portion of the female sex; and it is his ultimate design

"to exhibit woman with respect to the *influence* she possesses, (to which the part published is devoted); the *excellency* to which she may attain; the state of *degradation* in which she is sometimes found; and the *obligations*, especially of the christian female, to lift the voice of pity against the revolting miseries of her sex in these heathen lands."

This poem, like "*Orient Harping*," is very desultory; but is not on that account less interesting. A mind strongly imbued with the most amiable qualities, and earnestly engaged for the best interests of mankind, is most conspicuous throughout. The minstrel attuning his lyre in the scorching regions of the East, and every where surrounded by the most abominable and revolting scenes of idolatry, cruelty, and lust, pays a tribute to his native country, retracing the scenes of infancy, and recollections of former times, in such a manner as must excite the sympathy of every feeling mind.

Dr. Johnson observes, "as every man's performance, to be rightly estimated, must be compared with the opportunities and objects with which he is surrounded, curiosity will ever be excited to discover how much must be ascribed to original powers, and how much to casual and adventitious help." It has been said, that some of our most popular poets of the present day have repaired to the lakes, that their delineations might exhibit the vivid freshness and reality of the scenery with which they were surrounded. Whatever effect *they* may have produced by these advantages, we think the following "*Farewell to England*" (of which we can only extract a part) will yield to none in pathos and accurate description.

"O not for me,
Far-distant England, do thy proud trees lift
Their various verdure to the vigorous sun,
That beams but blasts not; neither for *these eyes*
*Do thy rich luxuries* of prospect spread
Thy breadth of glory, rustic and refined;
For I have said farewell—farewell for ever,
Scenes of my early days, by me no more
Revisited."

*Pages* 3, 4, 6.

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During the progress of this poem, our amiable Author was visited with a heavy domestic affliction in the death of his child, which, as he observes, "unexpectedly furnished him with a mournful exemplification of some of the principles advanced." To those of our readers who have lost a darling child, the following beautiful apostrophe must be touchingly and exquisitely affecting.

"O she is gone?
The cherub hasted to its native home.
All-wasting death hath triumph'd o'er my child.
Sweet withered lily! thou wast riven, and flung
Across my shaking knees, a lovely wreck
Of innocence and beauty. Long I saw,
Long, long, the fearful presage hang about
Her beauteous features, darkening round her eyes—
But they would smile with gladdening love upon me.
To me thou wast a plaything beyond price.
Health in thy countenance, and sprightliness
In all thy motions, made thee like a being
Of fancy sporting in a pleasant dream.
O 'twas too like a dream! Thy yellowish locks
Of shining hair, parted with infant grace
Upon thy snowy forehead, and thy smilings,
Pleading expressively when thou wouldst play
With my fair sea-shells, tinged with blushing stains
Like thy own ruby lips, and thy clear voice
So musical and merry, with thy arms,
All plump and white, entwined around my neck,
Glow on my anguished mind, while I remember
Thy labouring breath when dying; and thy pale
Shivering and sickly hands, which could no longer
Grasp the cold cup of water; and that look,
That plaintive look, which spoke a thousand words
Of calm unutterable fondness. Mute

Became thy little tongue! For ever quenched!
In settled dimness were thy sorrowful eyes.
Upbraid me not! speak not of the great soul.
Nor shame these burning tears! May not stern man
One moment weep?—I could not then control
The tumult of my heart, when death had done
Such deadly work.
Stay! stay thy heavenward flight!
My girl, O breathe again! I'll bear thee far
From this ungenial clime, and lay thee down
Midst fragrant honeysuckles, where the fields
Are flush with all that blooms to give thee health.
Thy fingers too shall pluck the earliest violets,
Clustering together in their green recesses,
While the fresh scent of earth shall strengthen thee,
And thou with God's good blessing shalt rejoice,
And bound with infant merriment upon
The beautiful meadows, and shalt laugh to see
Thy dimpled likeness down in the glassy brook—
O, that was wildly spoken, for I clasp thee
Cold, cold and lifeless to my bursting bosom!
Still I would smile upon thee, O my love,
And think of thee sped to thy better home—
Nightly thy prayers were innocently lisped,
Well taught by her who brought thee forth.
Farewell!
Thou blossom of my hope—but not for ever,
For I have heard thee talk of holy angels
Walking upon the cloudy plains on high;
Oft have I heard thee sing their blessed song,
Faint hallelujahs swelling on thy lips,
The tender preludes of maturer hymns."
*Pp.* 13—16.

We had marked several other passages for quotation, equally beautiful; but our limits forbid us that pleasure. After what we have quoted, it will be almost needless to say we think Mr. Lawson's poetry is of a very superior order. His thoughts are vigorously and happily expressed; his delineations are correct, and he adjusts his pictures in the finest light. But what is of much greater importance, his powers are uniformly and scrupulously consecrated to the cross. We therefore feel much pleasure in recommending this poem to our fair readers, not only on account of its intrinsic merit, but with a view to stimulate them to that exertion commensurate to the importance of the subject. Many of our most valuable institutions owe their origin to FEMALE INFLUENCE, and to that source must be attributed the principal blessings of domestic life; and as Mr. Lawson happily expresses it,

"Where she dwells,
The angel of our homes in sovereign meekness,
A woman as she should be, guiding still
The immortal mind committed to her trust,
The commonwealth is at her beck, and nations
Rise proudly o'er the wastes of savage being."

Mr. Lawson informs us, "that the accomplishment of his design will much depend on the doubtful circumstances of health and public opinion." Of the latter we entertain but little doubt; and we ardently hope that he will enjoy the former to a distant period, and be eminently blessed in the discharge of the arduous duties to which his life is devoted, and for which his versatile and important talents so peculiarly qualify him.

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*Memoirs of the Rev. John Taylor, late Pastor of the General Baptist Church at Queenshead, near Halifax, Yorkshire: chiefly compiled from a Manuscript written by himself. By Adam Taylor.* 1821.

We have read this narrative with great pleasure. It is pathetic and interesting to a very high degree, and reflects no small credit on the filial affection of the worthy editor. Some few particulars, perhaps, would not have appeared, if the latter had not been the son of the deceased minister. On the whole,

however, we think it was wisely determined to let the venerable old man tell his own tale in his own way; and he has told it with such indications of a cool mind and a warm heart, that we cannot but wish these "Memoirs" may often be republished. There is but little said that relates to the distinguishing tenet of the General Baptist community. And we cannot feel any painful apprehensions for our readers relating to that article, when the writer is honestly saying, "I was well assured that the first Christians and their divine Master were all General Baptists." P. 25.

The late Mr. John Taylor was evidently a man of powerful mind, and of zeal unquenchable. He cut his way through difficulties that would have overwhelmed many. His love to Christ and to the souls of men, his patience, self-denial, and laborious perseverance, shine in every page. He had imbibed much of the spirit of Christ, and showed this in his resemblance to the old Puritans and Nonconformists. Two or three short extracts will show the reader what manner of spirit he was of.

"I have for many of my last years, ever since the neighbours began to call me 'Old John,' considered it my duty to set an example. This I thought incumbent on me, both as an aged man and a minister. I have therefore paid no regard to the customs, fashions, manners, and methods of the neighbourhood, to imitate them, either in common life, or in religious matters. Where our sacred Directory has been decided, I have conceived it right to follow it. When things have been indifferent, I have taken the liberty of judging for myself.

"I have done some real good in the neighbourhood: particularly in teaching very many children, and many grown persons also, to read. When I have had wages, my invariable terms were ten lessons for a penny; but I have taught many poor children and apprentices gratis. For a number of years it has been my practice to teach married people for nothing; and I have given it out that I would teach all such on the same terms." P. 121.

He was, perhaps, fully equal to *his brother*, the late Rev. Dan Taylor, in native talent, and in high devotional feelings and habits; but, from circumstances, he remained in a state of illiteracy, while his brother Dan, whom he most affectionately regarded, was justly entitled to the character of a learned man. He mentions this with his usual simplicity in page 124:

"As I never had any thing of what I suppose they call learning, for I always have been so destitute of it that I hardly know what is meant by it, my preaching has always exhibited the disadvantage of the want of it. But to compensate to my hearers for this disadvantage, I have endeavoured to keep close to the plain scripture."

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*A compendious View of the Nature and Importance of Christian Baptism; for the Use of plain Christians. By D. Taylor.* The Eighth Edition, corrected. Price 3*d*.

THIS small cheap tract was written by the late Rev. Dan Taylor, a venerable man, whose memory is dear to us. If it be compendious, it is comprehensive, and admirably fitted to answer its end. It is characterized by that simplicity of style in which the Author excelled. The former editions have been extensively useful, and we hope this also will contribute more than many a bulky volume to the right understanding and due observance of a divine precept, which is even now in a most lamentably corrupted state through the far greater part of the Christian world. Without pledging ourselves to every word, we believe it would be difficult to say in what other tract so much instruction may be found in so small a number of pages, on the nature, the importance, the subjects, the mode, the perpetuity, and the design of Baptism.

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*A practical Discourse concerning Baptism: a new Edition. To which is added, never before published, A Fragment on Christian Communion. By William Foot.*

THIS is not a controversial publi-

cation, but is, in strict conformity to its title, eminently practical. Few persons of a serious mind could, we think, peruse it without deriving substantial improvement; and it is no inconsiderable proof of the evangelical excellence of the work, as well as of the piety and liberality of the individual in question, that a Pædobaptist minister in the metropolis put it into our hands, with a request that we would recommend it. His judgment was perfectly correct, when he intimated his persuasion that it was calculated to do great good, by directing Christians to a considerate observance of their duties, and stimulating them to the cultivation of those devout feelings and holy purposes with which it becomes them to attend to every religious ordinance. This little volume embraces five considerations: I. The nature of Christian Baptism, with the privileges thereunto annexed. II. The qualifications or preparations necessary to the due receiving it. III. The obligations of the Baptized. IV. A persuasive or exhortation to Baptism. V. A serious address to those who have been baptized.

With regard to the few pages of new matter, we shall quote the language of the editor, (Mr. Murch,) to whom the public owe the present edition.

"The editor is indebted to his highly esteemed friend and relative, the daughter of its worthy author, for the 'Fragment on Christian Communion,' now first published. It may be thought by some, that after the ample and eloquent discussions of the Rev. R. Hall, any further publication on this subject is unnecessary. To this it may be replied, that this little piece contains, in a small compass, the substance of the arguments for open communion, that the sentiments it expresses are in themselves very important, and that the spirit it breathes is highly creditable to the liberal feelings of the author, especially considering that sixty or seventy years since, the principles of mutual tolerance were not so well understood, nor so often acted upon, by the professed followers of Christ, as in the present day."



*The Application of Christianity to the commercial and ordinary Affairs of Life. By Thomas Chalmers, D.D.* Fourth Edition. 8s.

The genius and eloquence of this celebrated writer have raised him to an eminence from which he commands the attention of a very wide circle of readers. We rejoice to think that he is zealously concerned for the propagation of christian truth, and not less so for the practical influence of that truth on the lives of all who are the avowed disciples of Jesus. This volume is eminently practical, while it contains some strong and pointed references to the doctrines of the cross.

It was the praise of Socrates, that he brought down philosophy from heaven, to direct the affairs of men on earth. To praise like this, on christian principles, Dr. Chalmers aspires. The first discourse is "On the mercantile virtues which may exist without the influence of Christianity." It contains several passages, extremely pungent, which show the author's deep and intimate acquaintance with human nature. The second is entitled, "The influence of Christianity in aiding and augmenting the mercantile virtues." The third is on "The power of selfishness in promoting the honesties of mercantile intercourse." The fourth is "The guilt of dishonesty not to be estimated by the gain of it." The fifth is "On the great christian law of reciprocity between man and man." The first part of this discourse appears to us marked with paradox and inconsistency. Much ingenuity appears, but we apprehend Dr. Watts's exposition of the golden rule will always be esteemed as far more judicious. The sixth is "On the dissipation of large cities." To this we cannot but wish the widest possible circulation, and especially in all our manufacturing districts. The seventh is "On the vitiating influence of the higher upon the lower orders of society." In p. 213 the author says a little quaintly, "*We happen* to be as much satisfied with the doctrine, that he who hath a real faith in the gospel of Christ

will never fall away, as we are satisfied with the truth of any identical proposition." We should like to know how this *happened*. Whether Dr. Chalmers be justified in comparing it to an identical proposition, we must not stay now to inquire; but it would be a high gratification to us to see from the pen of Dr. Chalmers, in the next volume, a discourse on the final perseverance of the saints.

The eighth and last discourse is an admirable one "On the love of money."

When these sermons were delivered, we apprehend the impression and effect, at the time, must have been very strong; though for want of method, little could be remembered. Sentences of enormous length should have been broken down into smaller pieces; but Dr. Chalmers is no friend to divisions and subdivisions: which, however, will always be necessary for ordinary minds. John Wesley, in numbering the paragraphs of his sermons, went into the opposite extreme.

There are some peculiarities in the diction of Dr. Chalmers, which we cannot recommend to the admiration of young ministers. In page 43 he tells us, that the Saviour "claims to be *the alone* master of those who put their trust in him." And in page 187, "He has chosen Christ for his *alone* master." In page 220, he says, "Many is the young man," &c. Perhaps these are scotticisms.—Several other things of this kind we had marked—but we forbear—recollecting that great writers have a great license in writing. Dr. Chalmers has availed himself of this liberty to a very unusual extent, in coining new words, and particularly in giving a *plural* termination to a number of words, in which, as far as we know, the ear of an Englishman would expect the *singular*. Thus, he writes *pieties—moralities—integrities—honesties—dishonesties—equities—literalities—conformities*, and many other words in the same way.

We cannot take our leave of this volume, without presenting our thanks to the worthy author; and we most fervently hope that he may long live to pursue his high career—that he may go "from strength to strength"—and that with all his influence he may promote the great cause of evangelical truth in that wide sphere in which he is destined to move.

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*Providence and Grace: as exemplified in some Account of the Life of Mrs. Sarah Baker; now living at ——. Designed principally for the Use of Young Persons.* Bds. 2s.

THIS is a neat little book, admirably written, unfolding, in a very entertaining manner, a well-told tale, drawn from real life. If we are not greatly mistaken, it will be often reprinted, and read with delight. The influence of the christian religion on a person in humble life is so judiciously displayed, that we cannot but recommend it as a suitable present to young persons leaving the Sunday-school, or the Charity-school.

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*Farewell Letters to a few Friends in Britain and America, on returning to Bengal in* 1821. *By William Ward of Serampore.* Pp. 312. Price 6s.

THE word "farewell" has a kind of mournfulness in it, which calls up the recollections of friendship, and excites its regrets and sorrows. We doubt not but many who enjoyed the company of the writer of these interesting letters, or who heard his evangelical and pathetic appeals, will feel all these sensations, and be thankful that their friend and brother, who is again gone "far hence to the Gentiles," has left behind him such pleasing and instructive memorials of his affection and regard.

These letters are dedicated to D. Bethune, Esq. and Mrs. Bethune, of New York.—Letter 1, is addressed to Dr. Newman, and contains reflections on returning to England. —Letter 2, to John Breckinbridge, Esq. of Princeton College, New Jersey, is on the present spiritual state of the world, and on the causes in the church which have led to the

neglect of the command of Christ, to preach the gospel to every creature.—Letter 3, to Dr. Ryland, is on the future state of the heathen.—Letter 4, to Dr. Staughton, of Philadelphia, is on the Hindoo philosophy.—Letter 5, to Dr. Chaplin, is on the Hindoo popular superstition.—Letter 6, to Miss Hope, of Liverpool, is on the state of female society in India.—Letter 7, to Dr. Steadman, is on the cruelties connected with the Hindoo superstition.—Letter 8, to Captain Wickes, is on the impurities of the Hindoo worship.—Letter 9, to the Rev. Christmas Evans, is on the concern of many of the Hindoos respecting a future state.—Letter 10, to Richard Phillips, Esq. is on the necessity of prayer for divine influence.—Letter 11, to the Rev. C. Anderson, is on the triumphs of the Missionary cause in India.—Letter 12, to Dr. Baldwin, of Boston, is on the number and character of the Hindoo converts.—Letter 13, to the Rev. D. Sharp, of Boston, is on the progress of the translations of the Holy Scriptures into the languages of India.—Letter 14, to the Rev. L. Bolles, of Salem, is on the necessity and progress of education in India.—Letter 15, to J. Douglas, Esq is on the late great moral changes in India, and on the Serampore College.—Letter 16, to Joseph Butterworth, Esq. M.P. is on the striking nature of the change wrought in the views and character of a converted Hindoo.—Letter 17, to Mrs. Fuller, of Kettering, is on the certainty of the final and universal triumph of Christianity.—Letter 18, to a Missionary Student, is on the importance and on the duties of the Missionary life.—Letter 19, to Dr. Charles Stuart, is on the origin of the Mennonites, clearly tracing them to the Waldenses.—Letter 20, to the Rev. J. Kinghorn, is on the manner of worship, &c. among the Mennonites.—Letter 21, to the Rev. W. H. Angas, of Newcastle-upon-Tyne, is on the opinions of the Mennonites.—Letter 22, to the Rev. N. Messchaert, of Rotterdam, is on the number of Mennonite churches throughout the world.—Letter 23, to the Rev. J. J. Robertson, is on the present state of religion in Holland.—Letter 24, to the Rev. G. Barclay, is on the present state of religion in America.—Letter 25, to Mrs. Stretton, of Derby, is on the constitution and present state of the Episcopal Church in America.—Letter 26, to the Rev. J. G. Pike, is on the answers to prayer, as seen in the present remarkable movements among the Heathen.

The letters which relate to Missionary subjects, will be recognized by many as a recapitulation of the statements made by Mr. Ward, respecting the miseries of idolatry, and the triumphs of the gospel in India. Those which describe the origin, the manners, the sentiments, &c. of the Mennonites in Holland, will be read with interest by persons of our denomination in England and America. There is some curious information respecting the "Episcopal Church in America;" as it shows what episcopacy would be without the power of the state to give it efficiency and support. Pious feeling and becoming zeal pervade every part of this volume; though there are many appearances of these letters being hastily written, and that they have been printed without sufficient time being afforded the writer for careful correction. We can only find room at present for the subjects of which they treat: it is, however, probable that we shall insert the account of the Mennonites in some future numbers of our work.

*The History of Religious Liberty, from the first Propagation of Christianity in Britain to the Death of George III; including its successive States, beneficial Influence, and powerful Interruptions. By Benjamin Brook. In 2 Vols. 24s.*

This elaborate work, by which the author has deserved well of the Christian world, deserves a far more extended notice than our scanty limits will permit us to take of it. The first volume is divided into eight chapters, which we shall just mention in their order, with their contents.

Chapter 1, brings us to the death

of Henry VII, and is subdivided into four sections; in which Mr. Brook reviews the liberal constitution of the Apostolic churches—the liberty of the ancient British churches—the tyrannical usurpations of the Papacy—and the influence of Wickliffe's opinions. Chapter 2 is entirely devoted to the reign of Henry VIII. Chapter 3 to Edward VI. Chapter 4 to Queen Mary. Chapter 5, Queen Elizabeth. Chapter 6, James I. Chapter 7, Charles I. Chapter 8, The Commonwealth.

The second Volume opens with the reign of King Charles II, and the first chapter contains a large and interesting view of the *Act of Uniformity*. Chapter 2 includes the reign of James II. Chapter 3, King William and Queen Mary. Chapter 4, Queen Anne. Chapter 5, George I. Chapter 6, George II. Chapter 7, George III, which brings us to the "*Conclusion*, stating the nature and advantage of religious emancipation."

To give our readers a specimen of the author's manner of thinking and writing, we introduce an extract from Vol. II, page 523.

"To sum up the whole in few words, they [the Nonconformists] rest their claims on the following propositions, all of which they hold as inviolably sacred: That the power of magistrates is limited; and that they have no authority to take cognizance of the religious opinions of their subjects, until they produce some criminal overt acts, evidently injurious to society: that the power of judging what religious doctrines are to be tolerated, belongs to no human creature:—that the allowance of such power to any man, or body of men, implies the allowance of a right to suppress and persecute the opposite doctrines:—that no church has a right, either from the state, or from the scriptures, to prescribe articles of faith to her members:—that the words of divine inspiration alone are entitled to implicit submission:—that the religious tenets of the different parties may be equally protected, without the least prejudice to the community:—that the scriptures contain every thing necessary to salvation, and that the unlicensed belief and promulgation of what they contain, is the only proper security of *true religion*:—that a uniformity of Christian faith is equally impossible and unnecessary:—that the usurpation of a power over conscience is the grand characteristic of the Church of Rome; and so far as any other church retains this power, it retains the worst trait of antichrist, and imitates the worst part of popery."

Every one, whose eyes are open, can see that there is in this country, at this time, a powerful party in active hostility against the cause of religious freedom. Let Dissenters be awake.

Mr. Brook is passionately fond of his subject. He returns to it again and again, with the devoted attachment of the most ardent lover; and hence the same thought is presented to the reader, with innumerable repetitions.

This work, so highly creditable to the learning and industry of the worthy author, should be patronized by the opulent Dissenters, with a zeal worthy of the object, and proportioned to the merit of the book.

But we are quite aware that multitudes of pious persons in our congregations cannot afford to purchase these two large and closely printed volumes. It appears to us, therefore, much to be wished, that Mr. Brook could exhibit the leading facts, reasonings, and reflections, in a condensed, compressed form, so as to give us the substance of these volumes, which must have cost the writer immense labour, in a dozen penny tracts.

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*The Establishment of the Law by the Gospel. By Wm. Hamilton, Minister of Strathblane.*

THAT no man can be a consistent friend to the gospel, who does not esteem the Law of God, is a maxim of the plainest kind. The righteousness of the law and the mercy of the gospel must stand or fall together; for if the commands of God are not such as we ought all to obey, it is justice and not grace that we should be delivered from their claims, and the consequences of their violation. Moses and Jesus are not opposed, and all who love the christian Mediator, highly esteem the Hebrew

ver. The biblical mandates mposed by divine authority; have been honoured by the ence of the Son of God, and in age the faithful have delighted gard them. In the present vo- , this harmony between the nd the gospel is well illustrated, hile it deserves to be read by , we cannot too earnestly re- end it to two classes of pro- g Christians:—we mean those earing to trench upon the pre- ives of the divine benignity clemency, refuse to admit or to speak of the claims of and those who wishing not to rage ungodliness, are unwil- o dwell in their reflections and urses on the doctrines of grace. ear the number included under of these descriptions is not ; we think their mistakes are injurious, and that this work is iarly adapted to do them good. this we have not seen a more nable work for a long time.

*ons for admitting the divine Ori- of Revelation. By Joseph ss, M.A.*

E present volume contains the ance of a few sermons, which uthor delivered to his people e course of his ministerial du- And since the scriptures, h invite us to regard a future and to oppose passions and ices in which mankind na- ly delight, have been in all neglected in their laws, and d in their divine origin, it has necessary to prove that they from God, and to show that precepts concerning all things ght.

minute statement of the Evidences ristianity must be sought in other , (our author observes,) of which is no deficiency."

e think that those who cannot ult the larger and more elabo- works on this subject, will act wisely if they obtain Dr. Dod- e's three sermons on the Evi- s of Christianity; and when have studied them well, the nt volume may be read with great advantage. It is certainly more adapted to strengthen than create a belief in divine revelation; to excite gratitude to God for so rich a gift, than fully to defend the mind from the attacks of infidelity.

*The Student's Manual: or an Appendage to the English Dictionaries; being an etymological and explanatory Vocabulary of Words derived from the Greek. In two Parts.* 1s. 6d.

THIS appears to be a respectable little work, prepared by an able hand, and adapted to give valuable assistance to children and young persons, for whom it is designed.

*The Spirit of Prayer; or, a Discourse on the Nature of Prayer, &c.; with Directions for attaining the Gift of Prayer. By Nathaniel Vincent, M.A. a Nonconformist Minister.* Second Edition, carefully revised and corrected. *To which a Memoir of the Author is prefixed. By J. H. Hopkins.*

PUBLICATIONS of this nature are always seasonable; and we are happy to find that the spirit of prayer seems to be remarkably reviving at the present moment. It is, in our view, an auspicious indication of the merciful designs of God towards our apostate world; for prayer is essentially connected with success in the distribution of the gospel; and we cannot therefore but warmly recommend this, and every similar work which is adapted to excite to the increased practice of prayer, and to afford assistance in the proper discharge of this delightful and obligatory service.

*Prayers for every Morning and Evening; to which are added, Serious Songs, intended to promote the Cause of Piety, Virtue, and Humanity. By Joseph Jones, M.A.*

IN the address prefixed to these prayers, the worthy clergyman has

given the children of his flock much good and wholesome advice, with a studied plainness of speech. But when he says, page 6, "You are in some sense or other Christians," we think the poor children will be at a loss, and perhaps the teacher himself may be a little embarrassed in giving an answer to a question founded upon that part of the address. We recommend it to the author to increase the number of *serious songs*, if the public shall call for another edition of his little book.

## LITERARY INTELLIGENCE.

### *Just Published.*

A Reply to the principal Objections advanced by Cobbett and others against the Framework-knitters' Friendly Relief Society. By Robert Hall, A.M. Price One Shilling.

Woman in India: a Poem. Part I: Female Influence. By the Rev. John Lawson, Missionary at Calcutta, and Author of Orient Harping. Foolscap 8vo. 1s. 6d.

Spiritual Recreations in the Chamber of Affliction, or Pious Meditations in Verse. Written during a protracted Illness of thirteen Years. By Eliza. Post 8vo. 6s. Bds.

In neat 12mo. Vol. I. The Church in the Wilderness; or, the Encampment of the Israelites: in which are displayed the Treasures of Providence and the Riches of Grace; designed to promote the Faith and Comfort of the Lord's People in their Way to the Heavenly Canaan. By William Seaton, Minister of the Gospel, Wandsworth, Surry.

Ogle, Duncan, and Co.'s Catalogue of Books, containing the most extensive Collection of Works in Theology and Oriental Literature ever offered for Sale; together with a List of Sermons, English and French; the whole forming a CLERICAL VADE-MECUM from which Clergymen and others may select such Books as they want to consult on the various Subjects of Polemic and Dogmatic Theology, Ecclesiastical History, &c.

Fashionable Orthodoxy; or, the High Road to Preferment. Containing suitable Directions for obtaining Popularity, *Patrons*, and Promotion in the *Established Church*; with Instructions for the Education of Young Gentlemen intended for the Ministry; and Hints for Ordinations, Preaching, &c. &c. &c. Exemplified from the best living Authorities. By Verax. 8vo. 8s.

A Chart, exhibiting a Sketch of the most distinguished Tenets of various religious Denominations, from the Commencement of the Christian Era to the present Time. A new Edition, improved. By the Rev. James Churchill, Thames Ditton.

A Comparative View of the Presbyterian, Congregational, and Independent Forms of Church-government; being an Attempt to trace out the primitive Mode from Scripture and Antiquity. By Joseph Turnbull, B.A. of Wymondly Academy. 12mo. Price 3s.

Sunday School Dialogues, by the Rev. Dr. Marshman, one of the Senior Missionaries at Serampore. Two Parts.

Preparing for the Press,—Pocket Anecdotes, with brief Notes subjoined; by the Rev. James Churchill. N.B. Any Communications for the Work, from the Editor's Friends, will be gladly received: addressed 13, Prince's-street, Soho.

The Christian Temper; or Lectures on the Beatitudes. By the Rev. J. Leifchild, 8vo. 7s.

A Manual of Logic, in which the Art is rendered practical and useful, upon a Principle entirely new, and made perfectly intelligible to the most juvenile Capacity. By J. W. Carvill, Lecturer on Natural Philosophy, &c. Price 3s.

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The Reverend Mr. Nolan has the German Grammar at Press. The Spanish only remains to be done, which will be finished in the present Month. The Hebrew, Syriack, Chaldee, Greek, Latin, Italian, and French, are uniformly printed, and the whole forms a Polyglot Grammar, in which the Genius of the principal ancient and modern Languages is explained, upon an uniform Plan; and by a new and simple Principle of Analysis, applied to the Improvements of the latest and most approved Grammarians.

W. Shingleton will shortly publish Twelve Sermons upon some of the most important Doctrines and Facts which belong to the Christian Revelation. The Design of this Publication is to fasten upon the Minds of young Persons, the peculiar and extraordinary Claims which the New Testament has upon their Attention and their Practice. The Price of the Volume will be fixed at Eight Shillings.

# Annual Meetings.

## LONDON MISSIONARY SOCIETY.

*(Concluded from Page 258.)*

Sermons were preached at Surry Chapel by the Rev. G. Clayton (Walworth) from Eph. ii. 11, 12; at the Tabernacle by the Rev. Thomas Craig (Bocking) from Acts xx. 24; at Tottenham-court Chapel by the Rev. John Brown (Biggar) from 1 Chron. xxix. 5; at St. Bride's by the Rev. Dr. Williams (Stroud) from Matt. ix. 36; and at Surry Chapel in Welsh by the Rev. David Peter (Theological Tutor, Carmarthen), and the Rev. John Elias (Llanfechel, Anglesea).

The Report was read at Queen-street Chapel May 10. At this assembly appeared Ratafe, brother-in-law of Radama king of Madagascar. This prince, whose aspect is remarkably benign, was attended by his Secretary, his Interpreter, a Mr. Harrison who accompanied him from the Mauritius, and four of the ten boys who are come to England for instruction. He was addressed in French by the Chairman (W. A. Hankey, Esq.), and in English by the Rev. Rowland Hill. After he had been present about half an hour he withdrew. He had been presented to his Majesty at the Drawing-room.—Mr. Campbell also, who embarked at the Cape Feb. 16, touched at St. Helena March 1, crossed the equator March 16, passed the Western Islands March 17, and landed at Portsmouth May 6, gratified the audience with a brief account of his having penetrated into the interior of Southern Africa 250 miles north-east of Lattakoo, and of his having discovered very considerable cities, one of which (Kurrechane) contains 16,000 inhabitants, where are manufactories of iron goods and pottery. We understand that Mr. Campbell is preparing for the press an account of his late journeys beyond the colony.

The following is a letter to the Society from the King of Madagascar.

"Gentlemen,—When the treaty was concluded between me and Governor Farquhar, which has for its object the cessation of the exportation of slaves from the Island of Madagascar, the Missionary, Mr. David Jones, accompanied the Commissioner from the British Government, and arrived at Tanarive, the capital of my kingdom, with the intention of paying me a visit to solicit from me leave to settle, with other Missionaries, in my dominions. Having informed myself of his profession and mission, I acquiesce with much pleasure in his request. Mr. Jones, your Missionary, having satisfied me that those sent out by your Society have no other object than to enlighten the people by persuasion and conviction, and to discover to them the means of becoming happy by evangelizing and civilizing them after the manner of European nations, and this not by force contrary to the light of their understandings, therefore, Gentlemen, I request you to send me, if convenient, as many Missionaries as you may deem proper, together with their families, if they desire it, provided you send skilful artisans to make my people workmen as well as good christians. I avail myself of this opportunity, Gentlemen, to promise all the protection, safety, respect, and tranquillity, which Missionaries may require from my subjects. The Missionaries who are particularly needed at present, are persons who are able to instruct my people in the christian religion, and in various trades, such as Weaving, Carpentry, Gardening, &c. I shall expect, Gentlemen, from you a satisfactory answer by an early opportunity.

Accept, Gentlemen, the assurance of my esteem and affection.

(Signed) RADAMA, King."

On Saturday, May 5, the Rev. Mr. Tyerman and Mr. Bennet, the gentlemen who compose the deputation to Otaheite, &c.—the Rev. Mr. Jones, Missionary, with Mrs. Jones;—Mr. Armitage, Cotton Manufacturer, with Mrs. Armitage and two children; and Mr. Blossom, Carpenter, &c. with Mrs. Blossom;—embarked at Gravesend on board the *Tuscan* (a Whaler); but being detained in the Downs and at Spithead by contrary winds, did not leave the latter place until Friday afternoon, May 18, when they proceeded on their voyage with a fair wind. They earnestly desire the prayers of all the members of the Society, and of pious persons in general, for their safe and prosperous voyage, a favour which we hope will not be denied to persons who thus generously "hazard their lives for the Lord Jesus," and the salvation of men.

## PROTESTANT SOCIETY FOR THE *Protection of Religious Liberty.*

THE Tenth Annual Meeting of this Society, was held on Saturday, May 12, 1821, in the capacious Room of the Old London Tavern, Bishopsgate-Street. Time had not obliterated from the public mind the remembrance of the instruction and delight obtained at the former anniversaries of this important Institution. Although the room is larger than any of the places at which the Society before assembled, it could not contain half of the crowd who sought admission; many persons came four hours before the time appointed for the meeting, and hundreds were compelled to retire, suffering the pain of disappointment. Mr. Whitbread, M. P. for Middlesex, was in the Chair. When Mr. Wilks presented himself to the assembly, to make his annual exposition, much time elapsed before the plaudits would allow him to proceed; and he delivered a speech which continued about two hours and a half, and which, alternately instructing by information, interesting by pathetic narrative, and arousing by the most inspiring energy, perpetuated an attention and excited an applause not to be described.

Amongst other things he stated the successful result of the prosecution of the Parish Officers at Stretton, in Warwickshire, who disturbed Robert Newman in his cottage: and the purchase of a dwelling where, at Ewelme in Oxfordshire, Amos Norroway, whose conference with the Bishop of Llandaff had given him just celebrity, might, fearless of ejection, receive the Christian Missionary, and allow his neighbours to unite in humble adoration and fervent praise.

The new cases that had occupied the attention of the Committee during the past year were then detailed. As to pecuniary claims for Poor's Rates, at Leatherhead and Chatham—for Church Rates, at Paddington—and for Assessed Taxes in Wales:—As to Mortuary Fees at Pontefract and Blockley—Easter Dues at Wellingborough and Frome—and Turnpike Tolls in various places—as well as to the non-liability of Dissenting Ministers to serve in the Militia—He communicated information and supplied much admirable advice.

The Riots that had occured in the Edgware Road—at Swanton in Norfolk—at Worksop in the county of Nottingham—at Botley, Southwick, and Totton in Hampshire—and a decision of the Magistrates for that county, that they could not enforce the penalties imposed by the Toleration Acts on offenders convicted of offences, and sentenced by themselves to the payment of the penalties, evinced that protection continued to be needful even in opulent and enlightened districts, and that unless the small establishments of village worshippers were secured by that Society, they would be swept away by inundations from vulgar violence or power misapplied.

Oppressions of the poor, when compelled to enter workhouses or supplicate parochial relief, by depriving them of the benefit of public

worship; and refusing to permit them to receive consolation in sickness, old age, and death, from their Pastors and religious friends, being again renewed, were again communicated and condemned, and they confirmed the reluctance, often expressed, to increase the means of thus inflicting ill, on those persons who so abused their "brief authority," by entrusting to them the universal Education of the Poor.

Statements were then made of the illegal conduct of the Clergymen at Hartland in Devonshire, and at Bishopston in Wilts, in declining to read the Service of the Church over the bodies of those who had not received the rite of Baptism from Episcopalian hands: and especially of the refusal of the Vicar of Kimbolton in the county of Huntingdon, to marry Joseph Hudson and Mary Williamson, because the Bridegroom being the son of a Baptist Dissenter, had never been baptized; with the applications to their several Bishops and the apologies the Clergymen had been compelled to make. Those statements were obviously listened to with pity, but with pleasure; pity for Ministers of the Established Church, who displayed an animosity so unchristian but so impotent—and pleasure, that on all those occasions the interpositions of the Committee were attended with just and most triumphant success. Wishes also were expressed, and loudly approved, that the Unitarian application to Parliament for relief as to marriages should finally succeed, and that by the burial of Dissenters in their own cemeteries they should diminish the power of vexation which so many Clergymen continued to exert.

Of lesser indications of the inclinations of Clergymen unkindly to assume or pervert authority, other instances were then adduced; and among them the prohibition by the Vicar of Hungerford, in Berkshire, of the tolling of the parish bell at the funeral of the affectionate and lamented wife of the Rev. R. Frost, the Dissenting Minister in that town, especially produced displeasure and regret.

*(To be concluded in our next.)*

## LONDON SOCIETY

FOR

## *Promoting Christianity among the Jews.*

THE Thirteenth Anniversary was held May 4, at the King's Concert Room in the Haymarket, Sir Thos. Baring in the chair. Speakers;—Bishop of Gloucester; Lord Calthorpe; Sir T. Baring and Sir C. S. Hunter; R. Grant, Esq. and the Rev. Messrs. Burn, Bushe, Hawtrey, Jowett, Richmond, Simeon, Solomon, and Way.

Receipts, £10,789 18*s.* 10*d.* Expenditure, £13,140. The New Testament has been translated into pure Hebrew, a work never attempted before. It has also been translated into German Hebrew.

## BRITISH AND FOREIGN *SCHOOL SOCIETY.*

THE Annual Meeting was held at Freemasons' Hall, May 17, his Royal Highness the Duke of Sussex in the Chair. Speakers, The Duke of Sussex; Prince Ratafe of Madagascar; W. Allen, W. Evans, J. H. Harrington, W. H. Trant, and J. Vanhoven, Esqrs. and the Rev. Messrs. Aspland, Burder, G. Clayton, Collyer, R. Hill, Hillyard, Ivimey, Thorn, and Ward. His Royal Highness the Duke of Sussex made a very excellent speech of considerable length. "As for myself (said the Duke) I can only state that I have been brought up in the principles of general toleration. I felt that it was instilled into me from the first moment that Providence gave me power to think; I felt that I owed it to that country which had so generously adopted my family; and I conceived that the best mode of expressing that gratitude, was to follow strictly those principles which brought my family to the Throne. There may be in matters of this sort a diversity of opinion, or rather a diversity of shades of opinion; but I am satis-

fied that, on this point, those who really think honestly must have all the same feelings. There may be different ideas as to the prudence of expressing these notions more or less openly; but, for my own part, I have no such dread. I have never known what it was to fear danger; but when I have seen it, I have endeavoured to grapple with it, trusting to Providence to carry me through the conflict, and where any one is conscious of the rectitude of his own principles, and that he acts upon reflection, he neither fears misrepresentations, nor dreads calumnies. I have always felt that to think like an Englishman, and to think like a British Prince, was to act just as the person I was thinking for would act himself; and when difficulties have been started, I have always considered, that so long as this country is England, so long free toleration must exist; and nothing but the subversion of the country itself can destroy this plant, or blast the hope of the inhabitants of this blessed land."

"I have not supported the National Schools—first, because I am not yet satisfied that all those funds which are allowed to the Church of England are properly applied, and till I am satisfied on this point, I will not put my hand into my pocket to assist them; and secondly, I have an objection to a partial creed; because, where A, B, and C, are the subscribers, it is but right that they should send individuals to that School. Now where there is a creed that the child *must* learn, I think that is not a fair Institution; but I respect them, and if they go on promoting the cause of education, let them go on; but I think if this ship should sink, the National Schools would go down full gallop after it. We must therefore keep up this *ship, to keep up the National Schools. But I have no distrust of this sort, for I see you all are pleased, and I have always found in the *moral* sense of the word, that the will is sure to carry success with it. I cannot help expressing my very great gratification at the Report which has been read; for if you were to have the map laid before you, you would scarcely find a spot in the known world to which this Institution has not extended. Now, if with the small means you have, you are able to reach over the whole of the terrestrial globe, where is the man who would refuse to give his assistance on this occasion? You cannot conceive the good that Institutions of this sort have done. By these plans you are more likely to get rid of your little party feuds, and you will have only an anxiety to promote the good of mankind. From America also you find there are exertions making, that must be gratifying to all men: by these pursuits we shall be more ennobled than by triumphs and conquests, which though they may be necessary at the moment, (for I do not now enter upon that subject,) I think it would be infinitely better if they had never existed at all."

* The British and Foreign School Society.

## THE GENERAL UNION.

THIS Body was formed with the intention of bringing the churches in town and country into such an acquaintance with each other, as might lay a foundation for the interchange of kind offices, according to their respective circumstances. The time of the meeting this year, fixed at the preceding one, was altered, for the accommodation of the other services of the week; and the assembly was held at Carter-lane, on Wednesday, June the 20th, at eight o'clock—Dr. Rippon in the chair. Brother Shirley of Sevenoaks having prayed, the accounts from the Associations and Churches in the country were then delivered. The success of the gospel-ministry, in so many places, with the prosperity and beneficial influence of Sunday-schools, now so universally patronised among our connexions, spread joy and gratitude through the whole audience. But as not much more than two hours could be spared for this service, the time was found quite insufficient for the business.

Towards the close, Dr. Rippon apologiezd to the UNION, as he had not prepared the *Epistle* for the *Yearly Meeting*, which the brethren of the metropolis had appointed him to draw up; but expressed his intention, if spared, and it should appear requisite, to prepare one for the next year, unless domestic afflictions, or other unforeseen providences, again prevented him. He then added, that though he had not produced the expected paper, instead of it, he felt the great pleasure of introducing to the notice and patronage of the Body, according to the appointment of last year, The SIX VIEWS OF BELIEVERS' BAPTISM, for which we are indebted to the late venerable Mr. *Ryland;* and for the enlargement of it, and the Appendix, to our highly esteemed brother, Dr. *Ryland*, an invaluable piece, which in its enlarged form has been out of print several years, but is now republished, with the Doctor's consent.* He then recommended, with some encouraging circumstances, the importance of *Catechising*, which he feared was almost universally neglected—and terminated the service by a very short prayer. The assembly was then adjourned to the Wednesday in our Missionary week, next year, to be held in the same place, at *seven* o'clock in the morning, unless timely notice be given in our Magazine to the contrary.

## STEPNEY INSTITUTION.

ON Thursday afternoon, June 21, at six o'clock, a sermon was preached at Salters' Hall, for the benefit of this Institution, by the Rev. J. K. Hall of Kettering, from 1 Tim. iii. 6, "Not a novice, (or new convert,) lest being lifted up with pride he fall into the condemnation of the devil." The Rev. Jenkin Thomas began, and the Rev. Mr. Lacey, (the minister of the place,) concluded, in prayer.

Our excellent friend, the Rev. Dr. Newman, having been compelled by long-continued indisposition to relinquish some of the labours in which he has been so usefully engaged, has resigned his situation as *resident Tutor* in the Academy at Stepney, but still retains his offices of President and Divinity Tutor in that Institution. His former situation in the house is now filled by the Rev. Samuel Young, the Classical Tutor.

## *BAPTIST* HOME MISSIONARY SOCIETY.

THE Anniversary of this Society was held at the City of London Tavern on Tuesday evening, the 19th of June, 1821, BENJAMIN SHAW, Esq. in the chair.—After singing and prayer the Chairman thus addressed the meeting.

Ladies and Gentlemen, another year has passed since we met on the business of this Society. It is unnecessary for me to say, that the design of the present meeting is to attend to the report of the operations of the Committee during the past year. Whether we consider the objects of the Society, or the hands into which its concerns have been committed, it is impossible for us to have a doubt of the interest of the report.—Ladies and Gentlemen, we are now at the first of a succession of meetings, which, though they are distinguished by different names, have for their object the glory of God and the good of mankind; and among the various arrangements of these meetings, it has been most happily thought of that this Society should take the precedence; for while we contemplate with satisfaction and gratitude the progress made by christian missionaries in distant countries, we should always with gratitude recollect, that had not the gospel been planted in this land, humanly speaking it had not been preached in distant countries,—and

* Sold by *Pewtress* and *Lowe*, Gracechurch-street; *George*, Brick-lane, Spitalfields; *Cox*, St. Thomas's-street, Southwark; and by most of the Baptist ministers. Price Twopence, or Fourteen Shillings a Hundred.

that this country may, under providence, be considered as the source from whence those countries are supplied, and that, in proportion as the gospel standard is erected in this country, in a similar proportion will it wave its standard in distant lands. If therefore we are desirous that foreign missions should flourish, we should attend to our own country, for here we have much land that wants cultivation; and in proportion as that is cultivated, the whole country will become christian, and the people Christian Missionaries. If every inhabitant experienced the power of the Spirit of God upon his own heart, we should have the most powerful assistance for the diffusion of the gospel in distant lands, the numbers of that army being thus increased by which Satan's kingdom is to be invaded and overthrown. Let us remember, while the Bible is the lever by which the world is to be raised and benefited, that Britain is the fulcrum on which that lever is to be placed. Let us acknowledge with thankful hearts the benefits we enjoy from having been born in this country, and let us render the best acknowledgments in our power by spreading the Bible at home, thus contributing most effectually to its dissemination abroad. I will not detain you any longer, but will now call upon the Secretary to read the Report.

The Report was accordingly read by the Rev. Mr. EDWARDS.

The Report stated that this Society has now *Eight* Missionaries, stationed in the counties of Derby, Devon, Hereford, Oxford, Somerset, Warwick, and the Scilly Islands, who are entirely devoted to the work, and under the direction of the Committee. There are also upwards of *Sixty* Ministers and occasional Preachers of the Gospel, who are assisted in defraying the expenses of their itinerant labours in the villages. Their exertions are carried on in about Three Hundred Stations, situated in *Twenty-three* different counties in England, and *Five* in the principality of Wales, besides those which have lately been established *on the* adjacent Islands of Jersey, *and Scilly*. Connected with these stations are *Seventy* Sunday Schools for Children, and *Ten* for Adults, containing an aggregate number of at least Four Thousand Children.

The Committee confidently hope that when the objects and operations of this Society are better known, they will be more liberally supported;—Opulent Christians will feel their obligations to give out of their abundance—Auxiliary Societies will be formed in congregations, schools, and families, and thereby present the youngest and the poorest with the privilege of co-operation; and that in an age and country so distinguished for *Missionary exertions* ABROAD, this Institution which has for its object the *spread of the Gospel at* HOME, will not be suffered to languish for want of support, till the inhabitants of every town, village, and hamlet, *in our own country and nation*, shall be able to read and *hear the words of eternal life.*

The Resolutions being in substance the same as those of last year, were unanimously passed, and the following persons were elected as the Officers and Committee for the year ensuing.

William Day, Esq. *Treasurer*, 99, Newgate-street.

Rev. John Edwards, *Secretary*, 21, Thornhaugh-street.

COMMITTEE,

with power to add to their numbers.

Rev. F. A. Cox,
T. Griffin.
James Upton,
Messrs. A. Beatson,
S. Bligh,
J. Brown,
W. Cozens,
C. Cadby,
J. Dawson,
W. Dry,
J. Dyer,
T. George,
J. Heath,
D. Humphrey,
J. Hanson,
J. Marshall,
S. Marshall,
W. Napier,
R. Nichols,
J. Roots,
T. Thomson,
S. Williams.

And that Messrs. Beatson, Freme, and J. B. Wilson, Esq. be the Auditors, and Mr. James Norton the Collector.

Rev. Dr. RIPPON. Mr. Chairman, I rise not to detain you, or this vast assembly, many minutes. The Report, this *very interesting* Report, is before you; and I am persuaded there can be but one opinion concerning it,—that it is a report of very great importance. You are by the motion in my hand requested to receive it; and I am sure there is no one who has heard it, and who possesses any benevolence towards mankind, or any concern for their immortal interest, that can help receiving it. But what we feel concerned about is, that it should be received aright. I am sure, as an individual, I shall join in receiving it with gratitude to my christian brother Edwards, and others who have been associated with him in helping forward this good work; for gratitude is due to our brethren, to those who have held up their hands, and to all who have assisted by their contributions. But you know whither these ideas ought to conduct our minds. They ought to excite gratitude to that great Being in whose presence we now are. And oh, what ambition should inspire our hearts, that each of us may be able to add, "whose I am, and whom I serve!" One of my brethren, a beloved friend at my right hand, has just said to me, "Sir, if you begin to speak, you know so much of missionary business both at home and abroad, that you will hold on till midnight." Now I shall be very far from doing so, though I think he is one of the best of all the prophets that I am acquainted with. It is true I feel much for this cause; for I happened to be one of the first, if not the very first that engaged in the work of Home Missions; all the ground in the West of England I have gone over in the operation of village preaching, and I could detail some circumstances with great pleasure; but I forbear; for I am to move the adoption of the report, and I wish some of our junior brethren to enter on this detail. But if I should be here at a quarter-past eight o'clock, and there should be no speaker to address you, I will entertain you about half an hour. I will therefore now only move that the Report be received.

Rev. Dr. NEWMAN. Mr. Chairman, Ladies and Gentlemen, I have no doubt that there are many of our worthy friends from the country who would most readily and effectually have seconded this motion; and I do not know how it has fallen to my lot to do it. Indeed I cannot think there is a person present who would not second the motion just made; for I am willing to think we are all of one mind and of one heart respecting the great object of this Society. Certainly, my christian friends, if what you have now heard be true (and there can be no question as to the truth of these statements) it is high time we had more Bibles, more Tracts, more Schools, more Preachers, and more Societies; or at least that there were ampler funds, and that greater exertions were made to support them. If it be true, for instance, that a large and populous county is even now, as it respects the greater part of its population, in deplorable darkness, it is high time that we should exert ourselves, and see if it be in the power of our hands to promote its illumination. There is no doubt very much land that remains to be possessed; and if all the facts could be brought and laid before us, they would unquestionably be appalling. If we knew precisely and accurately the state of our own country at this moment, it would fill us with fear and trembling. But we are met on this occasion to give thanks to God, the great Father of lights, for what has been done already, and for the prospect of what will be done in years to come. I was thinking recently of the great benefits this country has derived during the last three hundred years from the Reformation. I would not detain you; but I would just advert to this circumstance, that we are under great obligations under Divine Providence to those illustrious men who laboured hard, and suffered for a long

course of years, and that we are now entering into their labours. If I might name some of our own countrymen, whose names should be held in everlasting remembrance, I would name a Wickliffe, a Tyndale, a Cranmer, a Latimer, and a Knox. These are men, to be in alliance with whom in any way must be a high honour indeed; to be treading in their steps, and imitating their great example. They laboured, and laboured hard, and suffered much, to introduce what we now enjoy. Permit me to call your attention to the city of Cambridge in 1529, before the commencement of the Reformation in this country. There was Latimer, who was characterized by his plain, rough, blunt manner, joined with a great deal of fervour; concerning whom Dr. Bates observes, that a rough piece of iron red-hot will pierce deeper into a piece of wood than a fine-polished spike that is cold. It was to be expected that Satan would raise great opposition to this work; accordingly there was a Dr. Buckenham of the order of Black Friars, who set himself in opposition to Latimer. Latimer having pleaded most strenuously that the people of England should have the word of God in their own language,—this Dr. Buckenham violently opposed, bringing five arguments out of the scriptures, and four out of the fathers, to show the impropriety of the people having the scriptures in their own hands. We have not all these arguments; Fox has not preserved them; but I can give you a specimen of them. If, said the friar, the Bible were printed in English, the most dreadful consequences would ensue. If a ploughman were to read such words as these, *No man that putteth his hand to the plough and looketh back is fit for the kingdom of heaven*, he would be terrified; he would cast his plough under the hedge, and we should all be ruined. So if a baker should read, *A little leaven leaveneth the whole lump*, he would leave out the leaven, and would give us very bad bread, or none at all, and in that way we should be ruined. Another who should read, *If thine eye offend thee, pluck it out, and cast it from thee*, would pull out his eyes, and we should have a nation of blind beggars. Latimer having given notice that he would answer the friar, the greatest attention was excited; all the heads of houses, and the most reputable inhabitants of Cambridge, were assembled; and the friar sat facing the pulpit. Latimer contended that the people of England were not so foolish as the friar had represented. "At all events (said he) let the experiment be made: it will be time enough to bring forward this objection when they are guilty of such egregious blunders." He pleaded, however, that there was no danger to be apprehended; that the figurative language of scripture was perfectly intelligible, and that such figures as our Saviour employed were common to all nations. "The painters (said he) put them on the walls of our houses, and you see them every where. And (continued he, looking towards the friar) if a painter should draw a fox peeping out of a friar's cowl, the people of England would not suppose that a fox was actually meant; they would know that the fox was only intended to be the image of the friar, a symbol of the craftiness, cruelty, and subtlety of these men, who must be opposed that we may have the word of God in plain English."—By the force of these arguments, accompanied as they were by the Spirit of God, so strong an impression was made that the friar never dared to look at Latimer again. We are now enjoying the blessing of these labours. The evils which the friar prognosticated never did, and never will occur. Let the people have the Bible, (and if preachers are necessary to explain the word of God, let them have preachers too,) that every man in his own language may have the knowledge of that manifestation of mercy to which we are so much indebted. But I forget myself: I must conclude, by seconding the motion which Dr. Rippon has made.

The motion being put by the Chairman, was carried unanimously.

After various letters had been read by the Secretary, the Rev. Dr. STEADMAN said, "Mr. Chairman, perhaps on various accounts I might justly have pleaded an excuse for not speaking on this occasion, as my voice has been heard at nearly every meeting of this Society; to which add, that a journey from Yorkshire since yesterday morning, makes me feel not very fit to address this meeting. But my feelings have been excited since I have been here, by circumstances that do not allow me to be silent. I wish the example of doubling the subscriptions, which has just been mentioned, may be universally adopted. There are several things in the Report, which have been to me peculiarly interesting; and I cannot but notice that the scene now before me impresses me with feelings which I cannot well express. It leads me to look back to former days—to the days of Tyndale, who was born on the borders of my own native county. Wickliffe, who preceded him, was a Yorkshire man, and came from the neighbourhood of Richmond, where our labourers have raised a church; and I cannot but notice that the first person who introduced the gospel into that town, (before which it was one of the most destitute in the kingdom,) was Christopher Kitchen, who resided under my own roof, and loved the gospel. A gentleman in my neighbourhood had ten pounds at his disposal, for spreading the gospel in the North Riding of Yorkshire, and we sent Kitchen. He found his way to Richmond, and laid the foundation of a church, which continues to the present day. God had afterwards work for him to do in Jamaica, and there he entered on his work and died—but he found as ready a road to heaven from Jamaica, as from any part of England. It is the happiness of every good man who dies in the cause of God, to have a guard of angels to convoy his soul to heaven; and they know where to find him in any part of the world. It is not thirty years since a few individuals first thought of any thing like Home Missions. I was applied to by a gentleman in the metropolis, for an account of the journey of brother Saffery and myself. This, I believe, laid the foundation of the Itinerant Society in London; for before that period any thing like it was regarded as a kind of religious anomaly, while Herefordshire, Gloucestershire, and many other counties, were in such a state, that we scarcely knew what to ask, though my own soul, and those of my brethren, sent forth sighs to heaven, that God would in some way set engines to work to lessen the tide of evil that overwhelmed the country, and introduce the gospel into towns and villages where not a single individual knew any thing of the Saviour."

*(To be continued.)*

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*The following Sums were received at the Annual Meeting:*

| | £ | s. | d. |
|---|---|---|---|
| Auxiliary Society at Church-street, per the Rev. James Upton | 30 | 0 | 0 |
| Part of a Collection at Ditto | 6 | 12 | 3½ |
| Ditto at Harlow, per Miss Lodge | 5 | 0 | 0 |
| Ladies' Association at Sevenoaks, per the Rev. Mr. Shirley | 5 | 0 | 0 |
| Collected by T. Raymond of a few Friends and Workmen in a Smith's Shop, per the Rev. W. Shenston | 4 | 0 | 0 |
| Straw Castle, per Miss Burford | 0 | 13 | 0 |
| Forfeit-box, among some young People at Unicorn-yard | 0 | 1½ | ½ |
| Teachers and Friends at Keppel-street Sunday School, per H. Tatham, Junior | 5 | 0 | 0 |
| Protestant Dissenters' Charity-school, Bartholomew-close, per Mr. Boulton | 5 | 5 | 0 |
| A Friend, who doubled his Donation on account of the Intelligence he received | 2 | 0 | 0 |
| F. C. per the Rev. Joseph Ivimey | 10 | 10 | 0 |
| J. B. Wilson, Esq. per Secretary | 25 | 0 | 0 |
| Collected at the Doors after the Public Meeting | 51 | 10 | 6 |

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On Friday Evening the East London Auxiliary to the Baptist Home Missionary Society, held its Anniversary in Devonshire-square Meeting-house, Dr. Steadman in the Chair; the Collection amounted to 15 17 6

An Account of the Sums collected by the Rev. John Chin, in his late Tour through Suffolk, will appear in our Annual Report.

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*** Donations and Subscriptions will be gratefully received for this Society by WILLIAM DAY, Esq. *Treasurer*, 99, Newgate-street; and the Rev. JOHN EDWARDS, *Secretary*, 21, Thornhaugh-street.

# Intelligence, &c.

## BURNING OF WIDOWS
### *IN INDIA.*

THIS horrible subject was brought before the House of Commons, by Mr. Fowell Buxton, on Wednesday the 20th of June. Many awful facts, with which our readers are well acquainted, were stated, and appear to have made a deep impression. The motion proposed was, "for copies or extracts of all communications received from India, relative to the burning of females on the funeral piles of their deceased husbands." It is pleasing to perceive that no opposition was offered to this proceeding; we doubt not it will be followed up by some strong resolutions, expressive of the abhorrence felt by the British Parliament and the British public at such shocking enormities being practised among a hundred millions of persons subject to the British Government. One gentleman, (Mr. Hume,) who has resided in India, observed, that "if it was rendered necessary to take out a regular license, at the expense of two or three thousand rupees, for the privilege to burn, the evil would be very much diminished; as the relations of widows, who now urged them to burn, would not supply a rupee towards the expense, and the widows would thus escape death."

## YORKSHIRE AND LANCASHIRE *ASSISTANT* BAPTIST MISSIONARY SOCIETY.

THE Yorkshire and Lancashire Assistant Baptist Missionary Society will be held at Bradford, on Wednesday the *1st day of August, instead of the 2d Wednesday in July.* The Rev. Jenkin Thomas of Oxford, and the Rev. Robert Hall, A.M. of Leicester, are expected to preach.

# Poetry.

ON
## THE DEPARTURE
OF
## *Messrs. WARD and MACK, and their Companions,*
Who left London, May 28, for India.

BY A FRIEND.

WHEN call'd to part with those we love,
Sorrow hangs heavy on the brow;
And though but transient their remove,
Yet tears of sweet affection flow.

But harder still the task appears,
When christian friends must disunite,
And days and weeks and months and years
Impede their intercourse and sight.

But O the agonising strife
To part with those we love below,
And bid adieu—(perhaps for life)—
To joys that from their presence flow!

Yet Jesus and his cause demand
A sacrifice as great as this;
'Tis he requireth at our hand
A portion of our earthly bliss.

Lord, we resign our friends to thee,
Their persons and their interests too:
Conduct them o'er the mighty sea
Until the Indian shores they view.

O let a sacred joy and peace
"Far more exceedingly" requite
The loss of home, or friends, or ease,
And fill their spirits with delight.

Their persons keep, their efforts bless,
Be with them till their lives shall end;
Then let them triumph in thy grace,
And bid their souls to heaven ascend.

E. DENNER.

# Irish Chronicle.

## ENTH ANNIVERSARY
OF THE
## Baptist Irish Society.

eventh Anniversary of the Baptist ciety was held on Friday the 22d he City of London Tavern. Up- 460 persons breakfasted at the and were seated in the large room even o'clock. When the chair am by William Burls, Esq. the r, the doors were thrown open, room was soon filled and crowded part. The proceedings of the which continued until half-past 'clock, were so gratifying, that no ne was expressed, and the atten- eared as strong even at the close Meeting as when the proceedings ced. After the Rev. Mr. Pritch- prayed, the Report was read by etary; the following Resolutions en proposed, and carried with the fect unanimity; and the Meeting ed by singing the 117th Psalm, *all that dwell below the skies,"*

s proposed by W. B. Garney, Esq. nded by the Rev. Mr. Marsden, the Treasurers of the Wesleyan ary Society):

at the Report now read be adopt- circulated; and this Meeting de- s publicly to acknowledge their e to God, for any measure of suc- ich has attended the labours of the and to express their deep sense eed of an abundant influence of y Spirit, to make the means the employs effectual to the further on of the gospel in Ireland.

ved by the Rev. J. Saffery, and d by the Rev. Dr. Steadman:

at this Meeting are increasingly ed of the usefulness of the Readers rish scriptures, and of the peculiar on of that part of the Society's the actual situation of the Abori- f Ireland; and recommend the tee to endeavour to increase the of such agents.

Moved by the Rev. William Shenstone, and seconded by Samuel Jackson, Esq.:

3. That this Meeting are obliged to the Treasurer, William Burls, Esq.; to the Secretary, the Rev. Joseph Ivimey; and to the Committee, for their services during the past year; and request Mr. Burls and Mr. Ivimey to accept the same offices for the next year; and that the following persons compose the Committee for the year ensuing:

Mr. Chapman Barber,
Charles Burls,
S. J. Button,
Stephen Cadby,
William Cozens,
Jonathan Dawson,
Peter Ellis,
John Haddon,
Joseph Hanson,
Job Heath,
Daniel Humphrey,
Samuel Jackson, Junior,
John Low, Junior,
James Low,
Stephen Marshall,
Richard Nicholls,
William Napier,
Nathaniel Ruffarts,
Joshua Russell,
Joseph Rose,
William Lepard Smith,
Henry Tatham,
John Walkden,
Samuel Watson,
Eleazer Wilkinson, and
Stephen Williams.

Moved by Mr. Jonathan Dawson, and seconded by the Rev. James Upton:

4. That this Meeting, duly sensible of the important co-operation of those ministers and friends who have contributed to the increase of the funds, present them their sincerest thanks; especially to the Rev. C. Anderson and Mr. Jones of Edinburgh, the Rev. Abraham Perrey of Glasgow, and other ministers in Scotland, who have kindly received and assisted the Rev. Messrs. Page and Coles in their late visit to that distinguished part of the kingdom.

Proposed by the Rev. John Dyer, and seconded by the Rev. John Clin:

5. That this Meeting consider the appointment of Provincial Secretaries as a highly important measure, and adapted to spread the influence of the Society throughout the kingdom; and also cordially approve of the respectable ministers who have been recommended in the Report, viz. the Rev. Moses Fisher of Liverpool, the Rev. George Gibbs of Norwich, the Rev. B. H. Draper of Southampton, and the Rev. Samuel Kilpin of Exeter.

Moved by the Rev. James Hoby, and seconded by the Rev. Jenkin Thomas of Oxford:

6. That the thanks of this Meeting are due, and hereby presented to those distinguished females, who have presented donations to the Society, and to all other females who have assisted in conducting Auxiliary Societies.

Proposed by Joseph Gutteridge, Esq. and seconded by Nathaniel Robarts, Esq.:

7. That the respectful thanks of the Meeting are presented to William Burls, Esq. the Chairman, for his conduct in presiding on this occasion: as well as for his constant regard to the business of the Institution.

The Report of the Committee commenced with a brief retrospect of the progress of the Society during the past seven years. It stated that the first person employed was "Mr. William Moore, whose labours and travels, as a reader and expounder of the Irish Scriptures, had been most extensively useful among his countrymen; the very commencement of which was hailed by them with inexpressible delight. In one of the earliest communications of Mr. Moore, he mentioned the pleasure expressed by a very old man, living on an unfrequented mountain, on hearing the Irish Scriptures read. With a kind of ecstacy, he exclaimed in Irish, '*The candle is now lighted, and I hope it will never be put out; we were a long time in darkness.*' It is with gratitude to God, the Father of lights, from whom every good gift, and every perfect gift cometh, that the Committee now report, that the candle lighted up by this Society for the use of the Aborigines of Ireland has not been put out, but its feeble light has been preserved unextinguished, amidst storms and tempests.—Placed, not under a bushel, by a timid and accommodating policy; but upon a table, by a frank and full avowal of the doctrines of the reformation, thousands of those who had been sitting in darkness and the shadow of death, have entered within the circle of the Society's labours, and many, it is *hoped, have* been called out of the darkness of popery into the marvellous light of the unadulterated gospel of Jesus Christ."

Some extracts introduced from a pamphlet published in Ireland by a Roman Catholic priest, for the purpose of exciting that communion to promote education, fully proved the necessity for such institutions as those which are supported by the Protestants of this country. He says, "It is true the Irish are taught to read and write when the parents can pay a teacher: this, however, *hundreds of thousands of them have been at all times unable to do, and from the alarming increase of poverty, the number of them is of late years multiplied.*"

Several anecdotes of the good results of reading the Irish Scriptures were introduced into the Report; also the account of the Schools, which appeared in the "Chronicle" for May last; and after grateful acknowledgments to societies and individuals for assistance, the Report thus concludes:

"On a review of the events of the past seven years, and especially of the year which has just now terminated, the Committee are increasingly convinced, that the Society has been planted and watered from above; and they trust it will continue to grow and increase by the same heavenly benedictions. The sphere of the Society's labours, especially in the neighbourhood of the schools, begins to wear a different appearance, and instead of distressing and unsightly sterility, the fields are white already to the harvest: it is, indeed, a field which the Lord hath blessed. And while the Society continues to labour for the sole purpose of imparting a knowledge of the word of God among those from whom the Scriptures have been, and still are withheld, it need not doubt but showers of blessing will descend upon the good seed, and that fruit, thirty, sixty, and even a hundred fold, will be graciously afforded. Yes, God has said for our encouragement, while we are using the means of his own appointment, 'I will pour my spirit upon thy seed, and my blessing upon thy offspring: And they shall spring up as among the grass, and as willows by the water-courses: One shall say, I am the Lord's; and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and shall surname himself by the name of Israel:'—For HE 'will cause them that come to Jacob to take root.'—and, as it was said of Israel, so they hope it will soon be of our sister kingdom; 'it shall blossom and bud, and fill the face of the world with fruit.' 'To HIM,' therefore, 'be glory for ever and ever.'—'For neither is he that planteth any thing,

neither he that watereth, but God that giveth the increase.' "

After which the Chairman addressed the meeting in the following words:

My christian friends, Though I feel honoured by your calling me to this station, I should have been much more gratified if Mr. Butterworth's health would have suffered him to take it. But I feel some relief by reflecting on the kindness and indulgence which you have before shown me. I also feel encouraged by the consideration, that the object itself which has brought you together excites your liveliest feelings; and I am gratified in stating, that the Report of the Committee, which they will bring before you as the result of their labours during the past year, will be in a high degree cheering and animating, not only as it respects the Society's labours in Ireland, but also as it relates to the state of our funds, which have been relieved from the temporary embarrassments experienced some months ago. It would ill become me to take up much of your time in addressing you at the opening of the meeting; I shall therefore throw myself on your candour, and shall call on my respected friend, the Secretary, to read the Report.

The Report was then read by the Rev. J. Ivimey; and the state of the funds by the Chairman.

W. B. Gurney, Esq. rose to move the reception of the Report, and an acknowledgment of the necessity of the Divine Influence. He then said, Mr. Chairman, Ladies and Gentlemen; The first part of this motion I am satisfied will meet a universal acquiescence. And as Christians cannot hear of good being done, without being desirous that others also should know it, the Report which we have this morning heard should be circulated, that others also may know of the good that is done in Ireland. The inquiry has long and anxiously been made, " Watchman, what of the night?" Happy are we that we now hear the answer; " The morning cometh." It has been a long and a dreary night; but it is giving way to the light of the morning, which is appearing on the highest hills, and will soon we trust irradiate the valleys;—and even the cabins of the Irish. We hope soon to have a meeting, to hear that her chains are broken, and that Ireland has generally received the gospel of Jesus Christ. We know that the efforts of this, and of other Societies, are conducive to that end. This motion also reminds us of the need of those influences, without which all our efforts shall be in vain. We hear and rejoice in the labours of our Missionaries in foreign lands, and we rejoice in their labours in lands as heathenish as those of which we heard yesterday. We have heard of the youthful mind being illuminated in Ireland by the knowledge of the gospel. How animating would it be if we could trace the progress of this light in their own minds; in the families of which they form a part; and if we could carry it on to its effects in their future lives, and see others receive this light from those who were educated in the schools of this and other Societies! We rejoice in the labours of this Society, and of others; and in hearing of persons in Ireland taking part in this great cause, and that a meeting like this has taken place in the largest room in Dublin. We rejoice in hearing of a clergyman in that country, the brother of an elevated peer, whom we know to be the chaplain of his own family, coming forward and professing his attachment to the various Societies in Ireland, and to none more than the Tract Society; because, having been the recipient of these Tracts, he felt it his duty to read them, and they have been made the power of God to his salvation. This clergyman then felt the importance of the charge he had taken, and has since been very useful among his parishoners. When we see such scenes as these, we have abundant reason to believe, that if we do not, our children will live to see the day when a meeting shall be held to receive a Report that the West and South of Ireland have received the knowledge of divine truth.

Rev. George Marsden, one of the Treasurers of the Wesleyan Missionary Society. I feel a pleasure, Sir, in rising to bear my humble testimony to the importance of this institution. I confess I had not the smallest expectation of doing so when I entered the room. But I could not forbear, when your worthy Secretary put the resolution into my hand, to come forward and say a few words to express my opinion of the importance of those objects you are seeking to accomplish, and of the great benefits which will flow from your labours. Some time ago, I travelled through part of Ireland, and through that part of it where popery puts on its most frowning aspect; for it is a fact, that in Ireland popery wears a darker hue than in most parts of Europe; and I am happy to find that your Society has directed its labours to the province of Connaught, one of the darkest in the island. I

heard there some very affecting statements, which prove the necessity of preaching the gospel, and establishing schools, and of using every means for the enlightening that country. At Carlow my friends introduced me to a young man of deep piety, a member of our Society, who is training up for preaching the gospel. They desired me to converse with the young man, and to know from him how he had been brought to the knowledge of the truth. From him I learned, that his father was a Catholic, and the whole family were Catholics; and that he had been trained up by them for a priest. He had received a good education, understood Latin and Greek, and some other languages tolerably well; but he knew nothing of the word of God. A family, who were about to leave the village where they resided, brought one day to his father's house a large English Bible, to remain there a few days only, till they had an opportunity of removing it; the Bible was carried up stairs and there deposited, till one day the father said to the youth, "Henry, go up stairs and bring down that Bible." The young man replied, "I had rather not, father." "Go," said the father. "I pray you, excuse me," answered he. The father still urged it, and the youth still refused; till at length the father said, "I command you to bring down the Bible." He did so. "Now," said the father, "you must read it." With much fear he read a little that day, he read the next day again, and so continued to do, till at length he came to that passage in the Epistle to the Thessalonians, *forbidding to marry*. He started at the word. "Father," exclaimed he, "is this really the word of God? Is this the Bible?" "Yes," replied the father, "I believe it is." "Then," said the lad, "we are all wrong." He now began at every opportunity to read the Bible for himself, and the next Sabbath, instead of going to mass, went to the protestant place of worship, and on the following Sabbath went again. On the succeeding morning the father said to him, "Henry, where were you yesterday?" He replied, "I went to the protestant Chapel." The father's rage rose: "What," said he, "and do you mean to go thither?" "Yes," answered he, "I do, for that book you commanded me to read has opened my eyes to see the errors of our church." The father took up a large stick, with some weapon at the end of it, a kind of *dagger. With this* he struck at his son. *The dagger entered* his forehead; the mark is still there, and I believe will be, there as long as he lives. The blood poured out; but the heart of the father was not softened. The mother joined with the father, and they began both to lay on their child in the most unmerciful manner. He however got away from them, and escaped to his chamber, and locked and bolted the door. They followed him, and tried to open the door, but could not, as he had fastened it; and the next morning the floor was nearly covered with the blood which had flowed from his forehead. He went down stairs; but his father, and a youth who was in the house, both fell upon him. He then escaped into a small parlour, and finding that his life was in danger he threw up the sash, and without hat or coat got away to the house of a protestant in the village. I asked him, why he had shown so much reluctance to read the Bible? "I will tell you," answered he. "A little before the priest came to our house, and found a Bible lying on the table. Sending one of the children for an axe, he deliberately hewed the Bible in pieces, and ordered them to take the pieces and bury them in the dung-hill. He then directed them to come to the chapel the next Sabbath. He had got the floor covered with new gravel, and he commanded them to kneel in it with their bare knees, and go round the chapel fifteen times, till their knees streamed with blood. This," said Henry, "was the reason of my being so much afraid to read the Bible."—But I am glad that your institution is teaching children without fear to read the Bible; and it will I trust be the power of God to their salvation. I am glad you combine the three methods of instruction;—the teaching of the children to read; the reading of the Scriptures;—and the circulation of Tracts.—The British and Foreign Bible Society, one of the first in the world, gives you the ability to send the Bible to that country. The Tract Society will furnish you with Tracts, and then as you teach the little children to read these Tracts and these Scriptures, I have no doubt piety will spread from village to village, and from town to town, till that dark part of the empire shall shine with the glory of God. I feel no jealousy towards this Society. We have had missionaries labouring in Ireland for some years. They have done what they could, but their strength was small; and very frequently when they have stood up in a fair to preach the gospel, the priest has come with his horsewhip, and has driven away the

people. But thank God, this is likely to be put an end to; such cruelty and barbarity are likely to cease, and now the Baptists, and Dissenters of various denominations, and our own Missionaries are all combining their efforts in this cause, the success will be great.

There are two leading points in this resolution which I have to second: I heartily approve of them both. The first relates to your admirable report;—a report which I believe will carry conviction to every person who has heard it. The latter part is an acknowledgment, that without the Divine influence—without the blessing of God—nothing can prosper. But with confidence you may rest on the Divine influence, and expect that the blessing of your God will attend you.—I rejoice then that this feeling is general throughout the land. Yes, there is a general expectation of the outpouring of the Holy Spirit of God. I know it to be a fact, that christian ministers are beginning to direct their people more fully to this subject, that without Divine influence nothing is wise, nothing is holy, nothing is good; urging upon them that in proportion as they plead for the Divine influence, that influence will be communicated. One of our friends said, "perhaps not in our day;" but thank God for what we have seen of the dawn of it; whether we see its full accomplishment or not, we have seen the dawn of the day when from the least to the greatest all shall know the Lord.

Rev. J. Wilson, Superintendent of the Society's Schools;—Mr. Chairman, Ladies and Gentlemen, I know not whether I shall be able to trust my feelings to enter on the subject, which engages my attention; but if God shall enable me to command them, I shall be able to say something that will interest the meeting; not because I say it, but because of the importance of the facts themselves. I have been highly interested since my arrival in my beloved country by the Societies which have this week held their annual meetings; they began very properly at home, and I confess when I heard of the operations of the "Home Society," I felt at *home*, and they served to expand my ideas of the necessity of sending the gospel to different parts of the world.—Previously to my leaving my native country, four years since, I attended the anniversaries of several Societies for several years; and though I have ever felt much for India, I have felt more for my native country. The moral malady is the same, and the disease of *sin* produces similar effects wherever it prevails. It prevails in India, but perhaps no where to a greater extent than in our sister island. Allusion has been made by the speakers who have preceded me to the dawn of the day; it is the dawn of day after a long and dreary and dreadful night in Ireland; but though it is but the dawn of day, the eye of faith can discover some gleams of the rising sun on the mountain tops, though the plains and valleys are yet full of darkness, and are indeed the habitations of cruelty. The demon of discord yet holds his seat, and has his fastnesses in that *unhappy* country in one respect; but in others I call it that *happy* country; because there the foundation has been laid, and the superstructure must be raised, by which Ireland shall be led to rejoice in Jesus Christ as the only Saviour of mankind. The picture drawn in the report by a Roman Catholic clergyman is awfully correct, and would be confirmed by every individual who has travelled in that country. There are such awful and degrading superstitions as are calculated to pierce the heart of every one who has never before beheld such scenes. I have seen those self-devoted victims. I have witnessed the penances which they inflict upon themselves, and the pilgrimages which they perform. I have seen persons going from place to place on their bare knees, till their strength has been so exhausted, that they have gone to the whiskey-house to intoxicate themselves, in order thereby to stupify their feelings; for devout as they appear in these services, no sooner are they ended than you will find many of them intoxicated. The servant of a gentleman of my acquaintance was sentenced to perform penance, not for sabbath breaking, not for stealing, not for murder, but for attending family prayer: and he was sentenced to such a severe penance, as to be confined to his bed for several days, unable to attend to his daily occupations. I went to one of the stations where they were assembled for performing penance. A poor woman was there who had come to do penance. A friend of mine who understood the Irish language was with me. He went to the woman, and asked her what she was going to do. She replied, "To do penance," adding that I had come to make game of her. No, said my friend, he is desirous of preventing you from performing penance. I then approached the woman, and understanding the import of what she said, I endeavoured to persuade her to the contrary. Bursting into a flood of tears, she said,

which contained the fundamental truths of the gospel. But in reading the tract on "Regeneration," God convinced him of the necessity of a change of heart; and that change was effected, as is evident from his subsequent conduct. A nobleman residing near Dublin, on a certain occasion when he had a company of friends to dine with him, heard of a wake in his neighbourhood; and being not only chaplain in his family, but in a great measure clergyman in his parish, he left his company, and went to the wake, and spent three or four hours in reading the scriptures. This nobleman offered lately a thousand pounds for the erection of a building in Dublin for the religious Annual Meetings: he also gave a hundred pounds to each of the large societies in that country. There is one thing more I will just allude to, which is, the harmony that prevails among the different Societies. I mention this, because it is known that some of our schools are in the same parts of the country with the Hibernian Society's. The object of our schools was to teach the children, through the medium of the Irish language, which was not at first the avowed object of that Society; and great good has resulted from this very circumstance. After the first interview I had with the agent of the Hibernian Society in Connaught, the most perfect friendship has existed between us. We agreed that should an agent of one Society establish a school within two miles of another, the latter school should be immediately withdrawn. I sincerely hope that the funds of this Society will be abundantly increased. I have written again and again that another minister should be sent to assist me; but I was at length answered, that the funds of the Society would not allow it. We want more preachers, and more Irish readers. There is a large extent of country in my neighbourhood where there are no schools. I sincerely hope that we shall have more congregational schools, and that the people of God in this country will bear the children of the schools of both denominations upon their hearts at the throne of grace.

I beg to close my remarks by showing the effects of Female Schools. It may appear strange to you, but it is a fact, that many married women there have never yet used the needle in their lives. What the effect of this must be, the ladies present may easily judge. It is therefore of high importance that they should be established. I now present some of the work performed by the female scholars.

A number of samplers of needle-work were then handed about the room.

Rev. Mr. Saffery. Mr. Chairman, Ladies and Gentlemen, It is impossible not to have felt interested in the Report just read. A resolution has been passed to circulate that Report, and it is not my province at present to make any remarks upon it. It is highly gratifying, however, to reflect, that in the course of seven years there have been 90 schools established, and 7000 children under a course of instruction, besides various stations occupied by such men as our brother Wilson, who has been addressing you. There was one thing which particularly pleased me in the Report, and that was the determination of the Committee not to expend their funds in the erection of meeting-houses, as I am persuaded it can be better used in the support of schools and scripture readers.

It has been a favourite maxim with some, that "ignorance is the mother of devotion;" if this be true, this Society is about a very wicked work, in conveying instruction to these people who are already the most devout, for they are of all British subjects on this side of India the most devoted to their superstitions. But we know that this ignorance is at variance with every thing that can recommend man to the blessed God: it must be destitute of all spirituality, and the exercise of every holy affection, so as to serve God acceptably with reverence and Godly fear.

Mr. Saffery then expatiated on the usefulness of readers of the Irish Scriptures.

*(To be concluded in our next.)*

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The Annual Report, *with an Appendix*, will be printed with all expedition. Ministers and Secretaries of Auxiliary Societies will be so kind as to inform the Secretary, the Rev. Joseph Ivimey, 20, *Harpur-street*, how many Reports they will need for Annual Subscribers, and others who are active agents of the Society. Also, how many copies of the Irish Chronicle they will want for monthly distribution, and they will be regularly sent to the Ministers who are appointed the Provincial Secretaries.

# Missionary Herald.

## BAPTIST MISSION.

## Home Proceedings.

### ANNUAL MEETINGS.

**Our readers will expect that we should give some account, in this number, of the Annual Meetings, which have just been held in connection with the Mission; and we feel much pleasure in gratifying that expectation, as far as the very limited time allowed for the publication will admit. We believe the season has been found peculiarly interesting by many, and that our friends in general, who favour us with their attendance on these occasions, are increasingly convinced of the great utility of such Meetings in diffusing more widely Missionary intelligence, and exciting more warmly a Missionary spirit.**

The public services connected with the Annual Meeting of the Baptist Missionary Society, were commenced by a sermon at Great Queen-street Chapel, on Wednesday morning, June 20, by the Rev. T. S. Crisp, one of the Tutors of the Bristol Academy. Prayer was offered before the sermon by the Rev. Dr. Newman of Stepney; and at the close by the Rev. George Burder, Secretary to the London Missionary Society. Mr. Crisp's discourse was founded on Zech. iv. 6, 7. "Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." From which passage he deduced the following general observations: I. That the conversion of the heathen world is a vast and difficult undertaking. II. That it can never be accomplished by human might or power. III. That it peculiarly belongs to the Holy Spirit of God. This very appropriate discourse was heard throughout with profound attention by the numerous auditory; and, since the meeting, Mr. Crisp has been earnestly solicited to allow its publication; a request with which we trust he will see it his duty to comply.

At Sion Chapel, in the evening, a numerous congregation assembled at the usual hour. The Rev. John Saffery, of Salisbury, read the scriptures and prayed; after which the Rev. Joseph Ivimey delivered an animated discourse on Christian gratitude, from Colossians i. 12, 14. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. In whom we have redemption through his blood, even the forgiveness of sins." Prayer was offered at the close by the Rev. James Upton of London.

At nine, on Thursday morning, a considerable number of friends to the Mission assembled at Eagle-street Meeting, for the purpose of uniting in prayer on its behalf. The devotional exercises were conducted by Messrs. Puntis of Battle, Tyso of Wallingford, and Miall of Portsea; and an impressive address, founded on the petition, 'Thy kingdom come,' was delivered by the Rev. J. Thomas of Oxford.

An unexpected circumstance having prevented our Wesleyan friends from granting the use of the Chapel in Great Queen-street for the Annual Meeting, it was held at Spa-fields Chapel, in which a very large and respectable auditory assembled, soon after the prayer-meeting had closed. After the Rev. William Gray of Chipping Norton had engaged in prayer, Joseph Gutteridge, Esq. was requested to take the chair. He did so accordingly, and after a few prefatory remarks, in which he feelingly alluded to the fact that some valuable friends, who were present at the last Anniversary, were no longer resident on earth, called on the Secretary to read the Report.

As much interesting intelligence, particularly in reference to the progress of the translations, had recently arrived, it was found necessary to abbreviate the Report considerably, in order that the meeting may not be protracted to an inconvenient length. The parts which were read, occupied nearly an hour in the delivery, and were received with great attention. We understand that arrangements have been made to ensure an early publication of the Report for the information of subscribers.

A statement of accounts was afterwards read by William Burls, Esq. the Treasurer, by which it appeared that the income of the Society had been upwards of £13,000, being considerably more than in any previous year of its existence, but that the expenditure had exceeded £17,000, leaving a balance of about £3,500 due from the Society.

A note was then read from the Rev. George Clayton, of Walworth, apologizing for his absence, and enclosing the sum of £26 12s. part of a collection from the congregation under his pastoral care; and after several other communications of the same nature the first Resolution was moved by the Rev. T. S. Crisp, in the following terms:

In rising to move that the Report be printed and circulated, I am sure I express a feeling that pervades the whole assembly. Such a meeting as this is a meeting of sympathy; a sympathy of souls alive to the same object, and animated by the same desires. Our object is to spread the light of the gospel of Jesus Christ, of which the Saviour himself is the source and the glory; and our desire is, that the diffusion of that gospel may be as wide as those wants which its blessings alone can supply; and those evils which its power alone can overcome. In hearing the details brought forward this morning, we are all ready to say, let the Report which has been given be circulated, and in all those by whom it is read may it excite fresh and growing ardour; gratitude for the past, and this united with hope that the future may exceed all that has been done in the past!

But there is a still more important topic in the motion in my hand than the printing and circulating the Report—I mean the absolute necessity of the influence of the Holy Spirit—that while we should be thankful for what has been done, we should long to see more and more of the outpouring of the Holy Spirit; and while animated by feelings which the past excites, we should be anxious that the future may open to our view a scene much more verdant and fruitful. We ought to derive gratitude to God from the appearances of our own Society, and of other Societies, whose exertions call on us for still greater zeal. But is this gratitude—is this zeal enough? No, we would say, we desire to obtain more of that of which we can never have enough. We look beyond the circle of Missionary labours, and we see extensive regions over which the darkness of moral death is yet brooding, and through which Satan is yet exerting all his baneful influence, and stretching over it his iron sceptre. What are we then to hope for, to give success to our labours, but a more abundant effusion of that Spirit, whose quickening influence gives vitality to our exertions, and must give vitality to those souls for whose welfare we are labouring; and if nothing else should arise from our meeting; if it should be seen in our minds, and through our Societies in general, that there is a more strong and growing conviction that we stand in need of Divine influence to prosper our best endeavours, and that till that Spirit which first moved over the waters is seen to go abroad, and produce spiritual life in the chaos of the moral world, our exertions will be vain, our meeting will prove a blessing to ourselves and the world. The Christian world will never present a more interesting feature, and never have a greater pledge of success, than when this ardent desire for Divine influence from above is seen in the greatest force. We are thankful that God has promised to give success to the measures we make use of: but we are to use our efforts. To say we are to do nothing, would be practical Antinomianism. Instead of drawing from the gracious promises of God an argument for indolence, we would draw a motive for diligence; for how great is the pleasure to reflect, that we are workers together with him, and become fellow-labourers with God!

The motion was seconded by the Rev.

J. Hughes, of Battersea, who spoke to the following effect:

If I have evinced any reluctance to speak on this occasion, most assuredly that reluctance has not been produced by indisposition to appreciate our holy and excellent cause. If I am not mistaken, the state of feeling which such a Report, as we have now heard, either finds or produces, furnishes at least a partial test of character. To listen to such a Report with aversion, is to betray the infidel—to listen to it without distinct and deep emotions, and those for the most part of the most delightful kind, is to show that the temperature of our piety approaches at least to the state of ancient Christianity in Laodicea:—but to receive such a Report with the sentiments of this motion in my hand, is to receive it with some good evidence that we ourselves have thrown our hearts into the vital cause of Christianity. I believe I should offer no wrong to our blessed Saviour, whom we profess to serve, if I pronounce him the Prince of Missionaries; a Missionary, who came down to this earth of ours, to circulate those glad tidings which, wherever the heart receives them, become its salvation and its heaven; —a Missionary, whose views of charity were so large, that they are never to be confined by any limits upon earth; and the purposes of his Mission so extensive, that they will never be completed till Jew and Gentile, Barbarian and Scythian, bond and free, shall be brought to the knowledge of the Lord. What was each Apostle but a Missionary, sent forth by the high authority of Immanuel, who commanded them to go forth into all the world, and preach his gospel to every creature? And surely if that antichristian state of corruption had not succeeded the glory of the primitive age, we should have found, as Mr. Ward has expressed it, in his own pious and striking manner, in every church the seeds and elements of a Missionary Society. Nothing can be more expansive than divine grace; it never enters the heart of an individual, but it inspires that man with the noblest sentiments for the salvation of his fellow-creatures in the East and West, and North and South; it breathes the divinest sentiments of Christian charity, accompanied with the most anxious measures that the glorious and spiritual kingdom of our Lord may comprehend every individual, every family, every people of every nation under heaven. In later days it should seem that that Spirit, for whose continued and augmented influence we are directed to pray by this motion, has been poured out: the lethargy of good men has been shaken off, and where can you now find a Christian of warm feelings, who does not aim to extend, both in our own country, and to the remotest parts of the earth, the knowledge of the truth as it is in Jesus? The Church of England led the way, by her Societies for preaching the gospel in foreign parts, and for promoting Christian knowledge. In following years this honour has been participated by the Moravians and Wesleyan Methodists;—but later still, a more general sentiment has been excited; and whether the various Institutions bear a more particular or a more general name, one cannot but see that there is a disposition to renounce all animosity, all ungenerous rivalry, and to look on each other as one body, associated for one great cause. This Society, in particular, has received so much encouragement from Christians of every denomination, that if we stood chargeable with any unkindness to our fellow Christians before, I trust that at length the healing balm has been applied, and we shall now press into the foremost ranks of those who say "Grace be with all those who love the Lord Jesus Christ in sincerity." As far as translations of the scriptures are concerned, I cannot but allude to the kindness with which they are noticed by the British and Foreign School Society. Your Report has mentioned that we have received from them in the last year, or rather in the last few months, the sum of £2000; and I must say, that it was voted with a cordial unanimity, on the part of the Committee of that Society, which convinced me that they live, and move, and have their being in an atmosphere of Christian catholicism. I hope I shall not be considered as taking too great a liberty in stating, that at two separate interviews which I have had with the Bishop of Durham, he has expressed in the most decided manner, the admiration with which he views the proceedings of this Society. I mention this as an additional motive, if an additional motive were wanted, for extending our Christian charity through the whole nation.

After expressing his astonishment at what had been accomplished in the work of translations, Mr. H. proceeded; only think what was the state of this Empire twenty-five or thirty years ago, when it was first thought necessary to send pious Missionaries from hence, to the natives of that country, who were bowing before the bloody idols of superstition. They were obliged to go from hence to some other power to obtain a passage to that country; but now, how changed is the scene! No longer have we to go to some northern power to beg them to supply a vessel by which these excellent men may

be transmitted: every facility which prudence dictates is likely to be afforded to them, by which they may be conveyed to that land to proclaim the knowledge of the Redeemer and promote the salvation of the human race.

Allow me also to express my decided approbation of that part of the motion which carries our hearts from earth up to heaven. It is our happiness to live under a dispensation of the Holy Spirit; and what should we do without such a sanctifier, enlightener, and comforter in the absence of the bodily presence of our Redeemer? What should we do without the guide of the ancient church? But, blessed be God that though the heavens have received the Saviour, the earth has received the Holy Spirit, which is, in my view, the most cheering augury of the success of any work to which we put our hands and hearts. It appears to me that the spirit of these meetings is improved: we have said in effect by our conduct, Away with empty compliments; the colour and complexion of them is gone, and they are withered flowers not worth gathering up. I am glad to see in this and other Societies the friends are now endeavouring to go straight forward without encumbering themselves with any alloy of public vanity; and the language already suggested seems to be our motto. Not unto us O Lord, not unto us, but to thy name give glory!

Rev. JOHN CAMPBELL of Kingsland moved the second Resolution, expressing respect for Mr. Ward, and gratitude for the restoration of his health. "I look, Sir, upon this good man as the means of effecting under God, together with his cotemporaries, a new era in the East Indies. Previous to these brethren going to India you might have advertised for twenty years for ten christians residing in India, and without success; but now I suppose there is not in any part of the world, so great a proportion of the rich population living and acting and contributing so much to the glory of God, and for the benefit of the souls of men. I look upon all this as arising from these Missionaries; you are the John the Baptist to India, and this is acknowledged by all there. It has been the custom for many years for gentlemen in India to come to the Cape of Good Hope for the purpose of bracing their nerves, to be able to bear years longer of residence in India. Almost the whole who come are men of the highest rank in India; and I am happy to say they are all friendly to religion, and many of them feel anxious to attend where the gospel of Jesus Christ is preached, and to contribute to many excellent institutions in Southern Africa for doing good. I was pleased to hear from your report of the kind treatment shown to your Missionary at St. Helena, especially by that excellent clergyman and his lady whom I visited. I must also mention, that the ship, on board of which I was, came from India, and had touched at St. Helena for water and provisions. We had service on board morning and evening, and there was not a person on board from India but had a Bible; not a servant but had a Bible; nay, there was not even a sailor on board but brought his Testament or Bible to the deck during public worship. I own, in one sense, it is dangerous when religion becomes fashionable; but it is a proof of the value of it when it becomes so generally esteemed. Perhaps you will think it strange for me to notice the apostle's admonition respecting provoking one another to love and to good works; but in this sense I do think that your Society is a very provoking Society. While I have been sitting here I have felt quite provoked; but it was to love you, because God has given you so much zeal and so much success, and that you act as a spur to drive on others in the same cause. I recollect with great pleasure that I had a considerable hand in assisting our dear brethren Mr. Fuller and Mr. Sutcliffe, in their visit to Edinburgh some years ago. I believe I was never away from them, and they got 900 pounds in a few days; and on many other occasions this Society and others have experienced the liberality of my countrymen in the North. Mr. Campbell concluded by referring to the statement, from which it appeared that a large sum was owing by the Society.

Rev. Dr. COLLYER, on seconding the motion, observed, that he was glad of the opportunity of testifying the very sincere regard he had always borne to this denomination, independently of those exertions which they had made in this cause. If, he continued, the Missionary spirit had done nothing in the foreign world, the good that it has done at home is incalculable; for in bringing together Christians of various denominations to look one another in the face, they have learned to look into each others hearts, and they have found nothing there, amidst all the diversity of external forms and different opinions, but the principle of love to our Lord Jesus Christ producing corresponding love to the souls of men. Infidelity has said, You send out a few Missionaries to evangelize the world, but how inadequate is such a means to the purpose; for supposing your principles to be good, how can you expect to accomplish your design without other agency? Now the fact is,

we have other agency; we do not expect to do it ourselves, and this agency has been recognized, and I trust shall be more and more recognized in the proceedings of this day. You are not to calculate upon physical strength; you are not to calculate upon human agency to surmount the difficulties which may arise; because all these are yielding before the Omnipotent Power, which promises that every mountain shall be made low, and every valley shall be exalted. This is the motto we will write on the banners of all our Missionary Societies, and it is in vain for the kings of the earth and the rulers to set themselves against it; for if they were as ill disposed as many of them are friendly to this cause, it would be in vain for them to say, Let us break their bands and cast away their cords from us, for he that sitteth in the heavens shall laugh them to scorn. These are the principles on which you are proceeding, and heaven has set its own broad seal of success upon them. Your Missionaries have gone forth to turn men from darkness to light, and from the power of Satan to God; they have gone for this purpose, and God has crowned their labours with such success that they may defy all opposition. In seconding the motion I beg leave to say, that my whole heart goes with every word and syllable of it.

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be transmitted: every facility which prudence dictates is likely to be afforded to them, by which they may be conveyed to that land to proclaim the knowledge of the Redeemer and promote the salvation of the human race.

Allow me also to express my decided approbation of that part of the motion which carries our hearts from earth up to heaven. It is our happiness to live under a dispensation of the Holy Spirit; and what should we do without such a sanctifier, enlightener, and comforter in the absence of the bodily presence of our Redeemer? What should we do without the guide of the ancient church? But, blessed be God that though the heavens have received the Saviour, the earth has received the Holy Spirit, which is, in my view, the most cheering augury of the success of any work to which we put our hands and hearts. It appears to me that the spirit of these meetings is improved: we have said in effect by our conduct, Away with empty compliments; the colour and complexion of them is gone, and they are withered flowers not worth gathering up. I am glad to see in this and other Societies the friends are now endeavouring to go straight forward without encumbering themselves with any alloy of public vanity; and the language already suggested seems to be our motto. Not unto us O Lord, not unto us, but to thy name give glory!

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unison with the best feelings of his heart, proceeded as follows:

"The custom of proposing votes of thanks at these religious meetings, has led to a great deal of conversation, and I believe too much fastidiousness has been felt. I was going to say, from my soul I loathe all affectation, and every thing that would indicate it, and perhaps there have been instances when votes of thanks have been voted to those who have not deserved them. But the motion now in my hand is expressed in the words of truth and soberness; indeed, had it been expressed more strongly than it is, I do not think it could have been considered as fulsome adulation on this occasion. I apprehend I am acting in the strictest accordance with the spirit of the Christian religion in what I now say, for is it not said, Honour to whom honour is due? Is it not commanded to be courteous? Did not Luke the beloved physician say, Most excellent Theophilus? Does not the beloved John talk about the well-beloved Gaius? and Paul tells us, that He that has used the office of a deacon well is worthy of double honour: but how can that be conferred on any one according to the constitution of the church of Christ, except by votes like this in my hand? I trust I shall not be suspected of using the language of adulation, when I say of both these gentlemen, that they have in every respect proved themselves the humble servants of Jesus Christ, and of this institution, whose concerns they have so much promoted. I am not so much acquainted with Mr. King as I am with Mr. Burls. He has now served the Society upwards of twenty years. If such services had been performed for his king, they would have had some signal mark of distinction; and shall not we, now he is about to retire from office—not because he does not love the Society, or is not willing to do all in his power for it—but on account of his health, and other circumstances which call for his attention, express our esteem for him in the most decided manner. I hope Mr. Burls will feel, what I am sure he ought, that not with fleshly wisdom, but with simplicity and godly sincerity, he has had his conversation among us.—With respect to the gentleman who is to succeed him, I conceive it a very gratifying thing indeed, that Mr. Shaw is willing to undertake such a service, and if you should live to this day twelvemonth, I am sure some person with as much honesty, and with a great deal more ability, will tell you, that Mr. Shaw is well entitled to your respect and confidence."

*Rev. George Marsden*, (one of the Treasurers of the Wesleyan Missionary Society,) observed, that he derived comfort from the statement laid before the meeting, on account of the similarity of circumstances between the Baptist Missionary Society, and that with which he was more intimately connected. We have (said he) not only expended all our money, but have been forced to borrow very large sums. Still we have hoped, and we have gone on paying and borrowing—paying and borrowing till we are now between four and five thousand pounds in arrears. I have sometimes thought we have done wrong; but I am glad to find this day that we have the example of your excellent Society to support us. I rejoice not only in this, but in the success that God has given to this Society. Sometimes when travellers are going along a spacious and comfortable road, they forget the men by whom this road has been prepared; but I hope we shall never forget the Baptist Missionaries. When our Missionaries are travelling along the high road prepared for them by the circulation of the scriptures, we shall not forget Carey, Ward, and others, who, at the expense of much toil and labour, and some of them of life itself, have cast up this high way for future Missionaries. After expressing his satisfaction at the reference which had been made to the necessity of Divine influence, Mr. M. proceeded.—There is one feauture not yet touched upon; I mean, the very remarkable fact, that God seems to have inclined the heathen world to come and meet the help offered to them in this kingdom. Persons from different parts of the heathen world have actually visited Great Britain, to obtain information and religion. Not long ago, a Prince from Tartary came for Christian instruction; a little after, two priests came from Ceylon; last year, Shunghee, a chief of New Zealand came, partly, I allow, for commercial purposes, but partly to request that Christian Missionaries might go to that part of the world; and at the late meeting of the London Missionary Society, it was highly gratifying to see a Prince from Madagascar coming for two objects, perhaps the two best in the world,—the one to apply to our King to stop the horrors of slavery, and the other to request that Christian Missionaries may be sent to that island. We rejoice to see the Spirit of God thus going forth, and moving all parts of the world. God would never have called forth these excellent men to disappoint their hopes!

(*To be concluded in our next.*)

*butions received by the Treasurer of the Baptist Missionary Society, from to June 24, 1821, including the various Sums received during the Meetings.*

## FOR THE MISSION.

| | £ | s. | d. |
|---|---|---|---|
| ath Auxiliary Society, by Mr. J. Daniel | 100 | 0 | 0 |
| llection, by Rev. J. Mack | 31 | 10 | 8 |
| ard, Collection, by Mr. Saunders | 21 | 12 | 5 |
| J. Smith, Esq. late of Watford, £100, Duty £10 | 90 | 0 | 0 |
| of Missions, at Harborough, Leicestershire, by Mr. Grundy | 10 | 0 | 0 |
| y Baptist Missionary Society, by Mr. Brindley | 95 | 14 | 6 |
| for supporting a Native Preacher, by Rev. F. A. Cox | 15 | 0 | 0 |
| Dito Second Year | 15 | 0 | 0 |
| iety in Goswell-street, by Mr. Bolton | 15 | 0 | 0 |
| man's-fields, by G. Morris, Esq. Treasurer | 35 | 0 | 0 |
| urch and Congregation, by Mr. Fyson | 16 | 6 | 6 |
| ron, Collection £2 10 9 | | | |
| Hill and Family 5 0 0 | 7 | 10 | 9 |
| olk, by Rev. Mr. Cooper | 3 | 6 | 0 |
| Norfolk, by Mr. Hewitt | 1 | 1 | 0 |
| Juvenile Missionary Society, Union Chapel, by Rev. J. | 11 | 0 | 0 |
| le Auxiliary Society, &c. by Mr. Morey | 6 | 0 | 0 |
| orthamptonshire, Collection, by Rev. W. Knowles | 3 | 2 | 4 |
| riends at, by Rev. J. Upton | 4 | 1 | 6 |
| lection at, by Ditto | 8 | 2 | 3 |
| xiliary Society at, by Ditto | 5 | 8 | 6 |
| ends at, by Ditto | 1 | 1 | 0 |
| veral Sums, by Mr. W. Thomson | 21 | 19 | 3 |
| iend at, Donation, by Rev. John Dyer | 5 | 0 | 0 |
| xiliary Society, by Rev. A. Freeman | 24 | 5 | 2 |
| llection and Subscriptions, by Rev. John Jackson | 4 | 16 | 6 |
| Ditto, by Rev. Thomas Griffiths | 21 | 10 | 0 |
| Female Friends at, by Mr. W. Asplan | 6 | 0 | 0 |
| nd, Collection, by Rev. Mr. Chapman | 17 | 10 | 9 |
| d, collected from his Shopmates, by Rev. W. Shenston | 4 | 0 | 0 |
| d Subscriptions, by Mrs. Elvey | 12 | 0 | 0 |
| ollection, &c. by Rev. J. Cooper | 19 | 2 | 6 |
| bscriptions, by Rev. John Giles | 5 | 15 | 6 |
| ollection, by Rev. Thomas Blundell | 2 | 0 | 0 |
| Ditto, by Ditto | 2 | 15 | 0 |
| Ditto, by Ditto | 2 | 4 | 6 |
| worth, Do. by Ditto | 1 | 9 | 0 |
| enile Auxiliary Society, by Mr. W. Atkinson | 23 | 11 | 0 |
| Queen-street Chapel 182 10 6 | | | |
| Sion Chapel 105 0 4 | | | |
| Eagle-street 11 16 8 | | | |
| Spa Fields 95 0 0 | | | |
| | 394 | 7 | 6 |
| small Society, by Rev. Mr. Shirley | 4 | 8 | 6 |
| ter, Esq. Denmark Hill Donation | 10 | 10 | 0 |
| , Walworth, by the Rev. George Clayton | 26 | 12 | 0 |
| B. Shaw, Esq. | 1 | 0 | 0 |
| ection at Rev. Mr. Upton's | 5 | 0 | 0 |
| ciety at Dr. Rippon's, Carter-lane, a Moiety of Amount | | | |
| y Miss J. Burls, Mrs. Barber, and Mrs. Martin | 16 | 10 | 5 |
| undry Friends at, by Dr. Stuart | 7 | 18 | 0 |
| , a Friend at, by Rev. John Saffery, (collected by the Ex- Idols) | 2 | 0 | 0 |
| er, Esq. Piccadilly Donation £10 10 0 Subscription 1 1 0 | 11 | 11 | 0 |
| nlow, Esq. 18, Highbury Place Donation | 5 | 0 | 0 |
| ld Coins | 0 | 12 | 0 |
| Esq. Subscription | 5 | 0 | 0 |

| | | | | £ | s. | d. |
|---|---|---|---|---|---|---|
| Q in the Corner, | | | | | | |
| For Translations | 0 | 5 | 0 | | | |
| Schools | 0 | 5 | 0 | | | |
| General Purposes | 0 | 5 | 0 | | | |
| | | | | 0 | 15 | 0 |
| Hammersmith, collected by Miss Otridge, on showing some Oriental Drawings, representing the Cruelties of Hindoo Superstitions | | | | 5 | 5 | 0 |
| F. M. S. | | | | 5 | 0 | 0 |
| Henry Waymouth, Esq. | | | Donation | 10 | 0 | 0 |

Besides several individual Subscriptions, which we have not room particularly to enumerate.

## FOR THE TRANSLATIONS.

| | | | | | |
|---|---|---|---|---|---|
| Greenock, Port Glasgow, and West Renfrewshire Bible Society, by R. D. Ker, Esq. | | | 20 | 0 | 0 |
| Robert Haldane, Esq. Edinburgh | | Donation | 200 | 0 | 0 |
| Independent Congregations in Suffolk, by Mr. Ray, viz. | | | | | |
| Hadleigh, | Rev. J. H. Cox | | 2 | 2 | 0 |
| Ipswich, | Rev. C. Atkinson | | 6 | 5 | 4 |
| Needham-Market, | Rev. A. Bromiley | | 1 | 0 | 0 |
| Stowmarket, | Rev. W. Ward | | 3 | 18 | 8 |

## FOR FEMALE EDUCATION.

| | | | |
|---|---|---|---|
| Society in aid of Missions, at Harborough, Leicestershire, for Female Education in India, by Mr. Grundy | 10 | 0 | 0 |
| Collected at Edinburgh, for Female Education in India, by Mrs. Anderson, Mrs. Innes, and other Ladies | 54 | 0 | 0 |
| For Female Education in Calcutta, by the Ladies of Rev. James Hoby's Congregation, Maze Pond | 20 | 0 | 0 |

## EXTRA COLLECTIONS AND DONATIONS.

| | | | |
|---|---|---|---|
| Little Alie-street, Rev. William Shenstone | 11 | 0 | 6 |
| Unicorn-yard, Thomas Hutchings | 22 | 10 | 6 |
| Walthamstow, George Collison | 45 | 18 | 10 |
| Woolwich, Rev. Mr. Culver's, by Mr. Rogers | 4 | 13 | 0 |

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

# Baptist Magazine.

AUGUST, 1821.

## SKETCH OF A SERMON

*Preached before the Baptist Missionary Society, at Sion Chapel,*

JUNE 20, 1821,

BY THE REV. JOSEPH IVIMEY,

From Col. i. 12—14, *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins.**

THE triumphs of the gospel in the apostolic age were glorious and indubitable proofs of its divine origin, of its supernatural influence, and of its sanctifying effects. Paul, the writer of this epistle, was himself a pattern of mercy, to show forth the exceeding riches of divine grace; and the numerous converts of whom the primitive churches were composed, furnished demonstrative evidence of the Apostle's declaration when he exclaimed, *I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.*

The church at Colosse, was a splendid monument of what the preaching of the gospel could effect, when attended by the mighty energy of the Holy Spirit; even in a city where idolatry had for ages been practised, and where spiritual wickedness had been intrenched within the strong holds of ignorance and superstition. But those strong holds and lofty imaginations had been cast down, not by "carnal weapons," but by those which were "mighty through God;" so that even the thoughts of many wicked idolaters had been brought into subjection to the obedience of Christ. God had broken the rod of the oppressor as in the day of Midian. The spiritual effects of the gospel upon the minds and lives of genuine believers, are the same in all ages, and in all countries. All who know the grace of God in truth, have experienced the same gracious deliverance from the power of darkness, the same dignified translation into the kingdom of God's dear Son, and the same happy redemption through the blood of Christ; and

* At a meeting of the Editors, July 3, it was agreed, that the Rev. Messrs. Ivimey and Crisp should be requested by the Secretary to furnish Syllabuses of their Sermons for the Magazine. J. G.

they are in the same manner made meet for the inheritance of the saints in light. And may I not indulge the delightful and animating thought, that I am now surrounded with several thousands of British christians, who are living epistles of Christ seen and read of all men? Yes; from the compassion you feel for the souls of perishing heathens, from the love you bear to the exalted Redeemer, from the prayers you have presented that he would send out his light and his truth, —I conclude that you have tasted that the Lord is gracious, and that you are saying, "O taste, and see that the Lord is good: there is no want to them that fear him."—Suffer me then to request your attention, while I elucidate the text which I have read; and I pray that this whole congregation may be employed in giving thanks to the Father of our Lord Jesus Christ, who I hope hath blessed *us* with all spiritual blessings in heavenly places in Christ.

"Bless'd be the Father and his love,
To whose celestial grace we owe
Rivers of endless praise above,
And rills of comfort here below."

The subject I propose to discuss is, 1. *Christian gratitude; 2. The reasons by which it is enforced; and 3. Some of the ways in which it should be manifested.*

I. *Christian gratitude.* That they who have received blessings from God should feel sensible of their obligations, and be thankful for their mercies, is universally acknowledged. Ingratitude excites an almost instinctive expression of our abhorrence. Creation, animate and inanimate, speaks forth the praises of God; and if all his *works* praise him, surely his *saints* should bless *him, and* especially they to whom he hath given "all things" that pertain to life and godliness; who live under the *christian* dispensation; and for whom God has provided his "better things." Heb. xi. 40. Blessed are your eyes for they see, and your ears for they hear, what kings and prophets under the former dispensation neither saw nor heard. If christians, therefore, were to hold their peace, and not to give thanks unto the Father of mercies, surely the stones, provoked by their stupidity and baseness, would cry out against them. An ungrateful christian is such an anomaly, that the phrase is a perfect solecism, a contradiction in terms.

II. *I am to mention the reasons by which christian gratitude is enforced.*

These are comprehended generally in our text, by the expression, *Who hath made us meet for the inheritance of the saints in light.* The term *meet*, when compared with other passages of scripture, may be understood to mean, 1. *That which on all accounts is fit and proper to be done;* as in Luke xv. 22. And there is a meetness, or congruity, in repenting believing sinners being saved out of respect to the merits of the Lord Jesus, notwithstanding all their previous vileness and guilt: or, 2. it may intend, *the adaptation of a person or thing to the service to which it is appropriated, or to the end for which it is designed:* as in 2 Tim. ii. 21.

And, through the sanctification of the Holy Spirit, that *good work* is now *begun in* believers, which will be *perfected at the day of Jesus Christ*, Phil. i. 6. For the Holy Spirit, who is the *seal* of their security, is also the *earnest* of the future inheritance, for the

enjoyment of which they are now in a state of progressive preparation. *He that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit.* 2 Cor. v. 5. *The Lord will give grace and glory.* Psalm lxxxiv. 11. These reasons for the gratitude of believers are more particularly specified by the Apostle, when he reminds them, 1. *Of the "deliverance" which they had experienced.* The "power of darkness" would remind them of their condition as abominable idolaters, and of their ignorance and depravity while unregenerate sinners. This description, as applied to idolaters, was true of our forefathers in this empire, and of the millions of idolaters of the present time; and in the latter sense *such* were all of us, until God was pleased to deliver us through faith in the blood of the cross; and such is the awful state of those persons present, who have not believed in the name of the only begotten Son of God.

2. *The "translation" which they had experienced.*

It is said that Romulus, the founder of the Roman empire, wishing to people the city which he had built, made an asylum of a sacred grove, to which fugitives, foreigners, and criminals resorted, whom he translated from aliens to citizens. The kingdom of Christ has been made up of those who had been convicted felons, and condemned malefactors, and who at the very best, are reprieved convicts, emancipated slaves, and hardened rebels. For such wretches to be taken from the dunghill, and set among the princes of his people, is a "translation" indeed!

3. *The price by which their "redemption" had been effected.*

"Ye are redeemed," says Peter, "with the precious blood of Christ:" "Ye are bought," says our apostle, "with a price." "The church of God was purchased with his blood:" and through faith in this atonement, or this method of making reconciliation for iniquity, all who believe are redeemed from the bondage of sin, the power of Satan, the sting of death, the victory of the grave, and the damnation of hell.

These are some of the reasons why believers should give thanks to God, "who hath loved them, and given them everlasting consolation, and good hope through grace;" the sanctifying influences of his Spirit; pardoning mercy upon earth; and the certain prospect of enjoying the felicity of the spirits of the just made perfect in heaven.

III. *I am to show some of the ways by which christian gratitude should be manifested.*

The scriptures furnish us with examples of the operation of a grateful heart, in David, 2 Samuel ix. 1—3, and in the four lepers, of whom an account is given, 2 Kings vii. 3—9. There are many of our fellow-subjects in distress, as it relates to the want of spiritual things, and we ought "to show them kindness" for the sake of Christ, to whom we are under such infinite obligations. "It is a day of good tidings;" and if we keep all we have found to ourselves, and hide the unsearchable riches of Christ, which are sufficient to enrich millions more, from our neighbours, *we do not well.* It was a cutting reproof of a Hottentot woman, who was brought here some years since by the Rev. Mr. Kicherer, "You English, long time have the bread of life, and

did not give poor Hottentot a bit." Millions in India, until within a few years past, might have employed similar language; and if British christians do not to the very utmost of their ability supply them with the gospel of Christ, "we do not well."

My fellow countrymen, you are aware, that what was said to the idolaters of Colosse and Corinth, was true of the inhabitants of the British isles, *Ye know that ye were Gentiles, carried away to those dumb idols, even as ye were led.* 1 Cor. xii. 2.

It is supposed that Great Britain was originally peopled by the Celts, or Gauls, who descended from Gomer, the son of Japheth. The remote cause of our island's being visited by the light of the gospel, was doubtless the trading of the Phœnicians with this country, even before the Trojan war, 800 years before Christ, to procure the tin with which Cornwall abounded; from which cause, Bochart says, they called this island *Baratanac*, or *the Land of Tin*. The late excellent Thomas Scott, in his commentary upon Ezek. xxvii. 12, *Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron,* TIN, *and lead, they traded in thy fairs*, says, "We have here a particular account of the nations, or cities, that traded with Tyre, and the commodities which they brought to her markets. Thus Tarshish, or Tartessus in Spain, (as it is supposed,) exchanged various metals, (which were either the produce of that country, or fetched from others,) for the rich luxuries of the eastern world. *It is probable that the* TIN *was brought from Cornwall; which was first known to the ancients as producing great quantities of that metal.*"

The period Ezekiel refers to must have been 600 years before Christ; and at that early period, God seems to have been making a way for the gospel to be brought to this country; as the discovery of the island by the Phœnicians, and their visiting it for the merchandize of tin, led afterwards to those events which introduced to our idolatrous and barbarous forefathers the knowledge of Christ crucified.

At the time of the Roman conquest, about forty-four years before the christian era, the inhabitants were gross idolaters, worshipping Dis, one of the names of Pluto, the god of hell, and Andante, the goddess of victory. Their religious instructors were the Druids, among other maxims of whose religion were the following.

"Prisoners of war are to be slain upon the altars, or burned alive in wickers in honour of the gods."—"The soul after death goes into other bodies."—"There is another world, and they who kill themselves to accompany their friends thither, will live with them there." These sentiments are found in Cæsar's Commentaries, and in Tacitus. Standing monuments of these horrible sentiments having been put into practice, are those altars, or, as they are called, *cromlechs*, which are to be seen in different parts of Wales, and in Cornwall. There are several in Guernsey and Jersey. I have seen one in the latter island eleven feet in length, seven in width, and four in thickness. Who could stand by that altar, having a christian's eye and a christian's heart, without thinking of the power of darkness which prevailed at the period when human victims were offered upon it to propitiate Pluto the god of hell, or to land Andante the

bloody goddess of war? Who could help giving thanks to the God and Father of our Lord Jesus Christ, that through the introduction of the gospel into Britain, so soon after the ascension of the Saviour, our forefathers were delivered from the power of such tremendous darkness? that they who dwelt in this "dark place of the earth, full of the habitations of cruelty," should see the great light of the Sun of Righteousness? Blessed be God, that, as Britons, we can adopt the sentiments of Zacharias in prospect of the coming of the Saviour, to express our gratitude for the blessings which Britain has derived from the gospel, "Through the tender mercy of our God, the day spring from on high hath visited US, to give light to them that sat in darkness, and in the shadow of death, to guide OUR feet into the way of peace."

We know that there are many things still existing among us abhorrent from the spirit of the gospel: but when we compare the state of society in Britain with that of Pagan, or even Popish countries, we ought to say, *The lines are fallen unto us in pleasant places; yea, we have a goodly heritage.* From my heart I believe, that what was said of Israel might be applied strictly and literally to England, *He hath not dealt so with any nation.* The horrors of war have been lessened; polygamy and its miseries have been prohibited; idolatry has been expelled; our blood chills at the thought of human victims; vice of every kind is proscribed by our laws; thousands and millions in these happy islands have been saved through faith in Jesus; there are at this present time thousands, and hundreds of thousands living in Britain, *who know the grace of God in truth;* and the gospel has produced that fruit here, which it has done in all the world where it has been received.

Considerations of this kind led to the formation of the Baptist Missionary Society in the year 1792. I have seen some letters which were written by Dr. Carey when lying off the Isle of Wight in the year 1793, to Mrs. Carey, during a separation of upwards of two months, in which that excellent man, notwithstanding all his affection for his wife and children, had resolved on proceeding to India without them, though this was afterwards remarkably prevented. He says, "Though surrounded with shocking blasphemies, I am sure God is with us." "If I had all this world I would freely give it all to have you and my dear children with me. But the sense of duty is so strong, as to overpower all other considerations: *I could not turn back without guilt upon my soul.*" And when his desire was granted for him to return and see his family, he says, "I feel much delighted that now you and my dear children may go out with me; though *I must own that I am exceedingly disappointed at being thus hindered.*" Here is the true missionary feeling; though "in a strait between two" beloved objects; yet from contemplating the miseries of the heathen, and their perishing condition, "the love of Christ bore him away." What but christian gratitude could have produced such holy self-denial, such a spiritual conflict?

It would be easy to produce examples from the history of other missionary societies: but the time would fail me, to tell of Swartz, of Brainerd, of Vander-

but have everlasting life.' John iii. 16. In this revelation of mercy is contained the doctrine of the Trinity, one God in three Persons —that one name in which we are baptized, that one name in which we are blessed.

"Salvation for lost man is from God's mercy, free, undeserved mercy; 'By grace are ye saved.' Eph. ii. 8.—'The kindness and love of God our Saviour towards man appeared.' Tit. ii. 4.

"It comes through Christ, the only begotten Son of the Father, who 'for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified for us under Pontius Pilate.' His person as Immanuel, God with us, 'the mediator between God and men, the man Christ Jesus;' 1 Tim. ii. 5; the honour he put on the law by his obedience, his bearing of the curse by his passion and death; the victory he obtained in his resurrection; and his pouring out of the Spirit on us, that the Lord God might dwell among us, Ps. lxviii.—these are the proper and peculiar truths of the gospel.

"The doctrine of the Holy Ghost, 'which proceedeth from the Father and the Son,' follows. 'If ye being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven, give his Holy Spirit to them that ask him!' Luke xi. 13. He 'convinces men of sin, of righteousness, and of judgment.' John xvi. 8. He prepares the souls of men by his grace to welcome the salvation of Christ—he glorifies Christ. John xvi. 14. He is the spirit of life, consolation and sanctification. He that drinks 'of *this water*, shall find it a 'well 'water springing up into everlasting life.' John iv. 14. The Holy Spirit makes us spiritually minded, and causes us to bring forth the fruits of the Spirit, and abound in every good work.

"Thus the sinner, taken from the borders of hell, is pardoned, justified, sanctified, and taught to lead a sober, righteous, and godly life. He depends on God's mercy for all he wants, and gives God all the glory.

"I only give a general outline. We are all lost; it is glad tidings that there is a Saviour, and that he died to save the lost; we are ambassadors of Christ, beseeching you to be reconciled to God; the Spirit of God is promised to give success to the word; and thus men repent, believe, love God, love one another, become examples to the world and blessings to themselves and their families."

II. What it is for a minister to *come in the fulness of the blessing of the gospel.*

"It means, in general, that not only one or two obtain a blessing from his ministry, but that large numbers receive the blessing, 'yea, the fulness of the blessing of the gospel.'

"When Peter first preached the gospel of repentance and remission of sins, he went amongst the murderers of Christ in the fulness of this blessing. Three thousand were converted in one day; soon they became five thousand; and soon ten thousand believed and 'continued stedfast in the Apostle's doctrine and fellowship, and were of one heart and soul, and great grace was upon them all.'

"Persecution afterwards 'arose because of the word,' and the Apostles were dispersed, and wherever they went they went as missionaries, and scattered the light of the gospel in all places

around. They came to Antioch, and a company there 'believed and walked in the fear of the Lord and the comfort of the Holy Ghost, and were multiplied.' So when the Apostle Paul went to Thessalonica, we learn from his Epistle, that his 'entrance in was not in vain; but they became an example to all that believe; and from them sounded out the word of the Lord; for they turned to God from idols to serve the living and true God, and to wait for his Son from heaven,' 1 Thess. i. 7—10.

"From these instances you may see what I mean by a minister's 'coming in the fulness of the blessing of the gospel of Christ.' It is when hundreds are brought to repentance, faith, and newness of life; when all that appear converted, or almost all, (for a few even in the primitive church were deceivers,) are of one heart and soul, and live in holy communion, and forget their worldly habits and connexions, and impart to each other, and walk in the fear of God and the comfort of the Holy Ghost, and maintain an upright cheerful thankful benevolent heavenly mind and conversation; when the Lord adds to the church daily such as shall be saved; when some are sent forth as ministers and missionaries to heathen lands; when new churches are founded; when at home and abroad truth kindles like a fire, and spreads from heart to heart, from family to family, from neighbourhood to neighbourhood, from country to country; when the word of the Lord 'runs and is glorified;' when the gospel is preached with the Holy Ghost sent down from heaven.'

"Thus it was in the primitive times with Peter, Paul, and all the Apostles. The 'fishers of men' cast a wide net and took large shoals. Now the case is altered; we only catch a single fish now and then. But it was not merely in the primitive times, but in various ages and in different parts of the christian church since, there have been revivals of religion, and great things have been done. In the days of St. Augustine, and at the blessed Reformation, this was the case. In the time of Mr. Whitefield, and Mr. Wesley also, great numbers were truly converted, whatever errors were mixed with their proceedings. Whenever things like these are seen, whenever numbers are brought to fear God, and repent and love Christ, and live holy lives, then the gospel is preached in the fulness of blessing.

"But these are blessings of which our fathers have told us—we have scarcely ever seen them ourselves. I have been thirty-eight years a fisher of men, and not quite unsuccessful; but I never yet saw any of this fulness of the blessing of the gospel of Christ. Our profession, indeed, is such, that the least success in it is better than the greatest in any other. One soul brought to salvation is worth more than all the glories of the world. If but a single sinner repents, there is joy in heaven—the only event on earth that we know of, that occasions that joy. If a man were to labour thirty-eight years, and gain but one soul, he might consider himself as greatly honoured. Still, who that loves his Saviour and has compassion for the souls of men, would not long for more enlarged success? I would thank God for even a single soul enlightened and pardon-

ed and sanctified; but yet, if all my parish were converted, and there were only one left in its sins, I would have a struggle with the devil for that one. There is in the present day an increasing number of gospel-ministers, and by all some good is done; and in a course of years we get together a little circle of converts. But such success as I understand by the fulness of the blessing, has not been vouchsafed to any of us in these days. I am not speaking of the comparative success which one minister may have above another, but the success of all of us put together, would be but little compared with that of Paul or Peter."

(*To be concluded in our next.*)

## MOTIVES TO HOLINESS.

AT a period like the present, when the knowledge of divine truth is extensive, a profession of a regard to religion almost general, and efforts to spread it unprecedented, it is a lamentable conclusion that wise and judicious men have drawn from an extensive view of the religious world, that there does exist in the minds of too many professing godliness, a manifest disregard to *practical religion*. It forms no weak argument for the total depravity of human nature, that the best of christians need stimulants in the paths of piety, and require motives to urge them to the pursuit of that holiness, which characterizes the God who chose them for himself, which forms the very design of his calling them by his grace, and which is an indispensable qualification for the enjoyments of the heavenly world. As we are commanded to "*exhort* one another daily lest any of us be hardened through the deceitfulness of sin," permit me to mention a few considerations which may, by the divine blessing, operate as motives to holiness.

I. *Holiness of character strictly accords with the divine will.* "Be ye holy, for I am holy." "This is the will of God, even your sanctification." "According as he hath chosen us in him [Christ], before the foundation of the world, that we should be holy and without blame before him in love." He gave us his word, "that we might be thoroughly furnished unto every good work." The various histories of this word are designed to develope the importance and necessity of holiness; its threatenings are designed to preserve us from wandering from the paths of righteousness; and its promises are "given that we might be partakers of the divine nature, having escaped the corruption that is in the world through lust." All the dispensations of divine providence, all the offices executed by the Lord Jesus as our mediator, and all the influences exerted by the Holy Spirit, are designed to perfect us in holiness. It is an affecting consideration, that, though holiness is thus the will of God concerning us, the pursuit of it is never made by the man of the world; and that even the christian, who has devoted his life to this pursuit, should so often forget, or at least attend with indifference to, that holiness which is so important in the eye of God.

II. *Holiness conforms us to the divine image.* "Let us make man," said the great Jehovah, "in our own image." That image, the Apostle tells us, was "knowledge, righteousness, and true

holiness." By a departure from the path of holiness, that dignity of mind, that grasp of soul, that pure refined taste, with which man was originally endowed, is lost. We now by nature resemble Satan in his malignity and opposition against God; and, as though conscious in some degree of our degradation, we naturally seek to rise superior to our present state. There is a something wanted to satisfy the desires of our souls, and that something is real *conformity to God.* Here is an object worthy our highest and our purest ambition. Jehovah, in directing us to the path of true dignity, says, "Be ye holy, for I am holy." "Be ye," exhorts one who spake as never man spake,—"be ye, therefore, perfect, even as your Father, who is in heaven, is perfect." It is holiness, and that alone, which confers a dignity, a true nobility of soul, which all created beings united could never confer. This honour is not "a puff of noisy breath," but it is that on which a renewed soul can feast to eternity.

III. *Holiness is inseparably connected with happiness.* If scripture connected with observation proves any thing, it is, that the sum total of misery and of happiness in the world is in exact proportion to the extent of sin and of holiness. There is nothing but holiness can raise a man from the state of moral distress and poverty to which sin has reduced him. All the passages of the inspired writings which speak of the possession of peace and joy in the Holy Spirit, connect them with personal holiness. When will that period arrive, spoken of by the ancient seers, when happiness, peace, and prosperity shall be more abundantly enjoyed; when "*holiness* to the Lord shall be inscribed on the bells of the horses;" and when "the people shall be all righteous?" And why is

> ——'heaven the seat of bliss,
> Where pleasure in perfection is?'

Is it not because it is the residence of a "holy, holy, holy Lord God," and is only inhabited by beings who "stand faultless before the throne?"

IV. *Holiness of character advances the cause of God in the world.* It is almost unnecessary to write books in defence of religion. Men have a much easier and more effectual way of reading its truth;—the lives and conduct of its professors. They know that christians are "called to be holy;" to be "blameless and harmless, the sons of God without rebuke;—to show forth the praises of a holy God." They look to us to see religion embodied in our lives. It is the practical christian then who presents a character which they cannot but admire. To cultivate holiness, would be to ward off many a temptation to which we are at present exposed, and to preserve others from many sins into which they now fall. It would be to set up a light which would furnish us with clear views of divine truth; for "if any man will do his will, he shall know of the doctrine whether it be of God;" while that light would show our neighbours their true character. To cultivate holiness, would be promoting in our own souls that experimental knowledge of God which alone can make us happy, and enable us to prove to the world "that we have been with Jesus." Seeing a life conformable to godliness, men will say, "I perceive this

is a holy man of God; there is a reality in religion."

Wherefore, brethren, walk as "becometh the gospel of Christ," remembering that "he gave himself for us, that he might redeem unto himself a peculiar people, *zealous of good works*." "Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do of his own good pleasure." "And ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

*Whitchurch, Salop.* J. B.

## RELIGIOUS TRACT SOCIETY.

*To the Editor of the Baptist Magazine.*

SIR,—The insertion of the following extracts in your respectable Magazine, in favour of the Religious Tract Society, might probably promote the interests and objects of that truly noble and christian institution, to a very extensive degree. The extracts are taken from the history of the Society's proceedings for the first twenty years; which is indeed a most interesting work, and contains abundant matter for congratulation and renewed exertion in this broad field of labour and love.

CHRISTOPHERUS.

"Instances of the benefit which has attended the perusal of the tracts among the wealthy, are daily multiplying, and thus the greater has been blessed of the less."

"A case has occurred within the knowledge of one of your committee, where a clergyman of rank and influence was so strongly prejudiced against the introduction of this Society's tracts among his neighbours, that he resolved to do all that lay in his power to impede their circulation: he propagated the most injurious reports relative to their tendency; but the publications were condemned and opposed before he had actually perused a single copy of any one of them. Irritated by the extent to which he found that these intrusive little books were sold and otherwise distributed, and not unfrequently alarmed by the rap at his own door, announcing some poor tract-seller's arrival; he determined to write and disperse a *tract* against the *tracts*, in order to discourage, and if possible, annihilate their progress among the poor around him. With this object in view, he bought and borrowed as many of the Society's tracts as he could procure. But amidst the severity of man, behold the goodness of God! He read and examined these objects of his enmity, till "the eye was not satisfied with seeing." It was not long before a revolution took place in his judgment and affections; more particularly through the attentive perusal of Nos. 45, 118, 119, of the first series; his heart was awakened, his conscience convinced, and his whole soul humbled in the dust. The pen that had been lifted up as a signal of war, dropped from his hand, but was soon resumed as an instrument of peace. He used it in a letter of thanks to the author of one of these tracts, blessing God for the happy change which had been thus wrought. Ever since, the poor tract-seller's visits have been welcomed to his parish and to his house."

"With less of apparent magnitude and external importance than the Bible and Missionary Societies, to which in benevolence of design it is so nearly allied, the Religious Tract Society has materially aided the cause of both. Every tract is in a certain degree a practical exposition of scriptural truth, sent forth to promote the knowledge and dispersion of that precious volume. And every tract is likewise a kind of silent missionary, that testifies repentance towards God, and faith toward our Lord Jesus Christ, to perishing sinners in every clime. But the very nature of these our minor and subordinate missionaries has procured them access where the living preacher of righteousness might in vain have sought it. Each tract, however it may have gained admittance into the hands of its possessor, becomes a permanent monitor to warn his conscience, and to win his soul to Christ. The tract, whatever way it gains admission, maintains its salutary character, as the counsellor of the weak, the guide of the ignorant, the awakener of the careless, the reclaimer of the wandering, the faithful instructor of all. Whether it retires with the cottager into the seclusion of his closet, or speaks to him, as many have done, through the lips of his child, who has received it at the Sunday-school; or meets him from the hand of some kind donor, as he travels on his journey, still the tract preaches the same truths to all.

"The Religious Tract Society has been for many years, and still continues to be, as a cloud of waters upheld by the Almighty power in the spiritual firmament; it hovers over this nation in particular with a plenitude of invaluable blessings to its great population; it pours down its fertilizing drops upon the hills, the valleys, and the plains. But the blessing is not confined to Britain; the skirts of this fructifying cloud have sprinkled the nations far remote from the immediate site of its first origin, and its primary energies. The sultry climes of the torrid zone, and the chilling snows of the northern regions, have alike experienced its genial influence. Our little emissaries of christian instruction have passed the barriers of China; they have cheered the Hindoo as he meditated beneath his native banyan; the frozen shores of Iceland have received the boon and blessed the giver; the negro slave in the West Indies has felt the refreshment of the heavenly dew, and experienced a liberty, and in the best sense has been made free indeed; while the Russian peasant under the fostering hand of patrons and translators, even in palaces, has received the consolations of truth, amidst the inhospitable plains of Archangel and Siberia. The foreign as well as the domestic soil has thus been watered, and in each the bow of promise has been hailed as the harbinger of eternal spring."

## DUTCH BAPTISTS.*

### HISTORY.

"THE present race of Dutch Baptists are descended from the tolerably pure evangelical Waldenses, who were driven by persecution into various countries; and who, during the latter part

* This article is extracted from Mr. Ward's FAREWELL LETTERS. See our last Number, pp. 298, 299.

of the twelfth century, fled into Flanders, and into the provinces of Holland and Zealand, where they lived simple and exemplary lives, in the villages as farmers, and in the towns by trades and various handicraft labours, free from the charge of any gross immoralities, and professing the most pure and simple principles, which they exemplified in a holy conversation. They were therefore in existence long before the reformed church in the Netherlands.

"Besides other points of belief among the Waldenses, they professed to adhere only to the sacred scriptures, rejecting the authority of the fathers, and ecclesiastical synods, and of the Pope; and owning no representative of Christ on earth. They maintained, that all the brethren were equal; and that each had a right to exhort for edification, and to reprove another in the church. They rejected transubstantiation and confession to a priest, declaring that salvation was only to be obtained by faith in Christ; and that good works would not purchase salvation; but that works were necessary as the confirmation and evidence of faith, and as obedience to the will of God. Religion, they said, was not confined to time or place; but that it was proper to meet on the first day of the week to honour God; it was duty to preach and hear the pure gospel, to honour the Saviour, (but not to do homage to saints,) to observe both the sacraments, &c. They professed to adhere rigidly to the scheme of christian morals laid down by our Saviour in his sermon on the mount; hence they judged it to be improper to bear arms; to resist injustice even by *a legal process*, or to take an oath. From this they were called the *yea* and *nay* people.

"Respecting the government of the church, they believed it to be invested, according to apostolic example, in bishops, elders, and deacons; but they denied that these officers were to be exalted above their brethren; affirming, that they, like the apostles, should be unlettered, not rich, nor powerful; but earning their support by any secular employment, or by daily labour.

"From this history of the old Dutch Waldenses, as they existed in the twelfth century, and from the doctrines they held at that time, and during the following centuries, we see what a striking similarity there existed between them and the ancient and later Dutch Baptists, whose existence and doctrines are so well known. It must, however, be admitted, that there is no reference to baptism in any of the confessions of faith of the Waldenses. Nevertheless it is indisputable that the Dutch Waldenses rejected the baptism of children, and applied the ordinance to adults alone. This is maintained by Hieronymus, Verdussen, Cligny, and other Roman catholic writers.

"In the beginning of the sixteenth century, the Dutch Waldenses, or as they were then called, the Anabaptists, perceiving that many learned men exposed the ignorance, errors, and superstition of the people, no longer hid themselves, but began the dissemination of purer religious knowledge, that they might annihilate, as far as possible, the power of the Romish superstition. They were so successful in drawing persons to baptism from the Roman communion, that the civil rulers issued strict orders against their persons; who, however, still

ıltiplied, till they were at length ined in this opposition to Rome other reformers. This was fore even the name of Luther ıs known as a reformer.

"Had the Anabaptists at that me possessed men truly learned, ow great must have been the ırvest arising from the good ed which they then sowed! rom their communion would robably have arisen, and that ıuch earlier than it did, all that ght which now beams upon Eupe. But there was not one erson among them qualified to ecome a reformer of the Roman hurch; not one who possessed afficient learning to obtain that ıfluence as a writer, as that he ight be looked up to as a uniersal guide. For since the welfth century, not one person listinguished for learning had ppeared amongst them. The enowned Peter Walden, known a their history, may be consilered as the first and the last ndividual among them who was minently learned: hence they vere despised by the Romish hurch. They were in fact little nown: they lived in retirement, ultivating only those virtues vhich distinguished them as good itizens, and as a pure christian ommunity. They have this latter testimony from very early Roman catholic writers, who were willing to do homage to the ruth.

"From hence it will appear, how greatly the Dutch Waldenses, or the so called Anabaptists, would rejoice when Luther and his followers began the Reformation: they avowed their approbation of it, praising God that he had raised up brethren with whom they might unite in the essential points of the gospel.

"There were then two sects amongst them; the one distinguished by the name of the *perfect*, and the other of the *imperfect*. The former professed to have a community of goods, so that none should be rich while the others were poor. Some carried the principle so far, that they sometimes suffered from want and nakedness. The imperfect lived less strictly, and indulged in a greater intercourse with mankind. Both these sects were spread all over Germany, Switzerland, and Holland.

"Fanatical persons among the followers of Luther and Zuinglius, took advantage of the simplicity of many of the first sect, called the perfect, and urged them to assist in acts of outrage and insurrection. Among the followers of Luther thus acting were Storck and Muntzer; and among those of Zuinglius were Lodowyk, Hetzer, B. Hubmer, and others. By far the greater part of the first sect, (the perfect,) and the whole of the second, were certainly the most pious christians the church ever saw, and the worthiest citizens the state ever had.—History removes every doubt upon this subject.

"It is certain, that these worthy Anabaptists, or, who may be better called Baptists, were found in great numbers in the Netherlands, not only in Holland, Friezland, Groningen, but especially in Flanders; consequently in those provinces wherein we have related that the Waldenses, their ancestors, had established themselves in and after the twelfth century.

"And here they had the good fortune, in the year 1536, that their scattered community obtained a regular state of church order, separate from all Dutch and German protestants, who at

that time had not been formed into one body by any bonds of unity. This advantage was procured them by the sensible management of a Friezland protestant, Menno Simon,* born at Witmarsum, and who had formerly been a popish priest. This learned, wise, and prudent man was chosen by them as their leader, that they might, by his paternal efforts, in the eyes of all christendom, be cleared from that blame which some of them had incurred. This object was accomplished accordingly: some of the perfectionists he reclaimed to order, and others he excluded, and gave up to the contempt of their brethren. He purified also the religious doctrines of the Baptists.

"We have now seen, that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses; and who have long, in the history of the church, received the honour of that origin. On this account, the Baptists may be considered as the only christian community which has stood since the times of the apostles; and as a christian society which has preserved pure the doctrines of the gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Romish church, that the reformation brought about in the sixteenth century was in the highest degree necessary; and at the same time goes to refute the erroneous notion of the catholics, that their communion is the most ancient."

For the above account we are indebted to a most liberal work, the first volume of which was published at Breda in the year 1819, written by two clergymen of the reformed church in Holland, and holding the highest offices in that church, viz. Dr. Ypeij, principal Teacher of Theology at Groningen, and the Rev. J. J. Dermont, Secretary to the Synod of the Dutch Reformed Church, Preacher at the Hague, and Chaplain to the King of the Netherlands. "The translation (says Mr. Ward) is not verbal, but to the meaning of the authors I believe my friend Mr. Angus has rigidly adhered."

*(To be continued.)*

* See our life of that eminent Divine, *vol. x. year 1818, p. 361.*

## QUERY.

*To the Editor of the Baptist Magazine.*

In your number for June, there is an article complaining of the non-attendance of church members and others, on public worship in the afternoon of the Lord's-day. This is, no doubt, an increasing practice: but would it not tend to check it if our churches were weekly to observe in the after part of the day, the Lord's Supper, making the Eucharist what it seems to have been, at its institution, a leading part of the service? The writer of this is not what is called a Sandemanian, and he would be far from making uniformity of opinion as to weekly communion a term of church fellowship; yet it strikes him, that a return to what is generally allowed to have been the practice of the first churches, would be attended with many advantages. Begging the opinion of your correspondents, he remains, LECTOR.

# Obituary.

## S. REBECCA BEDDOME.

N Lord's-day, June 10, 1821, at Romsey, Hants, in her thirty-th year, Rebecca, the wife of Reynolds Beddome, Esq. sur-, and youngest daughter of the Robert Winter, D.D. of in-mation on the chest, which in than four days terminated her tal existence.

e commencement of christian the deeply regretted subject his memoir, was not attended any of those strong and marked ngs which are sometimes experi-d. Blessed with the privileges of ious education, and habituated her childhood to the obser-e of the Sabbath, and attend-at the sanctuary, she was in-ibly and gradually led to the ption of divine truth, and to that tification of heart in which true ion consists. In a letter ad-sed to her father before she was ived into church fellowship, she " I have known no sudden sition with respect to my religi-views, no particular event or osition, which led me to see the e of real vital Christianity; but ually and imperceptibly have I convinced of the evil and dan-ttending sin, of the necessity of ange of heart, and of an applica-to the fountain set open for sin-" But the change, although ual and gentle, was accompa-with every desirable evidence reality.

aving given herself first to the l, she then gave herself to his le, according to his will. On ay, January 3, 1812, she became mber of the church in New-t, Carey-street, London, of h her father is the pastor, and which many of her ancestors, other honoured and revered ives, have been connected from year 1706, at which time the place of worship still occupied by the congregation was erected. To the ministry of her father, and to the interest of that religious society over which he presides, she ever felt a warm and lively attachment. She grew visibly in the knowledge of Christianity, and in an experience of its power. Her church-membership was from its commencement far from being merely nominal. Her active exertions, while she remained in the house of her parents, and had no domestic cares to engage her attention, were very great. In connexion with a considerable number of pious young people of her own sex, and united with the same christian society, she was sedulously attentive to the best interests of the young and the poor. The female branch of the numerous Sunday-school, supported by the New-court congregation, owed, under God, a considerable proportion of its prosperity and usefulness to her indefatigable exertions; and her afflicted and bereaved father acknowledges with thankfulness, that he has often been animated with zeal, and prompted to perseverance, by the activity and decision of his beloved daughter. Such was her attachment to the church with which her first religious connexions were formed, that she would never allow her name to be erased from its records; and although removed to a distance, she was gratified by considering herself as still under her father's pastoral care, and united to the people of whom he has the oversight.

In 1813, Providence opened to her a new sphere of duty and of happiness in relative life, by her being united in marriage to J. R. Beddome, Esquire, of Romsey, Hants, grandson of the late Rev. B. Beddome of Bourton, Gloucestershire, whose memory is blessed in every denomination of Christians, and whose excellent "Village Sermons"

are the means, in many little assemblies of pious people, of diffusing the knowledge and the influence of the gospel. While her friends in London lost the immediate benefit of her exertions, and of her example, they rejoiced to think, that in another circle she was continuing to promote that great object for which principally life is desirable. To the claims and the duties of personal religion she was increasingly attentive. In an affectionate attachment to her husband and her children, she had few superiors. The opening minds of her children excited her warmest regard. She was beginning to store their memories, their understandings, and their hearts, with the best of principles, when almost suddenly her exertions and her life terminated together.

She was not unacquainted with the feelings of parental solicitude in circumstances of severe domestic trial. The death of one child, and the threatening illness of others, tried and proved the power of the gospel over her mind; and she was enabled happily to blend with every poignant emotion of distress, dutiful and even cheerful acquiescence in the will of her heavenly Father.

Although her constitution was naturally strong, she knew much of personal trouble, arising from pain and disease. But in all these scenes her spirit was training for "the house not made with hands, eternal in the heavens."

On the 3d of June she united in her usual health in the public worship of the congregation assembling in the Abbey Chapel, Romsey, and partook of the memorial of her Lord's death. On both the Monday and the Tuesday evenings she attended meetings for prayer in the same place. The former was the Missionary Prayer Meeting, held in rotation in the Independent, Baptist, and Wesleyan Chapels. The latter was a private meeting of the society with which she usually worshipped. On returning home from the last of these services, she joined with much interest at the family altar, *in singing* the twenty-third *Psalm, little* expecting probably *that she* was so shortly to "walk through the valley of the shadow of death," there to cast herself on the care of that divine Shepherd, whose presence banishes the fear of evil; and whose rod and staff comfort and solace the heart of the traveller to Zion, in the last stage of his pilgrimage.

On the evening of Wednesday the 6th of June, having enjoyed the company of a few friends with her accustomed cheerfulness, she discovered symptoms of that painful disorder which was appointed to terminate her earthly course. During this short and mournful interval, her mind retained all its firmness, and her faith all its power. In such circumstances it cannot be expected that much would transpire which would afford materials for a lengthened detail. Indeed, the evidence of interest in the promises of the gospel, arises not from the frame of a death-bed, but from the course and tenor of a holy life. Yet it was pleasing and consolatory to her friends, and her nearest relatives, who attended her through the rapid progress of the fatal disorder, to observe her composure, her dependence, and the happy influence of that "good hope through grace" which sustained her mind.

On different occasions she said to her kind and pious friends, "My soul is clouded, but I know it to be the effect of great bodily suffering. We, who have trusted that the Lord is gracious, know in whom to trust. A time of sickness is not a time to seek the Lord. Blessed be God, I have sought, and I have found him."

To a friend, who watched with her the last night of her abode in the body, she said, "I hope you will all pray for me: I am in a state of great suffering and danger." Afterwards, while under violent pain, she said to the same friend, "Oh, if I had only mortal strength to support me, what would become of me? Mere mortal power shall fade and die." To another person she said, "If Christ were not an almighty Redeemer, what should I now do?"

An interview of a few minutes, which it was the privilege of her

father to have with her within one hour of her dissolution, is to his mind an object of solemn and delightful remembrance, which he will gratefully cherish so long as the powers of recollection are continued. She joined with him in prayer with the greatest interest; expressed her hope in the Lord Jesus Christ in a manner most consoling to his heart; and felt evident pleasure in applying to herself the expressive language of the Psalmist;—on which he told her, that the Rev. J. Reynolds had just been addressing the congregation from Psalm xl. 17: "I am poor and needy, yet the Lord thinketh upon me: Thou art my help and my deliverer; make no tarrying, O my God." "Yes," she replied, "and till we see that we are indeed poor and needy, we shall not value the great salvation." And then she added, "Religion is not a work to be delayed to such an hour as this. What a mercy that I have built on a foundation which cannot disappoint me!"

The time of her departure was now nearly at hand; but a very few minutes before it took place, she said with a firm voice to her dearest earthly friend, "God is my support: may the Lord comfort you." After this, when it was supposed that all was over, her pious and attentive nurse thought she perceived some faint sign of respiration, and gently whispered in her ear, "Is Christ precious?" She replied, in the lowest accent, but perfectly distinct, "O yes." When she had said this, she fell asleep; and that Jesus who was precious to her in life and in death, received her departing spirit. "Blessed are the dead who die in the Lord."

On Saturday, June 16, her remains were deposited in the burying-ground belonging to the congregation at the Abbey-chapel, followed by her bereaved husband, her afflicted parents, and a long train of brothers, sisters, and more remote relatives, who "sorrowed not as those who have no hope." The Rev. J. Reynolds delivered an appropriate address to a large congregation.

On the morning of Lord's-day, June 17, he preached an excellent and suitable discourse on 1 Cor. iii. 21—23, "All things are yours," &c. &c. In the evening of that day, in compliance with the earnest desire of his afflicted son-in-law, and of his friend Mr. Reynolds, Dr. Winter attempted to comfort his own heart, and the hearts of others, and to point out the use to be made of this totally unexpected event, by preaching to a crowded congregation from Job xv. 2. "Are the consolations of God small with thee?"

On the 24th of June he repeated at New-court the substance of the same discourse, from which the foregoing particulars are chiefly extracted. And happy will he be, if, by the blessing of God, these imperfect recollections should be instrumental in leading any readers of this article to be "followers of them who through faith and patience inherit the promises."

## MRS. ELIZABETH STEWART.

Mrs. Elizabeth Stewart was born in Moffat, Anandale, Scotland, on the 5th of May, 1728. Her father, Mr. William Williamson, was a respectable farmer, a man of singular piety, and a conscientious member of the Scottish establishment. His daughter Elizabeth, when very young, had deep impressions of divine things, and attended diligently on the means of grace that she might learn the way of salvation. On sacramental occasions, she went many miles to hear evangelical ministers; such as Boston, whose fame is so widely and justly diffused, Murray of Lockerby, and others of the same class.

In November, 1761, she was married to Mr. John Stewart of Peebles, who was eminent, even at that period, for his piety, his extensive knowledge of the scriptures, his meekness of disposition, and his consistency of conduct. Business requiring Mr. Stewart's presence in England, they left Scotland in 1794, and took up their abode in Liverpool. Conducted by divine providence to hear the late Mr. Samuel Medley, they derived much benefit

from his ministry, and continued to attend till it pleased God to call Mr. Stewart from this wilderness to the heavenly country. He died in 1796. By this bereavement Mrs. Stewart lost not only a tender husband, but a christian companion, who had guided and comforted her in the way to heaven. After his death she continued under the ministry of Mr. Medley, receiving further light in divine truth, deriving growing comfort from it, and living more devotedly to the Lord. In October, 1796, in the sixty-ninth year of her age, she was baptized and added to the church. Thus, at an advanced period of life, and after long professing the name of Christ, she came forward to follow the dictates of her conscience, and the example of the Saviour, pleading as an exemption neither her bodily infirmities, nor her former profession. After Mr. Medley's death she left Byrom-street with the people who formed another church, which is now under the care of the Rev. James Lister. Of this church she has been an honourable and active member. She died last January, nearly ninety-three years of age. She has left no dubious character behind her; and the leading features are worthy of record, for the instruction of others, and for the honour of that grace which was their spring.

She was distinguished for her *study of the scriptures*. Other books, especially such as were tinged with a devotional spirit, Romaine's Treatises, Rutherford's Letters, Dr. Gill's Sermons, and similar works, were occasionally perused by her. But she dwelt on the living oracles. In the morning, at noon, and in the evening she read them; and often attempted it, when her hands were too feeble to hold them, or her eyes to look on them. She was so familiar with them, that in her last illness, when memory was nearly extinguished, if a friend mentioned the first part of a passage, she could repeat the conclusion.

She was eminent for *secret prayer*. She loved domestic worship, and was much attached to public prayer *meetings*. Prayer was her element and her employment. At the seasons which she had fixed for engaging daily in prayer, she continued to rise and sit up and read and engage in devotion long after her bodily weakness rendered it inexpedient in the judgment of her friends. But her heart was in communion with God, and she loved to exhaust her strength in his service.

For lively *faith in Christ*. In the early part of her life she suffered much from dark views of the gospel and from a spirit of legal bondage. Under Mr. Medley's preaching, the Spirit condescended to open her understanding, to deliver her from slavish fear, to afford her clear discoveries of the way of salvation through faith in Jesus, so that she cast herself on the mercy and truth of the Saviour for eternal life. Her dependence on Christ's righteousness for acceptance, and on his Spirit for holiness of heart and life, was habitual, strong, steady, and sometimes triumphantly lively. In her severest contests with temptation, inward corruption, and heavy trials, she was kept from despondency, and honoured with filial confidence in her God.

For ardent *love to the Redeemer*. This may be pronounced the prominent feature in her character. Her affections being naturally strong, and her mind formed for lively friendships, when God the Spirit discovered to her the King *in his beauty*, and imparted to her a taste of that loving kindness which is better than life, her heart became supremely placed on the Saviour, and gratitude to him influenced her every principle of conduct. It is not easy to convey in words an adequate idea of the strength of her feelings to the Redeemer; for in extreme old age, after capacity for enjoyment was departed, when common comforts palled, and even the fellowship of saints was a burden, the mention of Jesus's person, or work, or fulness, or laws, or mercy, would raise her from her depression, would fill her eyes with joy, and her tottering frame with energy. The names of her dearest friends dropped from her recollection; but the name of Immanuel was as ointment poured out.

For *affection to the people of Christ.* From the time of her conversion to God, she never discovered any desire, when it was in her power, to frequent the company of mere worldly persons, how respectable soever. She manifested a determined hostility to every intercourse of a trifling description—and dreaded, among the avowed friends of Christ, every approximation to a worldly spirit and sinful customs. She selected for her friends such as she judged the most spiritual, without any regard to their external situation in life; and in their presence loved to dwell on the topics connected with the honour of our Lord, and the prosperity of his kingdom.

For *love to the institutions of Christ.* Her anxiety to attend all the public means of grace was very evident. Though she suffered much, for several years, from the want of hearing, she loved while able to go to be in the meeting, to join in the singing, to read the text, to see the very faces of God's children. She delighted in the sanctuary, and amidst all the infirmities of age to set an example of early and regular attendance.

For *spirituality of mind.* Her reading, her conversation, her conduct were all stamped with seriousness; but a seriousness remote from moroseness or sullenness; a seriousness springing from nearness to God, from familiarity with divine things, and from steady expectation of future blessedness. No levity was predominant in her conversation. Her element was heaven: and her discourse, without any effort, bore chiefly on matters above the world, and beyond the duration of time. And for many years, she manifested both to the church and the world, that to be spiritually minded is life and peace. Enlargement would be easy on a life so worthy of the christian profession, so honourable to its Head, so useful to the church, so beneficial to all connected with her. But brevity is preferable.

She died in the faith in which she had lived. Confined to bed for several days during her last indisposition, she enjoyed and manifested the comforts and security of such as have made the Lord Jesus their refuge and confidence. By mentioning some of the scripture texts which she delighted to repeat on her dying pillow, the state of her mind may be easily gathered. "I hope soon to go to the general assembly and church of the first born—to God the judge of all—to Jesus the mediator of the new covenant." She delighted to refer to her departed husband, and other pious relatives who had gone before her; and expressed very strongly at times her hope of reunion with them, and of spending an eternity with the very persons whom she had loved in time. On receiving a drink of water, she observed, "Ere long I shall get a full draught of the water of life from the fountain head, which runs through the heavenly city, having often been refreshed by it while passing through this waste wilderness." Being asked if she was afraid to die, she answered, "No, no; Christ has made the dark valley all light." When her dissolution was evidently approaching, the family was called up to her room. Perfectly composed, and in the full use of her senses, she invited each of them to her bedside apart, and kissed them, and took an affectionate farewell. About two minutes before drawing her last breath, she raised her head and said, with much force, "Peace, peace! I am going to the great Peace-Maker." She then shut her eyes, and fell asleep in Jesus, without a struggle or a groan.

## MR. WILLIAM BOTTOMLEY.

*To the Editor of the Baptist Magazine.*

SIR,

Having found my better feelings often excited by reading the biographical sketches given in your work, and in other periodical publications, I feel it to be my duty to endeavour to contribute to the number of such, by sending you the outlines of the life and death of individuals with whom I have been personally ac-

quainted; and it is, Sir, from such conviction, as well as from a wish to embalm the memory of departed worth, that I now transmit to you the following narrative.

Mr. Wm. Bottomley was born at Lockwood, in the county of York, February 9, 1749. His parents attended the established church. He was quite young at the death of his father. While a youth, he discovered a thonghtful, careful, and industrious disposition, and an aversion to mingle in the company of the thoughtless and dissipated youth around him. At the age of fourteen he was apprenticed to a carpenter and builder of Huddersfield, and attended the ministry of the Rev. Mr. Venn, from which he received the first decidedly serious impressions. About 1770, he was led to embrace the principles of Nonconformity, from the following circumstance. At the christening of his first child, being desired to promise, in the name of the child, "that it should renounce the devil and all his works, and the vain pomps and glory of the world," he felt that he was to enter into an engagement which he could not perform. There was something also in this demand so contrary to the evangelical and scriptural tone of preaching which he had been accustomed to hear, and that even from the very person by whom it was made, that he was both distressed and confounded.

In the preaching of the pious curate, and of his evangelical rector, he had been instructed in the doctrine of human depravity, and the necessity of the Spirit's work to regenerate the soul, and to promote the growth in holiness of every Christian. Notwithstanding, therefore, his desire to promote, by every means in his power, the everlasting felicity of his child, he conscientiously declined the impracticable task; the curate could not proceed, the service was suddenly broken up, and the parties returned home.

This circumstance led Mr. Bottomley into those inquiries concerning the doctrines and government of the established church, which, in a *short time* terminated in his dissent from it. In 1773 he became a member of the Baptist church at Salendine Nook, in the county of York, then under the pastoral care of the Rev. Mr. Hyde, of which he continued a member till November, 1779, when he was dismissed to the church at Leeds. Some time after this, going to London for employ in his business, after many disappointments, he met with employment as a carpenter and builder, in which business he eminently excelled. While he thus wrought as a journeyman builder, his employer several times increased his wages, and at length received him into partnership with himself in building a considerable number of houses. Our friend was afterwards in business on his own account, which rendered it necessary for him to be frequently absent from home. Perhaps it was in consequence of this circumstance that our friend did not join any church during the time he resided in London; but he was an occasional communicant at Dr. Rippon's.

About 1805 Mr. Bottomley bought a large fall of timber in the county of Huntingdon, which circumstance led him frequently to pass over a spot of ground in the parish of Brampton, in doing which it several times occured to him that he should very much like to take up his residence upon that piece of ground. On applying to the proprietor of the field, his wish was granted. There he erected a neat house, in which he resided till within about a year and a half of his death, and occupied a small farm, in the centre of which his house stood. Being a stranger in these parts, he at first occasionally attended at different dissenting places of worship in the neighbourhood; but soon directed his attention to Spaldwick as his home, which led to an intimate acquaintance between the deceased and the writer of these lines. September 2, 1810, he became a member of the church, being dismissed by the Baptist church at Leeds; and April 29, 1814, accepted the office of deacon, which he filled with tenderness, fidelity, and usefulness, to the time of his death.

Mr. Bottomley was a man of a strong mind and sound judgment, blended with tender feelings and engaging manners; which rendered his company and conversation agreeable and useful, both in his family and among his friends. He was a decided advocate for the distinguishing doctrines of the gospel; as also for their practical as well as comforting influence. That strain of preaching pleased him best, which savoured most of the cross of Christ, and most abased the creature, and exalted God and free grace. He viewed himself as the chief of sinners, and yet rejoiced in hope of eternal life, through the blood of atonement. He maintained that justification is alone through the righteousness of Christ imputed to the sinner, but at the same time strenuously contended for the necessity of holiness of heart and life, to our ascertaining that we are in a state of grace. In prayer he was always short, seldom exceeding ten minutes, but every sentence told. This gift tended much to edification. In his regular support of the gospel, and in his contributions towards the necessary expenses, he was liberal; and his pecuniary aid, as well as his judicious counsels and affectionate prayers, are greatly missed among his friends.

While Mr. Bottomley resided at Brampton, he had the happiness of witnessing several pleasing circumstances in his family. A daughter joined the church at Godmanchester, then under the pastoral care of the Rev. Mr. Arrow. Two of his sons (then very young) joined the church at Spaldwick, both of whom are now in the ministry. The elder of the two received a course of necessary instructions at Bristol, under the Rev. Dr. Ryland, and is now on probation at Middleton Cheney; the younger, under the Rev. Dr. Steadman of Bradford, and is now pastor of the Baptist Church at Bingley in Yorkshire. May a long course of faithful labours in God's vineyard, prove them good ministers of Jesus Christ!

In the spring of 1819 Mr. Bottomley removed to Enfield; which circumstance nearly deprived his friends at Spaldwick of his valuable society and counsels; but not altogether so in the first instance; for still occupying a farm at Brampton, he returned several times during the first summer and autumn, which gave him an opportunity of visiting his old friends; and two or three times he communed with them at the Lord's-table. But the winter setting in, and afflictions taking hold of him, they saw his face no more. The next interview is reserved till we meet in our Father's house above.

His last affliction, which was both painful and lingering, he bore with great patience and fortitude, and not a murmuring word escaped him. It was also, he said, the righteous dealing of a kind father, and lighter than his sins merited. For several months before his decease, he contemplated his departure with a humble, steady expectation of that rest which remains for the people of God. On the Thursday previous to his departure, he was reminded by one of his medical attendants, that in all probability he could not continue long, who at the same time remarked that the consolations of the gospel could support him in the prospect of such an event, and asked him if he did not realize them. To which he replied, that he possessed a hope worth a thousand worlds. He died in the arms of his two eldest children, on Saturday afternoon, August 5, 1820. Thus passed Mr. Bottomley through this vale of tears, we trust to an inheritance incorruptible and undefiled.

J. M.

S.

# Review.

*The aged Minister's Encouragement to his younger Brethren: Two Sermons occasioned by the Death of the Rev. Thomas Scott, late Rector of Aston Sandford, Bucks; preached at St. John's, Bedford-row, on Sunday, April 29, 1821. By Daniel Wilson, A.M.* Second Edit. Sewed. 95 Pp.

THE late Mr. Scott has been regarded for many years as the most eminent divine among the evangelical clergy; and by multitudes of the evangelical dissenters he was as much venerated as he could be in the establishment. Mr. Wilson has taken for his text an appropriate passage in 2 Tim. iv. 6—8, "For I am now ready to be offered," &c. After a brief discussion of the leading particulars of his text, he proceeds to review the public and the private character of his venerable friend. He gives us an extended notice of his last experience—leads us to contemplate the glory of his crown—and urges those who survive to take up the mantle of the prophet, and enter into his labours. We hope that many will be benefited by these excellent discourses. Perhaps it was a mistaken notion of fidelity which has led the worthy author to notice some imperfections in the temper and conduct of his friend and father, which we apprehend he was not called upon to mention in London when he was preaching, much less to publish by the press to all the country, and through the Christian world. On the whole, however, we think Mr. Wilson has performed the task assigned him with great delicacy, and in a very able manner. We rejoice to hear that we may expect a more detailed narrative of Mr. Scott's last experience, from the pen of one of his sons.

*Hints, humbly submitted to Commentators, and more especially to such as have written elaborate Dissertations on the Prophecies of Daniel and the Revelation of St. John. By William Witherby.* 54 Pages. Sewed. 1*s.* 6*d.*

To those of our readers who are studying Daniel and the Apocalypse, we cannot promise much assistance from these "Hints," though they may not be read altogether in vain. The writer appears to be a pious well-intentioned man, but he has selected a subject too mighty for his grasp. He seems to be a stranger to the alphabet of that symbolical language which the Holy Spirit directed the sacred penmen to employ. Referring to the 40th of Ezekiel, and the following chapters, he says, p. 25, "The description of this building is too minute and circumstantial to admit of a figurative interpretation," &c. We cannot, however, avoid arriving at an opposite conclusion from that very circumstance. We concur with Dr. Gill, who remarks, "That no material building can be designed, is clear from this one observation—that not only the whole land of *Israel* would not be capable of having such a city, as is here described, built upon it, but even all *Europe* would not be sufficient; nor the whole world, according to the account of the dimensions which some give of it. The circumference of the city is said to be about eighteen thousand measures, (chap. xlviii. 35;) but what they are is not certain. *Luther* makes them to be thirty-six thousand German miles, and a *German* mile being three of ours, the circuit of this city must be above a hundred thousand English miles; and this is sufficient to set aside all hypotheses of a material building,

of city or temple, the one in proportion to the other." . to chap. 40.

*shewing Mercy at the Eleventh r: a Narrative of the Conver- and Death of Samuel Lep- l, &c. By J. A. Dubourg, ed.* Second Edition. 23 pages.

; recommend this useful tract read to the aged sinner, if he able to read it himself. The rsion of an old man is a rare , but nothing is impossible God. With an allusion to one e malefactors crucified with , it has often been remarked, we have one instance on re- of a man saved at the eleventh that none may *despair*; and it per to add, we have but one, one may *presume*.

*Italian Convert, a Narrative, nded on Fact.* Bds. 70 pages.

is neat little book contains a told tale, the design of which illustrate the unspeakable im- nce of an early scriptural edu- n. The rapidly increasing er of such publications is un- ionably a good sign of the

*rt to the County of Lanark, of a n for relieving Public Distress, l removing Discontent, by giving manent productive Employment the Poor and Working Classes; der Arrangements which will es- tially improve their Character, d ameliorate their Condition; minish the Expenses of Produc- n and Consumption, and create arkets co-extensive with Produc- n. By Robert Owen.* 1821. o. 79 Pages. Sewed.

E cannot applaud those gentle- , whether in or out of parlia- t, who affect to throw ridicule Mr. Owen's parallelograms. an who appeals to fact and ex- ment, after more than thirty s' labour bestowed on his sub- ject, deserves at least to be heard with respectful attention. A man who appears to be disinterested, and fired with the enthusiasm of benevolence, possesses the strongest claim on the attention of the public. Sooner or later his claims will be recognized as far as they are just.

There are, indeed, in this elegant pamphlet, many curious and difficult problems, which we shall not undertake to solve, and matters of doubtful disputation in abundance. All we plead for at present is—let them be fairly and fully examined. We concur with Mr. Wilberforce, who suggested in the House of Commons a few days ago, "that it should be for four or five members of the house, of known talents and integrity, to visit Mr. Owen's establishment, and report the result of their examination."

We cannot but wish we had reason to hope Mr. Owen would concur with us in maintaining, what holy writ announces in every page, that man in his native state is universally and totally corrupt; and that no actual, no imaginable circumstances will essentially change the rebellious creature independent of the forgiving and renewing grace of God. We should have been highly gratified, if we had been able to report, that we had seen in Mr. Owen's statements a distinct and devout reference to that divine and gracious influence, without which, in reference to ultimate happiness, all the labours of the philanthropist are in vain.

Mr. Owen proposes to cultivate the soil with the spade instead of the plough; and in the Appendix he has given us a "communication from Mr. Falla, detailing the experiments of four successive years, in the cultivation of wheat by the spade." The Appendix contains also a "Prospectus of a plan for establishing an institution on Mr. Owen's system in the middle ward of the county of Lanark." It appears also, that Mr. Hamilton of Dalzell has made a public offer of land, in the middle ward of Lanarkshire, upon which to try the first experiment, and which is extremely well adapted to the purpose.

*The Pilgrim's Progress, &c. embellished with elegant Wood Engravings; and illustrated with historical and other Notes, by Joseph Ivimey.* Bds. 12mo. 500 pp. *7s. 6d.*

THE Pilgrim's Progress is a work whose reputation is so well established, that any commendation of it from us would be like holding a candle to the sun. We shall confine ourselves therefore to the present Commentary.

And here we ingenuously confess, that we at first feared, from the notes being said in the title-page to be historical, lest this experimental work should be secularized, and divested of that spirit of piety which so eminently distinguishes it, and which has rendered it so acceptable to serious Christians. But our fears were soon dispelled: the Pilgrim's Progress is the Pilgrim's Progress still. Nay, by tracing up the origin of a considerable part of it to "Grace Abounding," that is to say, to the Life and Experience of Bunyan, written by himself, not only is an infallible key provided for it, but it is rendered doubly experimental. We have as it were a double Pilgrim's Progress, in which the Life of Bunyan by himself is the Original, and the work now commented upon is the Portrait.

The above remarks respect the Notes under their biographical character. If we consider them under their historical one, there are so many things which cannot be explained without a reference to the times in which the Author lived, especially as it respects the variations between the First part and the Second, that all his Commentators have been obliged to have recourse to historical illustration. The only difference in this respect between the present Commentary and theirs is this;—by his historical researches the author of this Commentary has cast much additional light upon the subject.

It is said in the Preface, that "different editions have been collated, and innumerable errors, which had crept in through the carelessness of printers, and the cheap *form in* which it has been usually *published*, corrected." We must *give the* Author credit for this, (which we most readily do,) as we neither have time, nor think it necessary to examine the work as to this particular. We are glad to find, that though "in a few instances some indelicacies of expression have been softened, which the more polished taste of the present age could not without pain endure," yet these instances are very rare, and the language of Bunyan remains upon the whole unaltered. Had it been otherwise, we should have been ready to exclaim,

——— Procul ô, procul este profani;
* * * tetoque absistite luco.

It gave us no small pleasure to behold in the Preface, the severe, yet merited chastisement of the morose, the narrow-minded, the opinionated, and the pedantic Author of the "Lives of the Poets;" and the defence of the Nonconformists against a much greater man, the justly celebrated, though not infallible, Author of the "Commentaries on the Laws of England."

The admirers of the Pilgrim's Progress will be not a little gratified with the VERY COPIOUS INDEX at the end of the work.

It is a little wonderful that this should be the first Commentary on Mr. Bunyan's Pilgrim's Progress written by a person of his own denomination. We shall conclude with the following quotation from the Preface.

"The Editor's being of the same religious denomination with Mr. Bunyan may serve as a reason, in addition to that already assigned, for his undertaking this work; since similarity of sentiment sometimes enables a person better to understand an Author, and may lead him to explain those things which other commentators do not notice. He also presumes, that the making of Mr. Bunyan in many instances his own expositor, has sometimes furnished the key to the allegory. The pleasure which he has enjoyed whilst writing these notes he cannot express: it will, however, be always considered by him as an abundant compensation for his labour. He now commits the whole to the blessing of Him who is head over all things to the church, and who is able to make it a means of edifying the body of Christ, humbly praying that it may be rendered useful in aiding the 'progress' of many 'pilgrims from the 'city of Destruction' to the 'heavenly Jerusalem.'"

# Intelligence, &c.

## CORONATION.

On Thursday, July 19, 1821, the Insignia of Royalty were delivered to the Fourth Monarch of the illustrious, revered, and beloved House of Brunswick. We pray that his Reign may be long and prosperous, and that "his blessings may prevail above the blessings of his progenitors unto the utmost bound of the everlasting hills."

After the delivery of the Regalia, consisting of St. Edward's staff, the spurs, the sceptre with the cross, the swords of justice and mercy, the sword of state, the sceptre with the dove, the orb, St. Edward's crown, &c. by different noblemen, to the Sovereign in Westminster Hall, which lasted near an hour, the procession proceeded about eleven o'clock to Westminster Abbey; where, after the Recognition, the Offering, and a Sermon by the Archbishop of York, from 2 Sam. xxiii. 3, 4, containing excellent constitutional sentiments, his Majesty took the Coronation Oath, adding his royal sign manual. After the anointing, the benediction, the investing with the supertunica, the spurs, the sword, the mantle and armilla, the orb, the ring, and the sceptre, the Archbishop of Canterbury placed the crown upon his Majesty's head. After the presentment of the Bible to the King, the enthronization, the homage, and the reception of the Sacrament, his Majesty left the Abbey, and returned about four to Westminster Hall, where he proceeded immediately to his chamber. About six his Majesty attended at the banquet, during which Mr. Dymoke the Champion, who was mounted on a charger, and attended by the Duke of Wellington and Lord Howard of Effingham, delivered his challenge. The King quitted the Hall before ten, and it was cleared by about eleven. For other particulars we refer our readers to the newspapers, which are also filled with accounts of the illuminations, the transparencies, the fireworks, the ascent of balloons, and the other tokens of general joy.

*Extract of a Letter from the Rev. Dr. Staughton of Philadelphia to the Rev. Mr. Ivimey, dated March 26, 1821.*

I REJOICE to find your Irish schools succeed so well. I have sent you two valuable articles for your Magazine.

Brother Ward has been very popular in America. He has raised in this country upwards of ten thousand dollars for the College at Serampore.

*Letter of Thanks from a converted Burman to the Board of Managers of the Baptist General Convocation in America: translated by the Rev. A. Judson, their Missionary to that country. This is the first of the two Articles above referred to. The second Article, containing an interesting account of this extraordinary man, is intended to appear in our next Number.*

BRETHREN all, who live in America! The brethren, who live in Burmah, address you.

We inform you, brethren, that trusting in the grace of the eternal God, the divine Spirit, and the excellent Son, the Lord Jesus Christ, we remain happy: and seeing our real state and circumstances, we have repentance of soul, and an anticipation of the happiness of heaven.

God, the sum of all perfection, without beginning and without end, subsists through successive ages; and this world, the earth and sky, and all things therein, which he has created, are according as he created them.

God, the Creator, is replete with goodness and purity, and is exempt from old age, sickness, death and annihilation; and thus, there is none that can compare with him.

It is contained in the scriptures, that God, in his own nature, unites three, the Father, the Son, and the Holy Spirit, and is (yet) mysteriously one God; that he is in all places, but dwells in heaven, by the clearer manifestation of his glory; that his power and wisdom are unrivalled; and that he enjoys happiness incomprehensible to creatures.

But the Burmans know not the true God; they know not the true religion; they worship a false god; they practise a false religion; and (thus) they transgress the divine law, and sin against the most estimable benefactor. And, therefore, they neither expiate their sins, nor acquire merit. And by excessively loving themselves and the filth of this world, they love not, nor worship the eternal God, nor believe in the Lord

Jesus Christ; but regard the good things of this world merely.

That the Burmans, who know not the way to eternal happiness, might become acquainted with it; that they might be renewed; and that they might escape everlasting punishment, the American teacher Judson, and wife, have both come to Burmah, and proclaimed the gospel of the divine Son, the Lord Jesus Christ; on which some Burmans have become disciples. And on these accounts, the disciple Moung Shwa-ba says, that your favour is very great (or he gives you very many thanks.)

Those who love divine grace, who believe, who hear and consider the gospel, who trust in the Lord Jesus Christ, who repent of their sins, attain the state of disciples. And that this religion may spread every where, Moung Shwa-ba is making endeavours, and constantly praying, to proclaim the gospel. And he prays thus:—O eternal God, graciously grant the favour which I desire. Graciously grant, that I may have regard to thy divine will, and be conformed thereto. Be pleased to take notice of my supplications, O God. I desire not to seek my own profit: I desire constantly to seek the profit of others. Thou art the Creator of all things; and if thou art pleased to be gracious, O grant that I may be enabled to promote the good of others. Open thou the eyes of my mind, and give me light. And when I shall preach in various places, evermore send forth the divine Spirit, that multitudes may become disciples. That thou wilt grant these things, I beseech thee, O God.

The disciple Moung Shwa-ba has composed this writing, and committed it to the hand of the teacher; (even) in the Burman year 1182, on the seventh of the waxing of the moon Wah-goung, he has written this, and delivered it to the teacher and his wife.

P. S. Brethren, there are, in the country of Burmah, nine persons who have become disciples.

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The above is a literal translation of a letter in Burman, which Moung Shwa-ba wrote of his own accord, and handed to me, to be translated and forwarded to America. The postscript seems to have been written in the interval between the baptism of the teacher Moung Shwa-goung, and that of Mah Men-la, on the [redacted] of July last, just before my de[redacted] from Rangoon.

A. Judson, Jun.

[redacted]ngs to Bengal,
19, 1820.

*Extract of a Letter from Scotland.*

A respectable minister in Scotland, in a letter dated March 21, 1821, has sent us the following extract of a letter which he has received from a worthy young man, a surgeon:—"There have been at Edinburgh for some years past, several meetings of medical students attending the University: they employ themselves in praying, singing, and spiritual conference. They are of different nations, and of all denominations."

## PROTESTANT SOCIETY

FOR THE

## *Protection of Religious Liberty.*

(Concluded from Page 305.)

Committee for the ensuing year: Rev. Messrs. J. Brooksbank, W. B. Collyer, D.D. George Collison, F. A. Cox, A.M. Thomas Cloutt, Alexander Fletcher, A.M. Rowland Hill, A.M. Thomas Jackson, William Newman, D.D. W. F. Platt, S. W. Tracey, John Townsend, and Matthew Wilks; and Messrs. David Allan, William Bateman, J. B. Brown, James Emerson, James Esdaile, Thomas Hayter, J. O. Oldham, James Pritt, William Townsend, Matthew Wood, M.P. Thomas Walker, Thomas Wontner, and James Young, Esqrs.

By the Committee we are requested to renew our annual intimation, that £5 is the amount of the annual contribution expected from each congregation in England, and £1 from every congregation in Wales; that such subscriptions became due at Ladyday last; and that the arrears may be transmitted by friends, or by the post, to the Treasurer, Robert Steven, Esq. Upper Thames-street, London; or to either of the Secretaries, Thomas Pellatt, Esq. Ironmongers' Hall, and John Wilks, Esq. Finsbury-place, London, to the latter of whom applications may be addressed; and that country ministers or their friends will always be received with pleasure at the meetings of the Committee, which are held at Batson's Coffee-house, Cornhill, at half-past six in the evening precisely, on the last Monday in every month.

## RELIGIOUS TRACT SOCIETY.

The Twenty-second Anniversary was held at the City of London Tavern on

the morning of Thursday the 10th of May, at six o'clock, when JOSEPH RAYNER, Esq. was called to the Chair. The Rev. Mr. Upton opened the meeting with prayer. The Rev. Thomas James read the Report, from which it appears that 4,830,770 Tracts were issued from the Depository during the past year.

The Rev. Mr. Mejanel from Paris mentioned several instances of the good which has resulted from the distribution of Tracts in France.

Mr. Ward from Serampore pointed out the acceptableness and utility of Religious Tracts abroad, and related many interesting anecdotes, which our readers will find in the former part of this Number.

Among the speakers were the Rev. Dr. J. P. Smith, the Rev. Jenkin Thomas, the Rev. Legh Richmond, and the Rev. Mr. Curwen.

## HOME MISSIONARY SOCIETY.

THE Committee respectfully inform the subscribers and religious public, that the second Anniversary of the formation of the Society will be held on Tuesday, Wednesday, and Thursday, the 7th, 8th, and 9th of August.

On Tuesday Evening a meeting of ministers, subscribers, and friends, will be held at the Rev. E. Jones's Chapel, Silver-street, Wood-street, when an address will be delivered, and several of the Missionaries will communicate many interesting particulars of their success and encouraging prospects in the numerous villages within the extensive spheres of their labours, and the number of children contained in the Sunday Schools which they have established.

On Wednesday, two sermons will be preached. In the morning at Surry Chapel by the Rev. James Bennett, Theological Tutor of Rotherham Academy.—In the evening, at the Rev. John Clayton's Chapel in the Poultry, by the Rev. W. Thorpe of Bristol.

On Thursday Evening the Anniversary will be concluded by a meeting for special prayer, at the Rev. Mr. Stollery's Chapel, Chapel-street, Soho, for imploring the outpouring of the Holy Spirit upon all Missionary efforts at home and abroad, for the entire evangelization of Britain and the world, and for the increasing prosperity and success of the HOME MISSIONARY SOCIETY.

The morning service of Wednesday will commence at eleven o'clock; the evening services at half-past six. Collections will be made for carrying on and extending the important objects of the Society.

## ANNUAL MEETING OF THE *BAPTIST* HOME MISSIONARY SOCIETY.

*(Concluded from Page 311.)*

DR. STEADMAN.—In the Report Herefordshire is particularly mentioned. From having been born there, and from having been, I trust, brought to the knowledge of the truth in that county, I cannot but feel peculiarly for its interests. Whilst I lived there I often mourned over the ignorance and vice of my neighbours, but I could not make a single effort to cure the disease. I now regret that I did not make some attempt to do it, as I am sure, with all the disadvantages that might have attended inexperience, some good might have resulted. Persons in London are not much acquainted with the state of the country; but if they travelled through the kingdom, they would be convinced that the efforts which are now making are yet far from being adequate to the great design. In the West-riding of Yorkshire, we have been labouring for ten or twelve years, and our brother Edwards, your Secretary, for one, has been indefatigable in these labours. There are now six or seven churches, which have been lately formed, and which may be considered as fruits of those labours. Such exertions as are now making were scarcely known a few years ago; let us therefore go on to seek facilities to assist them, and God will no doubt provide them.

We have young men in our seminaries, who, without neglecting their studies, might do much more than they do if some resources were obtained to defray their expenses. But we cannot send a young man out ten or twelve miles on a Saturday, who has to return back on the Monday, without some remuneration. But not to detain you longer, the result of all is, let us go on, and let us go in the strength of the Lord God.

We are engaged in a good work, and if we pursue it with a proper spirit, it may furnish a pledge that God will be with us, and not only now, but in all future operations. Let us go in his strength.

and he who has brought us thus far, will never leave nor forsake us. Great things we have seen; greater than we expected to see; and greater we shall see even while here, and if we ascend to a better world, who can tell but we shall look down and contemplate with delight this work still going forward?

The Rev. I. Cobbin, *one of the Secretaries of the Home Missionary Society*, spake as follows:—

Mr. Chairman, Ladies and Gentlemen: Nothing should have induced me to step forward upon this occasion, but my good will to your Society. Your worthy Treasurer took the Chair at the formation of the Home Missionary Society, and we can but good-naturedly return the compliment. Our worthy Treasurer has therefore accompanied me this evening to your meeting. Lest I should not be able to continue very long, I shall begin with a very long wish: it is, that your Society may, in one continued line, reach from the Highlands of Scotland to the first inn in England, and to the last at the Land's End. You may have the line, and the Home Missionary Society will take each side of it; we shall all have work enough to do, and we need not jostle one another. Though we have different names and different uniforms, we are soldiers fighting under the same leader, and we will swear fidelity to the same cause.—I hold in my hand a letter, which informs me, that in a parish church in Somersetshire there is service only once a year! and this is only one instance of the neglect with which many of our villagers are treated. As an encouragement I have also to mention, that a gentleman, in passing through one of these villages, circulated some tracts, in consequence of which an interest has been excited, a chapel built, and at the opening of it several of the most distinguished persons of the neighbourhood attended; and it will doubtless be interesting to know, that the Lord of the Manor contributed towards the building.

J. Thompson, Esq. *Treasurer to the Home Missionary Society.*—I rise, Sir, with considerable pleasure at all times to advocate a cause so dear to my heart, in which I have co-operated with you for a long period of time; for although there are two of these Societies, I regard them as Caleb and Joshua, when they went to look at the kingdoms of Canaan; and I hope that the Reports of this Society, and that Society with which I am more immediately connected, will stir up and provoke one another.

We are only at the commencement of our labours; and seem only planting the first footsteps in the enemy's country. Much has been done, but let the friends of religion go forward in their good work; for if we look upon our own country, though, compared with many, it is a land of Goshen, yet it may be called a land of darkness; where hundreds and thousands are destitute of the light of the gospel. Still there is much to encourage us. I hold in my hand a very pleasing account, which we received last week from one of our Missionaries, who had heard of a fair to be held at one of the places where he was engaged to preach. Having another engagement, he proposed deferring his visit until after the fair. "But," said the cottager who invited him, "we had rather hear you preach than attend all the fairs in the country." On his arrival he found the place filled, and crowds round the door. After the service he inquired, if there had been many persons at the fair. "O no, Sir, there was neither man, woman, nor child, to be seen at the fair, except the owners of the stalls, and the publicans, who were railing at you for keeping the people away from it." In one place a Missionary kept the players out of a town containing 2,000 inhabitants, and took the house in which they used to perform, where many now attend the word of life.—These things are very pleasing; but we cannot make the desired progress, unless we have more effectual aid from one and all. What are twenty-three Missionaries to (the destitute places of) Great Britain? We do hope that the ministers of our churches, and all those who have wealth or influence,—and those too who have nothing but their prayers—will all unite and contribute in sending the knowledge of Christ far and wide.

Rev. F. A. Cox *of Hackney* then rose and said,—Exhausted by previous exertion, and almost melted by the heat of this room, I feel great hesitation about addressing you, and whether it would not become me, in this exhausted state of your feelings, simply to second the resolution which you have heard, and sit down. I cannot, however, suppress the rising emotions of my heart, when I contrast the present meeting with that of last year;—I cannot but rejoice at the opportunity afforded me of coming forward upon the present occasion, to plead the cause of the Baptist Home Missionary Society. This cause recommends itself to every mind, and is worthy of our noblest efforts.

The object of this Society is most interesting; it is to teach erring man the way of life, and to raise him from that degraded condition into which he is sunk by the fall; to diffuse the blessings of religion all around; to open to his view the path of immortality, to show him the way to peace, to heaven, and to glory. And surely this is an object which demands our best, our noblest, our most unintermitted exertions: and surely when we begin at home, though it becomes us to extend them, we most nearly follow the example of our divine Master, who directed his disciples, in preaching the gospel, *to begin at Jerusalem*. This Society, imitating the conduct of the Saviour himself, and of all the primitive labourers in this great field, in their exertions to promote the glory of God, and the best interests of man, begins with its native country, and I am sure every individual here must feel peculiarly upon this subject this evening. The cloud, if it were stationary in the heavens, could only pour out its refreshing showers on the spot beneath it; but by sailing round the hemisphere, it diffuses its blessings in every quarter, and every where produces beauty and vegetation. In like manner, the labourers of this Society go in all directions; they disperse the good seed of the kingdom, and sow it in every soil, to the utmost extent of their power. Two or three centuries ago, when a great object was to be obtained, there were but a few Luthers and Wickliffes and Latimers to carry on the work; but now there are thousands of lights shining all around us, with united effulgence. I most cordially second the motion which has been proposed.

Benjamin Shaw, Esq.—Ladies and Gentlemen, before I entirely take leave of this Society in the endearing character of its Treasurer, it becomes me to give an account of my stewardship. The state of its funds is as follows, (here an abstract of the cash account was read.) Received during the last year £726 15*s.* 10*d.* paid £709 0*s.* 6*d.* leaving in my hands a balance of £17 15*s.* 4*d.* As my friends have thought proper to nominate me to a similar situation in another society (the Baptist Missionary Society), it has been thought desirable, to prevent confusion, that I should resign the office of Treasurer in this. Yet it cannot, I think, be necessary for me to assure you of my constant attachment to your Institution, confident as I am that one is dependent upon the other. The welfare of each depends on the prosperity of both; and the more this Society exerts itself, the more the Foreign Missionary Society will increase its funds, and be able to support its labourers. It is no small gratification to me that I have so worthy a character for my successor, [William Day, Esq.] Though he is himself drawing so near to the vale of years as to be in some degree incapable of performing the duties of this office, yet there is one very nearly allied to him who will second all his endeavours, and thus you will have some of the best of men that it was possible for the denomination to produce.

Mr. Hanson then returned thanks in the name of Mr. Day, and assured the meeting, both for himself and his worthy father-in-law, that it would afford them great pleasure to promote the interests of this Society to the utmost of their power.

Rev. Jenkin Thomas—Ladies and Gentlemen, during the past month I have had several opportunities of attending meetings in this room, the objects of which were so identified with those of the present, that in appearing this evening it seems to be only one step farther in the same progress. I must console myself with the hope that a few observations will be received by you with genuine candour, delivered as they will be by the speaker with warm affection. I most sincerely rejoice in the prosperity of a society whose object it is to convey light and purity to those parts of our country, where not a ray of comfort trembles through the dark midnight in which they are involved. Notwithstanding the coercion of laws, and the influence of divine truth, it is a fact that there are many parts of our land in which the prince of darkness seems to maintain his undisputed empire, permitting his vassals to sport with all the decencies of morality, and all the precepts and promises of religion. Their element is darkness; their spoil is conscience; their triumph is depravity and sin. Without entering into particulars, relative to that part of the country where I live, and without any reflection on the magistracy or the clergy, there is not a village in the neighbourhood, in which you may walk on the evening of that day which our Lord has sanctified and blessed, in which your ears are not assailed with the language of blasphemy, and your eyes disgusted by scenes of infamy and vice. There is a town of the name of Woodstock, only eight miles from the city of Oxford, in which when, twenty-four years ago, my worthy colleague, Mr. Hinton, went thither to preach, he

was literally stoned; but by the aid of some friends we have now a place of worship in it, which will contain 150 people; and if it would contain 4 or 500 it would be filled. And I am happy to say, that a gentleman from this metropolis only last week said to me, "Life is uncertain, and it becomes us to do what we can, put down my name for £100." The love of our country, when guided by wisdom and animated by piety, is a public blessing; and if the love of the christian begins at this point, it will gradually extend all around, till at length it will admit of no boundary but the world itself. The motion I have in my hand refers chiefly to Auxiliary Societies; wisdom has devised this plan, and shall charity be backward in the means of support? No: but every heart will glow with the exercise of benevolence; you will come forward in this cause, and extend the sanctifying leaven through every part of the community; and instead of the vast and dreary wilderness which you now behold, a scene of celestial beauty will rise up to your view.

Rev. JOHN HEAPPERD—Mr. Chairman, after the flow of eloquence which has proceeded from so many respectable and Reverend Gentlemen who have preceded me, I must appear before you with considerable diffidence. Nevertheless I feel encouraged by the comparison of Dr. Newman between a polished and a rough shaft. The gentlemen who have preceded me have evinced the effect which a polished shaft can produce upon a polished audience: I make no pretensions beyond that of a very rugged shaft; but the population of England will afford plenty of work for all that both can do. I have not been altogether inattentive to the gipsy race. Lately as I was on my way to a distant village, I met a camp of them, on which I looked with a feeling somewhat perhaps resembling that of our Lord when he saw the multitudes as sheep having no shepherd. I embraced the opportunity of telling the whole party their state by nature, and the way of salvation by Jesus Christ; and could not but remark that their attention was rivetted, and their tears flowed, and the general exclamation was, "God bless the gentleman! he wishes us well." I only add, that could this assembly stand upon an eminence and behold the southern part of Oxfordshire, and view the inadequacy of the means they have for their instruction in divine things, they *would perceive* the great necessity of *increasing their efforts.*

The last resolution was moved by the Rev. *Joseph Ivimey*, and seconded by *Joseph Hanson*, Esq. and carried unanimously, to which the worthy Chairman made the following reply. Ladies and Gentlemen, having already trespassed so much upon your time, I will now detain you no longer than to express my earnest hope, that each person will return from this meeting with a determination, that in the march which is pursuing by the various societies of this metropolis, the BAPTIST HOME MISSIONARY SOCIETY shall not be the *last* or the *least*.

Thus terminated the most numerous, delightful, and productive Annual Meeting of this Society; and it is earnestly hoped, that the lively interest which was then excited, will be cherished throughout the year upon which we have entered; that the pledges given will be redeemed; and that, by the divine blessing upon its friends, Missionaries and means to support them will be multiplied, until "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea." The diffusion of divine knowledge by means of itinerant instructors, reading and expounding the scriptures, has, under all dispensations, received the highest sanction of human authority. It is recorded of good King Jehoshaphat, 2 Chron. xvii. 6—10, "That the Lord was with him because he walked in the *first* ways of David his father." That in the *third* year of his reign he sent *five* princes and *nine* Levites, "and they taught the people, having the book of the law of the Lord with them, *and went about throughout all the cities of Judah and taught the people.*"

The following observations upon this passage by the *late* excellent rector of Aston Sanford, the Rev. Thomas Scott, are appropriate and instructive, and show that the objects of this Society were held in high estimation by kings and princes of other days, and by the wise and good of every denomination in our own times.—

"Notwithstanding the prejudices of mankind, and the indiscretions of individuals, an itinerant preacher, if duly qualified and sent forth, is one of the most honourable and useful characters that can be found upon earth, and there needs no other proof that, when this work is done properly and with perseverance, it forms the grand method of spreading wide and rendering efficacious religious knowledge, than the experience of the church in all ages; for great reformations and revivals of reli-

gion have generally been thus effected. It is especially sanctioned by the example of Christ and his apostles, and recommended as the divine method of spreading the gospel through the nations of the earth; itinerant preaching having almost always preceded and made way for the stated ministry of regular pastors. But it is a work which requires peculiar talents and disposition, and a peculiar call in providence, and is not rashly and hastily to be ventured upon by every novice who has learned to speak about the gospel, and has more zeal than knowledge, prudence, humility, or experience. An unblemished character, a disinterested spirit, an exemplary deadness to the world, unaffected humility, deep acquaintance with the human heart, and preparation for enduring the cross, not only with boldness, but with meekness, patience, and sweetnes of temper, are indispensably necessary in such a service. They who engage in it should go upon broad scriptural grounds, and dwell chiefly upon those grand essentials of religion, in which pious men of different persuasions are agreed, plainly proving every thing from the word of God, running nothing into extremes, and avoiding all disputes, however urged to it, about the shibboleths of a party. In this way itinerant preaching is a blessing, which all who love the souls of men must wish to be vouchsafed to every nation upon earth. And if those who are in authority were to employ select men, of known and approved piety and ability, protected and countenanced by them, to go from city to city, and from *village* to *village*, through the kingdom, teaching in every place the plain acknowledged truths and precepts of the Bible, immense good might be done. Those stated teachers who have been grossly negligent or profligate, must either be disgraced or reformed; others might be stirred up to use greater diligence; and the instructions of stated faithful ministers would receive an additional sanction, which could not fail of producing a happy effect. Thus it was in the days of Jehoshaphat, and thus it will be wherever or whenever God shall please to stir up the hearts of kings, princes, and ministers, to teach the people in every part of their territories according to the word of God. This is also the proper way of promoting public peace and prosperity, and it will prove a better protection of nations than an increase of powerful navies and armies, though it may very properly be connected with the ordinary methods of defence. Persons in authority *have much business* to which they ought to attend, and they should consider that stable peace, and increasing numbers of well-maintained and orderly subjects, are more honourable than the most successful wars, and whatever ability any man possesses, he should willingly devote himself to God, and serve him with it."

Happy will it be for Britain, if Home Missionaries such as these are multiplied, and her numerous clergy become such as the amiable author of the preceding comment; then indeed as it regards churchmen and dissenters, "Ephraim will no longer vex Judah, nor Judah vex Ephraim."

*** Donations and Subscriptions for the BAPTIST HOME MISSIONARY SOCIETY will be thankfully received by WILLIAM DAY, Esq. *Treasurer*, 99, Newgate-street, and by the Rev. JOHN EDWARDS, *Secretary*, 21, Thornhaugh-street.

P. S. I am instructed gratefully to acknowledge, through this medium, the receipt of an anonymous letter, addressed to the Treasurer, containing a donation of £10 to this Society.

*July* 12, 1821. J. EDWARDS, *Sec.*

## BRITISH AND FOREIGN SCHOOL SOCIETY.

### STATE OF THE FUNDS.

THE Treasurer, at the Annual Meeting,* read his account for the past year, from which it appears that the expenditure amounted to ..... £2432 3 2

RECEIPTS.

| | | | |
|---|---|---|---|
| Subscription of His Majesty | £100 | 0 | 0 |
| Do. Sundries | 663 | 7 | 6 |
| Donations | 1012 | 15 | 11 |
| Balance of Account for Slates and Lessons, &c. | 197 | 12 | 5 |
| Legacy | 61 | 4 | 0 |
| | | | 2034 19 10 |
| Expended more than income | | | 397 3 4 |
| Former Deficiency | | | 718 19 6 |
| Due to the Treasurer | | | £1116 2 10 |

N.B. We cannot help expressing our regret that this excellent Institution is not supported by a larger list of annual subscribers, and we hope the benevolence of the public will not be appealed to in vain.

* For which see our last Number, page 305.

## COMMEMORATION OF GEORGE III.

BY THE

*Port of London Society, for Promoting Religion among Seamen.*

On the 4th of June, the anniversary of the birth of George III. the supporters of this Society met on board the Floating Chapel to commemorate the paternal reign of that excellent Monarch.

The Right Hon. Admiral Lord Gambier, attended by the Treasurer, R. H. Marten, Esq. was conveyed on board in a handsome barge. On his arrival the ship showed her new colours, and he was received in the great cabin by the Rev. Dr. Collyer, the Rev. J. Townsend, Lieut. Somerville, R.N. the Committee, and many of the subscribers.

The service in the chapel began with a hymn of praise; the Rev. J. Townsend read suitable portions of the Holy Scriptures, and prayed. The Rev. Dr. Collyer ascended the pulpit, and after a short introduction, called his auditors' attention to the last verses of the first book of Chronicles, which record the death of that illustrious Hebrew Monarch David, of whom were recorded "all his *reign* and his *might*, and the times that went over him, and over Israel, and over all the kingdoms of the countries."

The Rev. Mr. Chapman of Greenwich concluded by prayer. At the close of the interesting service, the Treasurer addressed the assembly on the very encouraging prospects which the Society had of succeeding in the great object of its institution.

Admiral Lord Gambier was landed at the London Dock Stairs, and visited the London Dock, its warehouses and vaults; and, accompanied by the Treasurer, proceeded to view the New Custom House, in Thames-street.

## ASSOCIATIONS.

### HANTS AND WILTS.

April 18, 1821, the churches which constitute the Hants and Wilts Assistant Society in aid of the Baptist Mission, met in association at Broughton. Mr. Bulgin preached from Luke xv. 10; Mr. Draper, from Rev. i. 12—18; and Mr. Millard, the preceding evening, from 1 Cor. ii. 14. The brethren Ayliff, Bulgin, Clay, Davies, Franks, Headden, Knight, and Saffery, conducted the devotional services. The afternoon was occupied in the business of the Itinerant Society. The Secretary read an encouraging report, and collections were made for it through the day. The next Association will be held at Whitchurch, September 12. The brethren Saffery, Draper, and Clare, are appointed to preach; the former on Tuesday evening. As it will be the annual meeting of the Assistant Mission Society, it is hoped that the churches will forward *good collections*, remembering the *immediate emergencies* of the Mission, and solicitous to provide for its widening plans of successful operation in the heathen world.

### OXFORD.

At Cheltenham, June 12, 13.

Engaged;*—Messrs. Beetham (Hook Norton), Brown (Cheltenham Chapel), Gray (Chipping Norton) Isai. xxxiv. 16, Hinton (Oxford), Howlett (Burford), Jayne (Chipping Campden), Price Joseph (Alceston), Pryse Richard (Coate), Smith James, Steane (Student from Bristol), Taylor Samuel (Shipston on Stour) Eph. iii. 8, Thomas (Oxford), Walton (Cheltenham), Wright ——— Increase of Members 41. The next Association is to be held at Chipping Norton on Whit Monday and Tuesday, 1822. The Circular Letter is to be drawn up by the Rev. Mr. Thomas "On the just Proportion of the Christian Character." The church at Blockley is admitted into the Association.

### NORTHERN.

The Northern Association of Baptist Churches held their annual meeting at Hamsterly in the county of Durham, June 12 and 13, 1821. Moderator, the Rev. R. Pengilly. Sermons by the Rev. Messrs. Haigh, Gal. iv. 4, 5; Sample, Psalm lxxxiv. 11; Harbottle, Jun. Matt. v. 6; Williamson, John iii. 30; and Pengilly, Luke xv. 7. Devotional services by Rev. Messrs. Pengilly, Williamson, Fisher, Sample, Belcher, and Ruston; also by Messrs. W. Angus, J. Angus, G. F. Angus, Potts, &c. The congregations were very numerous, and the services highly interesting. The churches are in peace, and several of them have had very pleasing additions. The Circular Letter *On Prayer for the outpouring of the Holy Spirit*, was drawn up by the Moderator. The next Association is to be held at South Shields, in the county of Durham, on Monday and Tuesday in Whitsun-week, 1822.

* We recommend that the churches over which ministers preside be inserted in Breviates of Associations; and also a List of the Churches and Ministers in each Association. We have been obliged to insert some places above conjecturally.—Secretary.

## ORDINATIONS, &c.

821, January 31, a meeting of the ees, neighbouring ministers, and se- l other friends, was held at the l Inn in High Wycomb, Bucks, for purpose of considering what steps d be taken to revive the cause of gion in the Baptist congregation e, which, from various causes, had n into decay.—At this meeting, the J. N. Goulty of Henley was called ie chair; and after the Rev. Ben- n Godwin of Missenden had en- ted a divine blessing upon the pro- lings of the day, the trustees unani- sly requested the assistance of the ds present, and a variety of resolu- s were proposed and adopted, tend- to promote the desirable object of meeting.—It is confidently hoped, the measures now resolved upon , under the divine blessing, answer end proposed. The harmony and nimity which prevailed on the occa- were truly pleasant; and the con- t of the worthy Chairman, in particu- deserves the most honourable men- . It was, indeed, a most gratifying of christian candour, to see an *pendent* minister ably presiding at a ting, the professed object of which , to revive the interests of religion in *ptist* congregation; nor less so, that was assisted by the two brethren of wn denomination residing in Wy- be. May the mutual indications of catholic spirit become more and e frequent, till the whole family of l be indissolubly compacted in one!

pril 19, the Rev. G. B. Drayton was ained pastor of the Baptist church ting in the City of Gloucester.—The ice, which commenced at four o'clock be afternoon, was conducted in the pel belonging to the late Countess of ttingdon, which was kindly lent for occasion. The Rev. W. Bishop, pendent minister of the town, be- by reading and prayer. The intro- tory address, describing the nature gospel church, and giving our rea- for dissent from the establishment, the views we entertain as to the iding officers in a christian assembly, delivered by the Rev. T. Coles of rton-on-the-Water, in a plain, con- ing, and liberal manner; at the e of which he proposed the usual stions to the church and Mr. Drayton, h were briefly but satisfactorily ied to. The Rev. D. Trotman of kesbury offered up the ordination yer, with imposition of hands. The . *W. Winterbotham of Horsely* gave *pressive and faithful* charge to the newly-elected minister, from 2 Tim. ii. 15; and the Rev. H. Page of Worcester preached to the people from 1 Thess. v. 12, 13;—a discourse well worthy of perusal in a printed form. The Rev. J. M. Byron, Wesleyan minister of the town, closed by prayer a meeting which interested the spectators, which edified those immediately concerned, and which we pray may be followed by a lasting blessing to the church, the minister, and the congregation, to whom it had particular reference.

May 29, the Rev. W. Brand, late of Castle Dorrington, was ordained to the pastoral office over the General Baptist church meeting in Clarence-street, Portsea. Mr. Neave of Portsea commenced the public services by reading the scriptures and prayer, Mr. Tilly of Fortou delivered the introductory address, Mr. Sexton of Chesham asked the questions of the church and the minister,—offered the ordination prayer, and gave a most excellent charge from 2 Tim. iv. 5, and Mr. Griffin of Portsea (Independent) concluded. In the evening, Mr. Arnot of Portsea prayed, Mr. Miall of Portsea preached the sermon to the people, and Mr. Mead of Downton concluded the interesting solemnities of the day.

*The following Sums were voted to Widows of Baptist Ministers, out of the Profits of this Magazine, for the Second Half-year, December, 1820.*

| | | | |
|---|---|---|---|
| M. S. | £6 | E. B. | £6 |
| M. D. | 5 | E. C. | 6 |
| M. T. | 5 | M. R. | 6 |
| H. T. | 5 | E. N. | 6 |
| S. I. | 6 | — T. | 6 |
| A. P. | 6 | A. H. | 6 |
| M. B. | 6 | S. L. | 6 |
| A. P. | 6 | — E. | 5 |
| — R.. | 6 | M. S. | 6 |
| M. M. | 6 | H. E. | 6 |
| E. I. | 6 | | |
| E. H. | 2 | | £130 |
| M. G. | 6 | | |

*The First Half-yearly Distribution in June, 1821.*

| | | | |
|---|---|---|---|
| S. Da. | £5 | S. W. | 5 |
| M. A. | 5 | I. S. | 5 |
| S. Di. | 5 | H. M. | 5 |
| E. S. | 5 | E B. | 5 |
| S. L. | 5 | S. L. | 3 |
| E. B. | 5 | M. I. | 5 |
| R. C. | 5 | E. B. | 5 |
| A. A. | 5 | R. S. | 5 |
| M. M. | 5 | C. C. | 3 |
| A. E. | 4 | — W. | 5 |
| E. S. | 5 | | |
| P. W. | 5 | | £105 |

ERRATUM.

P. 331, Col. 1. l. 46. for hardened read pardoned.

*To Mrs. Frearson, Lowick Green, on the Death of Mr. Jonathan Dixon,*

Fifty Years a Member, and upwards of Thirty Years a Deacon, of the Baptist Church at Tottlebank in Lancashire, who departed this Life Sept. 30, 1820. "The memory of the just is blessed."

THE

EARTHLY TABERNACLE DISSOLVED,

AND THE

*Promised Possession inherited.*

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. v. 1.

I SING the grace whose heav'nly light
Dispels the hovering shades of night,
That gather round the tomb:
I sing the great Redeemer's love,
Who left the bright abodes above,
And dy'd and suffer'd to remove
The sinner's fiery doom.

The sympathetic Saviour wept,
Oe'r the cold tomb where Laz'rus slept
The common sleep of all;
But short his rest in Death's cold bed;
When Jesus spake, (tho' he was dead,)
The vital spirit that was fled,
Return'd at Jesus' call.

So when this tenement of clay
In dissolution shall decay,
And moulder in the dust,
It shall assume a change divine,
And meet the waiting soul to shine,
Where pleasures never shall decline,
If Jesus was its trust.

We know that when this mortal frame
Shall cease on earth to have a name,
Our souls shall dwell above:
Bright are the mansions that await
The happy spirits in that state;
Their pleasures how immensely great!
How consummate their love!

But 'tis a task beyond my pow'r,
To paint the feelings of that hour
Which shall complete their bliss;
When the last trumpet shakes the skies,
The new-form'd body then shall rise
On wings of triumph as it flies
To meet its partner there.

"The time is short"—our days are few;
As transient as the morning dew
Before the rising sun:
The tender blade precedes the ear,
And then the full corn does appear,
*The deadly* sickle crowns the rear;
*So soon the* work is done.

A pilgrim that my pen could name
Has left our dark abode to claim
His lot in Canaan's land;
Pure was his soul, through Jesus' blood,
Awhile on Jordan's brink he stood,
Then calmly cross'd the swelling flood,
To dwell at God's right hand.

Thus like a shock of ripen'd corn,
His ashes to the grave were borne,
Bedew'd with sacred light:
So "Abraham wept" when Sarah dy'd,
And to the sons of Heth he cry'd,
"Give me a burying-place to hide
My kindred from my sight."

Farewell, departed saint, farewell,
A little season, and we dwell
With Jesus and with thee:
Thy languid body that we saw,
So lately in this vale of woe,
Another pain shall never know,
To all eternity.

Thus one is taken:—we remain
Awhile upon this stormy plain;
But Jesus is our shade:
Assist our heavy feet to run;
Be thou our light, O heav'nly Sun,
So when our journey here is done,
We shall be conqu'rors made.

*Oct.* 1820. SYDNAS.

"*God is known in her palaces for a refuge.*"—Psalm xlviii. 3.

WHY wakes that moan of deep distress
In Pharaoh's halls of state,
Pealing through ev'ry long recess
In accents desolate?
The monarch views his lifeless heir,
And trembles:—Israel's God is there.

A sound of revelry by night
Is heard in Babel's towers,
Where impious freaks of wild delight
Disturb the list'ning hours;
The jealousy of Judah's Fear
Wakes, and 'tis silence deep and drear.

Sublime on Sion's holy ground
A sacred fane appears,
And many a bulwark stretch'd around
Its massive front uprears;
There God is for a refuge known,
And there, on all the earth alone.

Commingling then with choral lays
Sabean perfumes rise;
The frequent victim there pourtrays
That future sacrifice,
Whose blood for human guilt should flow,
And let the trembling culprit go.

Salem, exult! thy God displays
His adamantine shield;
Fearless thy habitant surveys
The widely tented field;
The spoiler marks thee with his eye,
Scowls in despair, and passes by.

B.

# Irish Chronicle.

## ANNUAL MEETING.

*Concluded from Page 320.*

Rev. Dr. STEADMAN. The resolution I am to second speaks for itself; and, I am persuaded, there is not an individual in this large and respectable assembly, who will not concur in its support. It is obvious, that whatever method of instruction is most adapted to the actual situation of the country must be the best; and as a large proportion of the Irish understand their own language only, that language ought to be employed in communicating instruction to them. It would certainly afford a very small share of instruction to us, if a brother from Wales should preach to us in Welsh. We might admire his zeal and earnestness, and gaze at the emotion excited among those who understood him; but we could not ourselves receive any benefit from it. For the like reason those Irish, who understand only their own language, can derive no improvement from sermons or tracts in the English language. The scriptures must be read and explained to them in the language which they understand, if they are to be the better for them; and if they themselves cannot read, others must read to them. This has been the principal means of improvement in all the great revivals of religion in the world. Good John Fox has recorded, that, in the very earliest movements of the Reformation, in Henry the Eighth's time, a copy of the Bible was set up in all the churches; and that the father used to take his children to the church, and there read to them from the scriptures; and when he came to such a passage as this, "The blood of Jesus Christ his Son cleanseth us from all sin," the children would say, "What is the use of masses, and penances, and pilgrimages, if the blood of Jesus Christ does all this?" In like manner when they read that a bishop should be "grave," and "sober," "the husband of one wife," &c. even the children would say, "Why must not the bishops marry?" And the reading of the scriptures will produce similar effects in Ireland; for they are quite as acute a people as the English are. We all know the importance of circulating the scriptures in Bengal, and other parts of the East, and the advantages which have resulted from reading them. While I was hearing my brother Wilson and the Gentlemen who preceded him, one consideration employed my thoughts, and I mention it as an evidence of the truth of the proposition contained in my resolution, viz. the great utility of reading the scriptures; it is, the opposition made to it by the Roman Catholics. It is always fair to derive advantages from an enemy. I could refer to many instances where it has been done with success; and I should suppose great advantage may be made of this among the Irish Roman Catholics. As Protestants, we wish to overturn the fabric of popery, because we think the features of it are contrary to the religion of Jesus; not as the votaries of a party, but because we are fully convinced, that the cruelties, for which popery is an apology, prove that it cannot be of God. I have heard the account this morning, of the brutal beating of the lad, and the penances enjoined on the poor sufferers, with a degree of indignation, and yet with a degree of pleasure.—I will endeavour to explain myself.—When I refer to individuals themselves who practise those means which they seem to have borrowed from the regions of darkness, I cannot but mourn over the folly and weakness of human nature, and learn from it another proof of its depravity; it must be depraved indeed, or such monsters would never have existed. Those inhuman parents who could beat a lad as you have heard, and the priest who could cut the Bible in pieces, not only showed their enmity to the Bible, but to the God of the Bible; and the fact, however attempted to be concealed, is most manifest. I am therefore pained for them; and I pray God, that the time may arrive when they shall be brought to repentance, and taught to value that Bible, and apply for pardoning mercy for those great sins, through that redemption which the Bible alone reveals. But I have a degree of pleasure

in these things, from a consideration that this determined, and (I was going to say) this infernal opposition to the Bible, admits all for which we plead: it admits on their part that the Bible is the engine they most of all dread, and that where it is circulated without reserve, they must give up the cause. It also gave me pleasure on another ground. I calculate on the natural operation of events, and what has been their operation in former times. I have already alluded to the circulation of the scriptures, and the reading of them at the period of the Reformation. There was one event remarkably striking. Here Dr. S. related the well-known Anecdote of William Tindale, recorded in our Account of Early English Translations of the Scriptures, Vol. xii. Year 1820, p. 404.

The Rev. W. Shenston, on moving the third resolution, said, I am sure I need not say any thing to induce you to adopt it. The services of our worthy Treasurer are well known. It would be hurting his feelings were I to expatiate on them: you all love him, and will cordially unite in giving him your thanks for his services. As it respects Mr. Ivimey, I know his feelings on this occasion, and at his request, I shall say nothing further about him. As it respects the Committee, there is no Society whose Committee Meetings I attend, where the members are so attentive. I mention this to satisfy the Society that its interests are committed to persons who will give all diligence to accomplish its objects. We have lately heard much of the necessity of the out-pouring of the Holy Spirit, and what has been said on that subject has gladdened my heart, and the hearts of all that know and love our Lord Jesus Christ in truth. It is not enough, however, to think of this subject, or to hear of it; let it be our concern to carry the sentiment into our families, and into our closets; and not only once a year, but every day and every hour live under the conviction of it.

S. Jackson, Esq. in seconding the motion, was so overpowered, that he merely said—"My heart is with you."

W. Burls, Esq. returned thanks in a few words of grateful sensibility.

Rev. J. Ivimey said, It is usual and proper to return thanks for a vote like that just passed. I am thankful you are satisfied with my labours, and I am willing to continue them. I assure you, however, Baptist as I am, that I would not, as the Secretary of this Society, spend five minutes in promoting the peculiarities of our denomination; but I am willing to spend my whole life in propagating the knowledge of the Word of God. I have *never* asked whether our readers are Baptists or not: the principal Irish reader is a Pædobaptist; but we do not consider this of any importance.

Mr. J. Dawson, in moving the fourth resolution, said, I confess I expected to attend here this morning with feelings only of pleasure and gratitude; but from the affecting statements made, I have felt the most pungent pain. United as Ireland has been for ages to this country, and forming part of an empire the most civilized in the world, yet England has not, till very lately, duly considered the degraded state of her sister country. We cannot now plead *ignorance* of her condition. We have long known enough of their situation to laugh at their innocent blunders: we have observed that courageous and almost desperate spirit which they possess in war, without thinking that if it had been properly cultivated it might have been turned to the greatest national benefit. But an interest is now excited on behalf of Ireland, and it is gratifying to find both our own, and other denominations, entering this field of labour; and that they are beginning to reap our promised reward. We cannot plead *unwillingness* on the part of her sons to receive instruction, for when we have sent our agents and labourers thither, no sooner is a cabin opened as a school-room than it is filled with children. It is not considered whether it be airy and commodious, or whether the children have decent clothes to appear in; but they come, and sit on the ground, and submit to any inconvenience, so that they may but receive the knowledge of the scriptures. Nor can we forget the early resolution of even children, rather to sacrifice any thing than that Testament which you have given them, and taught them to read and love. But as those means are now employed in Ireland, which produced so great a moral reformation in Scotland, I hope they will be attended with the same blessing and effect. Let us then determine that those exertions shall increase till every child in the island shall be able to read the Bible, and have the Bible to read.

The Rev. J. Upton very briefly seconded the motion.

The Rev. J. Dyer, in proposing the fifth resolution, which expressed satisfaction in the appointment of four ministers in different parts of the kingdom as Provincial Secretaries, observed, that he was induced to present himself to the notice of the meeting, in order to show that he felt no jealousy, in reference to the proposed measure, on account of the Society which he had the honour to serve, and which had received so much liberal support from the

denomination at large.—If such a narrow feeling had intruded for a moment into his mind, it would at once have been removed by the consideration that his excellent friend the Chairman, and his no less excellent friend the Secretary, though so warmly interested for the Irish Society, were at the same time actively engaged in promoting the objects of the Baptist Mission.

The Rev. Mr. Cuin on seconding the motion said, I cannot help expressing my sincere and hearty wish for the prosperity of this Society; but it cannot be extended unless the means are furnished. However excellent the bark, however good the rigging, and however well manned it may be, there must be merchandize, and a prosperous gale, or nothing can be done. We have heard on this occasion, a great deal of the miseries of Ireland, and of the good doing there: but I would turn my own mind and yours to the consideration of these questions; What am I doing on this important subject? what have I done in the past year? what can I do in the succeeding year? The wheel is only put in motion; you cannot expect it will run a whole year without oil. There will be much friction, and a great deal of oiling will be necessary. I would, therefore, wish to recommend to my christian brethren, if they will allow me, and to all my christian friends, that each will inquire before God what he can do through the ensuing year to promote the welfare of this Society When I was in Suffolk collecting for a Society, somewhat resembling this, I called on a clergyman of good report: he gave me his hand, took me to his table, treated me very kindly, and gave me a donation on my departure. I made an apology for my intrusion; but he replied, "So far from any apology being necessary, I should have felt it exceedingly unkind, if I had heard of your being in my neighbourhood, and not calling upon me. You will excuse the smallness of the donation (half-a-guinea); for I have numerous calls upon me for assistance, and there is scarcely a meeting-house in the neighbourhood to which I am not a contributor."

The Rev. J. Hoby moved the fifth resolution.—We have (said he) in the meetings of this week, been reminded of the insufficiency of all human means without a divine influence, and our minds have been deeply impressed with the importance of looking to heaven for help. Great good, I hope, will result, because many fervent prayers will be addressed to the throne of grace for the influence of the Spirit to attend the preaching of the gospel. It is now about thirty years since the attention of the christian public in this country, was first directed to the great subject of preaching the gospel in all the nations of the world. This period is the time allotted to a generation; and in it from eight hundred to a thousand millions of the human race have been swept away. Since the commencement of the Christian era, almost 2000 years have elapsed; and there is reason to believe, that we are very near the period which is called the Millennium. The 6000 years which form that part of the world's duration in which men are to work, God co-operating with them, have nearly expired; and the next 1000 years will constitute the appointed time of rest. Reflecting, then, in how short a time the knowledge of the gospel shall become universal, we ought not to relax efforts which will so soon be terminated; the consideration should rather excite us to redoubled vigour.

The Rev. Jenkin Thomas, of Oxford. It appears to me that we have not felt sufficiently interested in the welfare of those we ought to recollect as our fellow subjects, governed by the same laws, and connected with us in many respects, but yet thousands of whom live in guilt, and die in ignorance, and seem to wither away under the deleterious shade of deadly superstition, idolatry, and vice. There are some peculiar circumstances connected with the salvation of Ireland. We know the spiritual despotism erected by the Church of Rome; and the sable mantle of ignorance thrown over her vassal sons, has tended to continue that despotism. Dreading the light that would manifest her crimes, it was perfectly consistent that she should do all in her power to lock up the treasures of eternal truth, and deprive man of every hope that leads to immortality and joy. The sly policy of those who claim to themselves a sort of supreme dominion over the mind, has extended its baneful influence over the lower class of the Irish, and to rescue them from ignorance and priestcraft must be the desire of every heart, where genuine benevolence has fixed its throne. Their ignorance is of a demoralizing nature, and tends to weaken and suppress the moral principle, and thus to take off the only natural restraint which heaven has implanted in the human breast, to check its turbulent propensities. No subject has more engaged the attention of philosophers and divines than that of education. Hence codes of laws and systems of jurisprudence have had their partial operation; but the best institution of human policy can do but

little for a people who want that deep and moral principle which is necessary to ensure the desired effect. For if moral principles are not implanted, you give energy and play to the passions of the heart, without guiding them to a right object. You indeed plough the ground, but the enemy will sow it with tares, and raise a crop of poisonous and pernicious weeds. In the population of Ireland we have the most complete and energetic argument, that the fall of a free state must be traced more to the crimes of the people than of their rulers.—Knowledge is the best security of thrones, the best glory of princes; and religion is the only source of happiness. As long as habits of industry, probity, and virtue, are blessings to mankind, so long must it be imperative on us to bring our charity into more vigorous action, till that wisdom and knowledge shall become universal from which they flow. Another important feature is, the medium through which instruction is imparted to them. Through what medium could moral and religious instruction be so effectually conveyed as through that of the languagewhich they understand best? the language of social intercourse? the language in which they can best embody their ideas? in which they can best understand what is said of God, of the terrors of a guilty conscience, and the prospects of divine mercy? But it may be objected, that the English language is understood there. Perhaps it may in the metrópolis, and in the larger towns. But visit their humble villages, and their mountainous districts, and you will find an attachment among them, like that of the inhabitants of North Wales, to their native language, the language of their forefathers. If instruction is conveyed to them in any other language than their own, there must be a mental process, a mental translation carrying on before it can reach their hearts. Surely then, it becomes us to adopt the best and most fit means of instruction as long as we continue in the field of action.

J. Gutteridge, Esq.—If you will pardon the garrulity of an old man, I will mention an anecdote which occurred many years ago. Two friends were speaking of those public institutions which are the ornament of our country, and one said to the other respecting one of them. "You take a deep interest in this Institution." "Yes," answered his friend, "I certainly do." On which the former said, "I give my guinea, but I can do nothing else." "I am sorry," replied his friend, "to tell you, that you do your work only by halves." But if I turn to our Chairman, he is not one who does his work by halves: he gives his time, his money, his talents, and his all, to promote the best of causes.

The motion was seconded by N. Roberts, Esq. and carried unanimously.

W. Burls, Esq. returned thanks, and the meeting was concluded by singing the 117th Psalm.

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*Received at the Annual Meeting.*

| | £ | s. | d. |
|---|---|---|---|
| F. C. Cambridge | 10 | 10 | 0 |
| Baptist Meeting, Colnbrook | 8 | 14 | 6 |
| Ebenezer Chapel, near Portsea | 2 | 0 | 0 |
| Rev. Dr. Newman | 10 | 10 | 0 |
| Part of Collection at Rev. Mr. Upton's | 5 | 0 | 0 |
| Towards a School, by a Friend of S. Brown, Haddington | 8 | 0 | 0 |
| Sevenoaks, Ladies' Subscription | 10 | 0 | 0 |
| Female Association, Westerham, Kent, by Rev. Mr. Shirley | 8 | 0 | 0 |
| Mitchell-street Meeting, by Mrs. Lillwell | 8 | 6 | 0 |
| Female Society, Chatham | 17 | 5 | 6 |
| Towards a School, by Mr. C. Kennerley | 10 | 0 | 0 |
| Burton-street, towards a School | 8 | 0 | 0 |
| Harlow School, Miss Lodge | 8 | 0 | 0 |
| From Hammersmith, by Miss E. Otridge | 27 | 12 | 0 |
| Lion-street, Walworth, by Mr. Chin | 30 | 0 | 0 |
| London Female Auxiliary Society, by Mrs. Barber, Treasurer | 100 | 15 | 5 |
| Female Society, Carter-lane, a Moiety of Subscriptions | 16 | 0 | 5 |
| For a School in Ireland, to be called Carter-lane Borough School, by Mrs. Burls | 8 | 0 | 0 |
| From Saffron Waldren, by Rev. J. Wilkinson | 5 | 0 | 0 |
| From Battle, by Mrs. Sargent | 8 | 7 | 0 |
| Collected at the Doors of the Tavern | 68 | 2 | 6 |

The Rev. Messrs. Page and Coles collected in Scotland upwards of £400.

*** The Subscriptions, and some small Donations received at the Meeting, will appear in the Appendix to the Annual Report.

# Missionary Herald.

## BAPTIST MISSION.

## Home Proceedings.

### ANNUAL MEETING.

**Resolutions of the General Meeting, held on Thursday, June 21, 1821, at Spa Fields Chapel: Joseph Gutteridge, Esq. in the Chair:**

I. On the motion of the Rev. T. S. Crisp of Bristol, seconded by the Rev. Joseph Hughes of Battersea,

"That the Report now read be received and printed, under the direction of the Committee; and that while this Meeting would acknowledge, with humble gratitude, every proof of the divine favour and blessing attending the labours of the Society, it recognizes, with growing conviction, the absolute need of a more general effusion of the Holy Spirit, at home and abroad, to give full effect to Missionary exertions."

II. On the motion of the Rev. John Campbell of Kingsland, seconded by the Rev. W. B. Collyer, D.D. and supported by the Rev. John Birt of Manchester,

"That this Meeting convinced of the important services rendered to the cause of Missions in general, and of Missions to India in particular, by their much esteemed friend the Rev. William Ward, during his late visit to this country, desire to record their grateful sense of the divine goodness in restoring and confirming his health, and their most affectionate good wishes and prayers that he may be safely conducted back to his family and friends in Bengal, and continued for many years as a burning and shining light in that idolatrous region."

III. Moved by the Rev. Joseph Ivimey of London, and seconded by the Rev. G. Marsden (one of the General Treasurers to the Wesleyan Missionary Society,)

"That the cordial thanks of this Meeting be presented to Thomas King and William Burls, Esqrs. Treasurers to this Society, for their invaluable services in the execution of this office, as well as for their zealous and disinterested exertions on behalf of the Society almost from the period of its formation; and that, as they have signified their wish to decline a re-election, Benjamin Shaw, Esq. be requested to act as Treasurer to the Society for the ensuing year."

IV. Moved by the Rev. John Arundel, Home Secretary to the London Missionary Society, and seconded by Nathaniel Robarts, Esq. of London,

"That this Meeting is duly sensible of the services rendered to the Society, during the past year, by the Committee, Secretaries, and Auditors; and requests that the Secretaries, Dr. Ryland and Mr. Dyer, will resume their office—that Henry Waymouth, Esq. Mr. William Beddome, and Mr. Joseph Hanson will be the Auditors—and that the following Gentlemen will act as the Committee for the year ensuing." (*See the next page.*)

V. Moved by the Rev. F. A. Cox of Hackney, and seconded by the Rev. Thomas Blundell of Northampton,

"That the Meeting cordially acknowledges the kindness of many friends, both in town and country, who, by their contributions and their influence, have materially augmented the funds of the Society during the past year; and has heard, with particular satisfaction, of the formation of an Auxiliary Society among their fellow christians in Holland; and earnestly recommends that Societies of this description, from which such important aid has been already derived, may be formed as generally as possible, so that the Society may be relieved from its present difficulties, and enabled to extend its operations abroad."

VI. On the motion of the Rev. Jenkin Thomas of Oxford, seconded by the Rev. James Upton of London,

"That the respectful thanks of this Meeting be presented to the Trustees of Great Queen-street, Zion, and Spa-fields Chapels, for their kindness in accommodating us with the use of their chapels on the present occasion; and that we hail, with unfeigned satisfaction, every proof

of increasing mutual regard among christians of different denominations."

VII. Moved by the Rev. Jenkin Thomas, seconded by the Rev. James Upton,

"That the next Annual Meeting of the Society be held in London, on Thursday, June 20, 1822."

VIII. On the motion of the Rev. John Saffery of Salisbury, seconded by the Rev. James Hoby of London,

"That the thanks of this Meeting be presented to Joseph Gutteridge, Esq. for his able conduct in the chair this day."

COMMITTEE.

Rev. Christopher Anderson, Edinburgh.
George Atkinson, Margate.
George Barclay, Irvine.
Isaiah Birt, Birmingham.
John Birt, Manchester.
Thomas Blundell, Northampton.
Thomas Coles, Bourton.
F. A. Cox, Hackney.
T. S. Crisp, Bristol.
Thomas Edmonds, Cambridge.
Moses Fisher, Liverpool.
William Giles, Chatham.
Thomas Griffin, London.
Robert Hall, Leicester.
James Hinton, Oxford.
James Hoby, London.
Reynold Hogg, Kimbolton.
Richard Horsey, Taunton.
Joseph Hughes, Battersea.
William Innes, Edinburgh.
Joseph Ivimey, London.
John Jarman, Nottingham.
Joseph Kinghorn, Norwich.
Thomas Morgan, Birmingham.
William Nicholls, Collingham.
Henry Page, Worcester.
John Saffery, Salisbury.
Wm. Steadman, D.D. Bradford.
Micah Thomas, Abergavenny.
Wm. Winterbotham, Horsley.

Messrs. W. H. Angus, London.
William Burls, London.
John Deakin, Birmingham.
James Deacon, Glasgow.
Joseph Dent, Milton.
Richard Foster, Jun. Cambridge.
W. B. Gurney, London.
Joseph Gutteridge, London.
Joseph Hall, Northampton.
Joseph Hanson, Hammersmith.
John Hart, Bristol.
Thomas King, Birmingham.
James Lomax, Nottingham.
John Marshall, London.
Thomas Potts, Birmingham.
Edward Phillips, Melksham.
William Prance, Plymouth.
John Sheppard, Frome.

Dr. Stock, Bristol.
Mr. J. B. Wilson, Clapham.

CENTRAL COMMITTEE.

Rev. Thomas Blundell.
Thomas Coles.
F. A. Cox.
Thomas Edmonds.
William Giles
Thomas Griffin.
Robert Hall.
James Hoby.
Joseph Hughes.
Joseph Ivimey.
Joseph Kinghorn.
John Saffery.
Wm. Winterbotham.

Messrs. W. H. Angus.
William Burls.
W. B. Gurney.
Joseph Gutteridge.
Joseph Hanson.
John Marshall.
J. B. Wilson.

(*Account of Proceedings concluded from Page 326.*)

Mr. BURLS, after gratefully acknowledging, both on his own part and on that of his friend Mr. King, the kind manner in which their services had been noticed, said, Had it been practicable for me to have attended to the concerns of this Society—if I had time and strength to do so—I have known the service too long, and loved it too well, to have retired, unless necessity had been laid upon me; but I am sure our friend Mr. Shaw will fulfil the expectations you have formed, and I hope another year he will have to tell you that the present debt is discharged, and that we have money in hand to carry on our operations to a greater extent.

Mr. SHAW could not be silent after the resolution just passed, without bearing his humble testimony to that excellent person who had just retired from the office of Treasurer to the Society. I fully accord, he continued, with the general sentiment just laid down, that, while we should avoid flattery, honour should be given where honour is due, and I feel that it is due where it has now been bestowed. I cannot enter on the office without feeling my inadequacy to fulfil it as my predecessors have done, but I have relied rather on the judgment of my friends than on my own, and am convinced I shall receive all necessary assistance from the Committee, especially from my worthy friend in the chair, from whom the religious world in general, and our Society in particular, have for so many years derived so much benefit. With respect to this Society, I would say, that if I can be at all useful to it, though but as a hewer of wood, or a drawer of water, it is so dear to my feelings, that I shall do it with pleasure.

Rev. John Arundel (Home Secretary of the London Missionary Society,) would have been happy to continue a silent hearer of the interesting details brought before this assembly, but his attachment to the Missionary cause at large would not permit him. "I feel gratified in every opportunity of showing my attachment to your Society—your Society, did I say? I call back the expression; it is not more yours than ours. We may indeed enter the field at different times, and blessed are they who are first in the kingdom of God;—we may occupy different parts of the field—may wear different uniforms—but we are all amenable to the same Master, engaged in the same cause, and contemplate the same result: and therefore I would say to your Society, and all similar Societies, We bless you in the name of the Lord, and hail you as our fellow-workers in the truth. When I look at that spirit of brotherly love which is in operation, as it is on this platform, and at the prevailing recognition in various Societies of that important doctrine—the necessity of divine influence to second our operations—when I listen to the prayers at Missionary meetings for the outpouring of the Spirit, I am constrained to hope that God is about to make bare his holy arm, and to display his salvation. However various our operations are, there is need of them all. Our exertions are not bounded by the Russian empire, or the Burman empire, or any other empire: the field is the world, and the salvation of every soul under heaven is the fond hope of our Societies. Go forward, therefore, in your labours with joy, and the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands; instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree, and it shall be to the Lord for a name, and for an everlasting sign that shall not be cut off."

The resolution of thanks to the Committee and Secretaries, as moved by Mr. Arundel, having been briefly seconded by Nathaniel Roberts, Esq. was acknowledged, in a few words, by the Rev. John Dyer.

The Rev. Mr. Cox, in moving thanks to the Auxiliary Societies, &c. observed, that on occasions like the present, there was great danger lest we should blend the spirit of self-sufficiency with those pure emotions which are otherwise rising in our hearts. "If we regard iniquity in our hearts, the Lord will not hear us;" and if feelings of this description are combined with those sentiments we express for suffering humanity in the world at large, we may expect, however strenuous our efforts may be, that they will fail of success. It is a pleasing feature in the present times, that so many young persons and children are combining together in Societies for promoting the Missionary cause, and advancing the kingdom of our Lord Jesus Christ; and while we express our feelings in this motion to Societies of this nature, let others be stimulated to exertions of a similar kind, to accomplish the objects of this Institution. I hope this Society will soon have to rejoice in a large family of children uniting in her cause. One cannot but notice the expanding influence of the disposition which Christianity inspires. Under the Jewish dispensation, their prejudices and feelings seem not to have travelled beyond their own nation; but now Christianity comprehends in its charitable feelings every individual on the surface of the globe; and Christian Societies, feeling that the field is the world, are aiming to advance the period when there shall not be a single cottage on the earth but shall be possessed of the Bible, and not a heart but shall feel its influence.

The motion was seconded by the Rev. Thomas Blundell of Northampton.

The time being now far advanced, the two next resolutions were proposed together by the Rev. Jenkin Thomas of Oxford, who felt inclined to add a few words, expressive of his hearty concurrence in the sentiments which had been brought before the meeting; for he thought that the recital of such statements had a tendency to confirm our belief in the general utility and beneficial effects of that Institution which aims to convey a rich donative of light, and purity and happiness on those who are involved in darkness, degraded by vice, and exposed to all the direful consequences of sin. There is, (said Mr. T.) a strong and an active curiosity in the human mind to investigate the rise, and ascertain the progress of whatever has acquired a sufficient degree of importance to excite the astonishment and command the admiration of succeeding ages—and if the truth of this remark in general be admitted, how pre-eminently interesting must it be to trace the origin and mark the progressive operations of that religion which has seen empires rise and fall, which has survived all the oppositions that have attempted to impede its course, and which is yet destined to irradiate a dark and bless a dying world! We are now assembled to celebrate the twenty-ninth anniversary of a Society, first formed by men whose ardour was not kindled by the breath of fame, and whose fidelity required no recompense of human glory; and dangerous as it may be in

some cases to infer the goodness of a cause from the extent of its operations, and the success with which it is attended, we may yet be permitted to observe, that when we behold an effect produced, between which and its apparent cause no penetration can trace any probable proportion, it becomes necessary to acknowledge, that in the hand of God we find the only adequate and the only efficient cause. It has been frequently observed, that our settlements in India occupy a far greater extent than the whole of the British Empire in Europe, and the relation of a connected government, like that of a common country, is a tie which nature has formed, and which should never be violated or forgotten; and let it be remembered, that it is a refined species of mockery to hold forth the blessings of a free, mild, and equitable government, to those who are too ignorant to understand them, too languid to enjoy them, and too depraved to improve them. It is true, that some rays of light have been scattered over the dark and pestilential gloom—that some partial triumphs have been achieved—that some attempts have been made to bless them with that gospel which accords with all their moral wants, and with all their anticipations of everlasting existence; but still millions of the inhabitants wander in darkness and in error; some deluded by the Mahomedan imposture, and others bigotted to the more ancient superstition of Brama, and entertaining opinions fostered by ignorance, and others influenced by prejudices grown inveterate by time; but the rod of Jehovah's strength shall break the magic spell, and the gospel of peace shall prove the instrument of their spiritual emancipation. Do we want motives to stimulate our compassion, and to bring it into the play of rich and vigorous action? Let the eye of benevolence take a view of the moral condition of mankind, for the world at large presents to our observation a scene of moral disorder, which no man of a serious and reflective mind can contemplate without distinct emotions of profound and pensive melancholy. Do we need encouragements to proceed in our career of beneficence? Let us look at the apostles, the first Missionaries, who, like angels of mercy, went forth in all directions, to scatter the blessings of salvation to the ruined race of man. Every thing around them wore an aspect dangerous to their persons, repugnant to their cause, hostile to their designs. They had to encounter the deep rooted prejudices and the formidable vices of a corrupted age; and though instructed by no art but that *of heavenly wisdom*, and though supported by no power but that of an invisible hand, they triumphed over the tyranny of the magistrate, and the subtlety of the philosopher; the prejudices of the Jews and the bigotry of the Gentiles. Judging by the events that have already occurred, and from the present aspect of the world, the attentive observer is led to believe, that the great predictive intimations of the Bible are approaching their fulfilment; for which all things are in motion here below; the stream of divine knowledge is advancing with a deep and noiseless flow, producing, wherever it touches in its progress, the fruit and the beauty of moral vegetation.

The Rev. James Upton seconded the motion, which was put, and carried unanimously.

Thanks to the Chairman were moved by the Rev. JOHN SAFFERY of Salisbury, who expressed his earnest hope that all the ministers present would exert themselves in their respective stations, for the benefit of the Society, and recommended them to call on the Secretary, at the Society's rooms, for a supply of the various papers provided for their assistance.

Mr. Saffery's motion was seconded by the Rev. James Holy, and having passed with the hearty concurrence of the meeting,

JOSEPH GUTTERIDGE, Esq. replied in a few words of respectful acknowledgment, in which he remarked, that the evident progress of the kingdom of Christ in so many parts of the world ought to quicken our exertions, especially when connected with the thought, that to himself and others around him, the time was peculiarly short—they were called upon to work while it is day, remembering that the night cometh, when no man can work. It is probable, added he, that many of us shall never meet on earth again; may it be our earnest prayer to meet in that better state, where parting shall be known no more!

The meeting was closed with singing "Praise God from whom all blessings flow;" and broke up at three o'clock, the whole assembly having been highly gratified by the proceedings of the day.

## REV. WILLIAM WARD.

OUR Missionary brother Mr. Ward, Mrs. Marshman and her daughter, and Mr. and Mrs. Mack, together with Miss Cooke, sent out with a view to promote

Female Education in India, by the British and Foreign School Society, and two Missionaries and their wives from the Society lately formed among our General Baptist friends, embarked on board the Abberton, off Gravesend, on Monday, May 28, and dropped down the river at midnight on the 29th.

In the interval which elapsed previous to their last farewell of the English shores, several brief notes were received from Mr. Ward by Mr. Burls and Mr. Dyer, both of whom "accompanied him to the ship," extracts from which we doubt not will gratify our readers.

"*May* 31.—*Twenty miles below Gravesend.*—We proceeded very little indeed yesterday, and lay to all night. The wind is still contrary. We have worship, singing, reading, and prayer, morning and evening. Last night I preached my first sermon to my brethren and sisters, from Acts xx. 24: all seem very happy; and I trust God will be in the midst of us, and bless us. Don't forget us in your prayers."

"*Off Margate, June* 1, 1821. — All is well. My brethren and sisters appear content and cheerful. They have acquired the Bengalee letters, and on Monday I hope they will begin to read Bengalee words.

"We have worship, and the language supplies employment; and thus we go, assisted by your prayers. May we have much of Christ in us, and much of Christ with us; then we shall not go in vain."

"*June* 8, *off the Lizard.*—We have had no wind, or a contrary one to this time, and hence we are still hovering over Old England."

"We are upon the whole very comfortable; our meetings are truly refreshing ones, and we have them twice a day, and some of the passengers join us. The captain is quite kind; and this ship rings with the praises of the Redeemer more than twice a day. Mr. Mack and Mr. Bampton have begun to read the Bengalee Testament."

The winds having been almost uninterruptedly fair from the date of the last note, our friends are probably by this time far advanced on their voyage.

# Foreign Intelligence.

## CALCUTTA.

*(Concluded from Page 274.)*

*Heathen Youth instructed in the Scriptures.*

Thursday, 26. Went to the boys' school at Intalee, and was highly gratified. The first class, consisting of two Mussulmen and three Hindoo boys, repeated by heart several passages of scripture they had learnt about the future judgment, the design of Christ to seek and save that which was lost, &c. Teaching the scriptures in our schools renders them doubly interesting, and to a Missionary's mind gives a satisfaction in their superintendence which is inexpressible.

*Deaths of Missionaries.*

Heard to-day that brother Schroeter, a Missionary of the Church Society, is dead. He had been long labouring at Titilya, on the borders of Thibet, to acquire the language of that country in order to translate the scriptures into it, and just as he was becoming competent to the task, he is removed. How mysterious are the ways of God! Ten days since we heard of the death of brother Pritchett, Missionary of the London Society, just as he had completed the New Testament in Teloogoo, and was going on with the Old. To them we may add brother Donaldson at Bombay, brother Wheelock of Rangoon, and brother Randal at Serampore, removed to another world out of the little band of Missionaries in this country, since we were united together at Calcutta. What repeated calls to diligence and zeal! May we be enabled to obey them!

*Testimony to the late pleasing Events in Otaheite.*

Friday 27. A gentleman called upon us to-day, with whom the conversation turned on the wonderful and pleasing events which have lately taken place at Otaheite. He told us that he was lately in company with a gentleman, who had called at that island a few months ago in the ship Lord Lynedoch. He said, that when he visited it, a few years ago, the natives were all thieves—but that now they went through all the cabins, where there were many things they might have stolen, but that no one belonging to the ship missed a single article;—that their behaviour was modest, and their minds evidently serious and devout, so that they were quite a pattern in the whole of their conduct for all professing christians. O that God may still continue his goodness

to the brethren there, and refresh us also by causing us to see the manifestation of his glory here.

*Obstinacy and Blindness of the Brahmans.*

19. Among those who attended to-day was a Brahmun, who was very anxious for some time to interrupt, but was not able except by putting in a word now and then. When we asked him what he had to say, he replied, that "he would sooner cut his throat than believe in Christ;" and went away.

28. Met with one man, a Brahmun, to-day, of uncommon hardness of heart, who affirmed that the paper in his hand was God, and that there was no other, because it was by paper that every thing about religion was known; and firmly maintained, that there was no other state of reward or punishment besides the present world. Fain would I remove from the minds of this people this gross darkness;

"But feeble my compassion proves,
And can but weep where most it loves."

May *He* pity them who has power to save!

*Anniversary of the Bible and Missionary Society.*

Last week was held in one of the barracks, the Anniversary of the Bible and Missionary Society, which is formed amongst the soldiers. Between 3 and 400 soldiers attended. Lieut. Peevor was chairman. Mr. Adam, independent Missionary, commenced with prayer; the chairman read a report; Rev. Mr. Corrie (church minister) delivered an interesting address; this was followed by addresses from J. Lawson, Mr. Edmonds, Mr. E. Carey, Mr. Harle, and Mr. Keith. Mr. Corrie then concluded with extempore prayer.

*New Chapel.*

The chapel is coming on well. Our expectations respecting the situation selected, are abundantly realized. A committee for the improvement of Calcutta have purchased 250 bigahs of land immediately in the neighbourhood of the new chapel. It is to be occupied with houses for Europeans, and in a few years time this neighbourhood will be thronged with the European population.

## MOORSHEDABAD.

*Extract of a Letter from Mr. Sutton to Mr. Dyer, dated*

*Moorshedabad, October* 18, 1820.

*My work* for the last three months has *not been so* much as usual on account of its being the rainy season, and the water frequently pouring down in torrents for days together, and to this I may add, that during the month of September I took a journey to Calcutta and Serampore to see my child, with Mrs. Ward and the brethren and friends at these places; and I am happy to say in general, they are well, and all engaged as far as in them lies, for the promotion of the cause of God. The new Baptist chapel at Calcutta will be a very handsome small chapel, and on account of its situation I have little doubt a congregation will be collected without its interfering with the congregation at the old chapel. The native places of worship also appear well attended at Calcutta, and the gospel must have been widely preached in that large city. I cannot speak of the success which has attended it, but I know in the whole eastern world we feel more and more the necessity of divine influence to water and fertilize the parched plains around us, and to make them blossom and bud like the rose. We hope we see now and then something of the power of the Holy Spirit in convincing and converting the natives to a knowledge of the gospel; yet the lineaments of the christian character are not impressed in that strong manner in which we see them in Brainerd's converts, neither is there by any means a general spirit of inquiry among the Hindoos. We see so much of the marks of idolatry on their foreheads, in their houses, in their streets, in their work, in their songs, in their conversations, and in every act and circumstance of life, as well as in their books and temples, and this thousand-headed monster meeting us continually, at times almost destroys our faith in the divine promises; and to this it may be added, that there is such a lightness respecting every thing serious in the character of the Hindoo, such a departure from truth and principle, and such an opposition to spirituality of soul and to the pure gospel of Christ, that we are ready to cry out, The time to build the Lord's house is not yet come. But this is a feeling of impatience and unbelief, and must never be encouraged; we must labour in good report and evil report, knowing that it is a cause which must finally triumph over every idol and false religion on the face of the earth: but in the mean time let us all pray more constantly and fervently for the influences of the Holy Spirit, and when these arrive, our words will carry conviction to the soul, and the gospel will have free course, run, and be glorified. Since I last wrote to you I have baptized five more soldiers, who appear humble followers of the Lamb, and

stored four backsliders, so that the at Berhampore is large and flou-, and the members give me much re by their walk and conversation. not now to report the addition more natives to the church, but I shall in my next. The cold season approaching when I can proceed all times of the day, and I intend te some extensive excursions to the nt parts; for souls are perishing, naries dying, and time hurrying thing down to the vast ocean of ty; consequently what we do we lo quickly, and work while it is day, e night cometh when no man can

My schools are in nearly the same they were when I last wrote. I about 220 children; but several of bscribers to them are removed, and rather straitened for money to rt them. I am in the habit of re-g supplies of tracts from Serampore alcutta, so that all my wants in this t are supplied. I have lately form-nong the females at Berhampore a society for the support of native fe-schools; and I hope this will not e a blessing to the native females, ill lead the subscribers to think of essings which the gospel has bestow-pon them. I do not know that I be enabled to establish a school of cription on account of being alone, shall see, and if not, the proceeds e remitted to schools that are esta-d.

## DELHI.

*ract of a Journey by Mr. Thompson from Delhi to Loodiana.*

*(Concluded from Page 275)*

BOANEE.

e road not bad, though in some places ad water, and in others mire. This s a small mud village with few inha-its. To a gossee who teaches twenty ren, I gave a Testament, and to some e a few gospels and tracts. An aged ometan was thankful for the Psalms in ian; others desired the same, but I none to spare.

his village I left early on the 24th of ember, and reached Loodiana in the noon, after a journey of sixteen days, re I found the most friendly recep-from the gentlemen to whom I had introduced.

oodiana is a small town, situated five s south of the river Sutlej, and two dred and ten N. W. of Delhi, contain-about 3000 inhabitants, chiefly Hin-of the kshatree tribe. The town was founded by the Lodi-patans, whence the name. It afterwards fell into the hands of the Billochees. Revolutions in after years included it in the possession of Ray-kullan, a Moosulman Rajpoot, whose re-lative, Ray-Elias, is particularly mention-ed in Franklin's Life of George Thomas. George Thomas relieved the small fort of Loodiana from the thraldom of Bedee-sahib-singha, and delivered it to Ray-Elias, who was then a boy, his mother acting as Regent. Ray-Elias was killed by a fall from his horse when in pursuit of a deer: his sword cut a large artery in his thigh, and before assistance could be procured, he bled to death. After the return of Lord Lake and Holkar to Hin-doost'han from the Punjab, in 1806. Ranjeet-singha crossed the river Sutlej, and wrested the whole of the deceased Ray's possessions from his family, leaving them one small place called Ray-kote, west of Loodiana, in which the Ray's afflicted widow now dwells. The Ray's country, Runjeet-singha divided betwixt Futteh-singha Alloualeea, a powerful chieftain, whose residence is at Kupoor-tula, in the Punjab; Gooroodut-singha, of Ladwa, whose son, a boy thirteen years old, enjoys the patrimony of his deceased parent, and resides at the small town of Ladwa, forty miles north east of Kurnal, and Raja Bagh-singha, of Jeendh, to whom Loodiana fell, and in whose pos-session it now remains.

I have visited the native part of the town, and have had people to visit me; they always listened attentively to the exposi-tion of the word in Hindee, and under-stood the reading of it in Punjabee per-fectly. As there were not many that could read, a few copies only of the gospels were distributed, but they were received with joy and thankfulness. On going to the house of the Muhunt of the Sikhs, I found him sitting with his disci-ples, about to read and expound Baba Na-nuka's Grunt'ha. A chair was ordered, and I obtained a good hearing; the old man was thankful for a set of the gos-pels. I regretted for his sake, and for others, that I had no Testament left. Sikhs and gossees of the neighbouring vil-lages visited me for the scriptures, and for religious conversation.

Before I commenced my present tour among the Sikhs, I made myself acquaint-ed with the Gooroo-Mookhee character, and began to read the Punjabee Testa-ment, and as I found it not difficult to acquire the language, I thought of trea-suring up the words I gained in my daily reading of the Testament, and accordingly formed a small Vocabulary before I left home of six or seven hundred words.

J. T. THOMPSON.

*List of Contributions received by the Treasurer of the Baptist Missionary Society, from June 24, to July 14, 1821, not including Individual Subscriptions.*

| | £ | s. | d. |
|---|---|---|---|
| **FOR THE MISSION.** | | | |
| Lion-street, Walworth, Female Auxiliary Society, by Mrs. Chin, Treasurer | 60 | 0 | 0 |
| Legacy of the late Mrs. Lucy Davis, by Messrs. Hall and Edmonds, Executors | 5 | 0 | 0 |
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| Rev. Thomas Tall, *Swavesey* 10 0 0 | | | |
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| A Friend, for Ditto 2 10 0 | | | |
| | 10 | 0 | 0 |
| J. Gorst, Esq. Somers Town | 2 | 0 | 0 |

## TO CORRESPONDENTS.

The Thanks of the Committee are presented to the Sabbath School Teachers, connected with the church and congregation at Steventon, Bedfordshire, for a parcel of books for the Missionaries, forwarded by their esteemed pastor, Mr. Joseph Such.

The Seventh Memoir of the Translations, conducted by the Brethren at Serampore, dated December, 1820, is just published, and may be had on application at 9, Wardrobe Place, Doctors' Commons; or of Holdsworth, St. Paul's Church-yard, Whittemore and Hamilton, Paternoster-row. Price, to Non-subscribers, One Shilling.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

# Baptist Magazine.

SEPTEMBER, 1821.

## THE NATURE AND IMPORTANCE OF *ABIDING IN CHRIST.*

When the object proposed is good, a continuance in a course of right and vigorous exertion until it be attained, is so laudable, that we may be sorry it is not more frequently practised.

There are, however, many examples of such perseverance, even when the individual was powerfully tempted to desist, to be found in all ages, and among every people.

Pericles may be recollected as one instance of this, even when he continued in public discharging his duties to his country through only a single day, because he was loaded with reproaches during the whole time, by an unworthy man. And when this great statesman had concluded his duties, and was deliberately walking to his house, the reviler followed him to his door, continuing his aspersions, when, as the night was dark, Pericles ordered one of his servants to take a torch and light him home. This was true greatness of soul, and it distinguished the illustrious Athenian through his whole life. It was perseverance in circumstances greatly adapted to prevent its exercise.

But there are no examples of vigorous and well-sustained efforts in a good cause to be found in any correct record of human actions, that surpass, if there be any that equal, those which we find in the scriptures, in the conduct of holy men. The life of Paul will give a sublime illustration of the verity of our assertion. We have an account of what he had to endure in the cause of God, in the eleventh chapter of the second Epistle to the Corinthians, "Of the Jews," says this holy and intrepid man, "five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."

It was his attachment to the

Redeemer, and his desire to promote the glory of God in the salvation of the souls of men, which moved him to make these noble efforts, and to sustain such oppressive tribulations. In all this he acted voluntarily, since, if he had been so disposed, he could at any time have relieved himself from his trials, and even gained renown, by deserting the generally detested cause of God, and returning to his former zeal for the Jewish religion But he continued unto death, and with invincible resolution and holy joy, became the victim of impious rage, and imperial tyranny. Nothing ever surpassed in moral grandeur the sentiments of this great man. In the twentieth chapter of the Acts, he says, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

We are not without persons, in our own times, who possess a similar spirit; and we have, alas, too many who leave off to do good. Like Paul, we have some who continue until death, resisting temptation, on all occasions uttering and maintaining truth, practising righteousness, engaging in works of benevolence, attending to the worship of God, and depending for salvation on the work of Jesus.

Others there certainly are, and we record it with painful emotions, who, like the deceitful hearers of Christ in former days, persevere but for a time. They hear the truth with apparent seriousness and faith, profess religion, separate from the world, and then begin to dislike christian doctrines, to detest divine law, to be weary of self-denial, and entirely to discontinue even the semblance of zealous regard to the cause of God. The morning of their profession was bright, but the day is deformed with clouds, and we are obliged to fear that a dark and eternal night will succeed. How needful it is for us all to remember the words of the apostle! "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

What is the ultimate object we propose in relation to ourselves, when we begin to read and study the sacred oracles, to visit the throne of mercy, to attend the faithful ministry of the gospel, and to "abstain from fleshly lusts, which war against the soul?" Surely it is the attainment of a place in heaven, that we may be for ever happy, in the presence and the service of God.

Alas, how many who once intended this are now in hell!!—Millions are, no doubt, in heaven, who aimed at so glorious a mark: for they did not only begin, but they continued unto the end of life, and, expiring in the profession of holy faith in God, and in the field of war against sin, are gone to the glorious possessions of paradise, and the undisturbed peace of eternity.

Reflect, O reflect, on the misery of an apostate in the regions of interminable sorrow, meditating, without a ray of hope, on his former profession and infidelity. And then think on the faithful before the throne of God, holy,

serene, perfect in purity, and sublimely, and for ever happy, and say, if it should not be your unceasing prayer that you may abide in Christ.

He abides in Christ Jesus, who perseveres in the holy belief of his doctrines. The apostle, whose words we have alluded to, uses the phrase in this sense; and it is plain, that in interpreting the words of any author, we should rather inquire how he has used them generally in his works, than determine their meaning according to our fancy, our desires, or even the usage of other writers. In the first epistle general of John, in the second chapter, and in the twenty-fourth verse, we have the following words: "Let that, therefore, abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." The connexion shows that the apostle here alludes to the doctrine that Jesus is the Christ, which, if believed, insures the reception of the general instructions of the Saviour. And, indeed, the divine word, in more than one place, requires us to believe the Christian doctrines, in order to salvation. The words we are directed to use, when we administer Christian baptism, since they are to be employed when a believer publicly professes his attachment to Jesus, are evidence of this. We find them in Matthew, the eighteenth chapter, and the nineteenth verse: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." To say the least, this requires us to believe the deity of each, if of any one, of these Persons, as they are all on an equality in the text. And, since there can be no doubt respecting the deity of the Father, we should also believe that the Son and the Spirit possess a divine nature. This passage evidently requires us further to believe, that these divine Persons are unitedly engaged in the glorious work of human salvation; —that the Father graciously sent his Son to live in holy obedience in our nature on earth, to die in dreadful agonies on the cross, and to rise again to reign as the mediatorial Monarch of the whole Christian church, in order that the chosen people of God might be saved;—that the Son voluntarily consented to assume human nature, and to live, and die, and reign, in order that the happiness of the whole church might be consummated in heaven;—and that the Spirit engaged to give to those whom Jesus redeemed, a principle of holy life, and to maintain it for ever in their hearts, in order that they might believe in Jesus, obey the divine laws, and possess a meetness for the holy services of the eternal temple. There is, too, a passage in the sixth chapter of John's gospel, and in the fifty-fourth and the following verse, which makes a practical belief of the doctrine of the atonement essential to salvation: "Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life;"—meaning, that as it is necessary to use the aliments provided for the support of the body, if we would continue to live, so we must depend on the death of Jesus for our pardon, or eternal existence in heaven cannot be enjoyed;

which, indeed, is the uniform doctrine of the New Testament. In confirmation of which, the reader may, among other passages, refer to one recorded in the third chapter of the epistle to the Romans, and in the nineteenth, and the six following verses; and in the sixth chapter of the epistle to the Hebrews, and in the first and following verse, the doctrine of repentance, producing living obedience, the doctrine respecting faith in God's testimony, the doctrine of the resurrection, and of the final judgment of all mankind, are to be believed as first principles of Christianity. That is, as sentiments to be received by Christians at the very beginning of their profession, and without practically regarding which there cannot be christian action and happiness.

To abide in Christ is, therefore, steadily to recollect and believe, that the Father, the Son, and the Holy Spirit, are equally possessed of a divine nature, and are united in saving the chosen people of God, so as to depend on them for perfect deliverance from sin, and gratefully to esteem them for such glorious grace:—that the death of Jesus procured our life, so as to depend for pardon on his sacrifice:—that repentance for our sins, which causes us to leave the works of death, is essential to salvation, so as to pray for its existence and exercise:—that God will accomplish all his promises to those who believe in Jesus, so as to possess peace and joy:—and that we shall rise again at the last day, and all be judged according to our works, so as to strive that we may then be accepted of God. This cordial, practical, and continued believing *of the christian* doctrines, is abiding in Jesus Christ, and thus to abide in him is essential to the attainment of honour at the day of judgment, and a residence in the palace of God in eternity. Reader! if present peace; if serenity in expiring moments; if continued blessedness in the next world, be of real value, think on the things which have been mentioned, and determine, by the help of God, to attain them. God is able to give these thoughts and emotions to thy soul, and to continue them there: ask and receive, and, when thou failest on earth, thou wilt live eternally in heaven.

To abide in Jesus Christ further includes continuance in hearty and impartial obedience to his authority. No man can doubt this who reads the New Testament with attention, nor neglect it but at the peril of his soul. The apostle John, in the fifteenth chapter, and in the seventh and the three following verses of his gospel, thus writes: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." How manifest it is, from this passage, that, if we would continue in the love of our Redeemer, we must persevere in obedience to his authority! We must be stedfast in believing his words, in the exercise of prayer, and in holy submission to his laws. Without this, it is very possible to have all knowledge, and great confidence, but, it is

not possible to possess any religion. Reader! avoid those books, and those preachers, as thou wouldst avoid a pestilential air, that pretend to show the way to heaven, but neglect the earnest, frequent, and full inculcation of obedience to the laws of the heavenly kingdom. The love of God in eternity—the death of Christ in time—the residence of the Spirit in the human heart—the existence of the scriptures—and the ordinances of religion—are all intended to restore and to perpetuate the reign of God over apostate man. And that heaven, to which all these contribute to elevate believers, is the holy monarchy of God, in which his angelic and redeemed children serve him without ceasing, and for ever. Such is the doctrine of the scripture, and to be so employed is the desire of every holy heart.

To abide in Jesus Christ includes continuance in affectionate dependance on him for spiritual life and christian holiness. This we find in the gospel of John, to which allusion has been made above. In the fourth and the following verse he thus writes: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." This is a beautiful and instructive metaphor. The vine in this case was individual property, its possessor used means to secure fruitfulness, he valued it for its fertility, and only threatens to destroy it for barrenness. Behold here an image of the whole church of God. It is his possession; for his Son is its head, and his elect are its members; actually so when influenced by faith and love, unto obedience. The gracious Lord of the universe sent his Son, has appointed ordinances, given instructions, and communicated the Spirit, in order that believers might exist, and abound in holiness. The life and moral goodness of all believers depend on their connexion with Jesus, from whom they receive gracious influence, whom they love, and on whom they depend. Professors of religion, who are barren in relation to cordial obedience to the divine will, are disapproved, and eventually destroyed; while the obedient servants of God are esteemed, and continued in christian life and holiness for ever in heaven. The members of the real existing christian church are actually united to Jesus Christ by believing the testimony of God in the scriptures concerning him, which excites a sincere affection toward him, on account of his holy character and his gracious acts. Unceasingly pray for these graces and this union, because, without them you will perish. The most accurate and extensive knowledge, the longest standing in the church of God, the greatest firmness of character, will fail to insure your continuance unto the end. You must depend on Jesus, and pray unto him daily for life. Without such habits you are only professors, resembling a painted fire in a winter's day, without heat and usefulness. But, if you abide in Jesus, you will live unto God, and go on unto eternal glory. "I am, said Christ, the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

And, now, it may be well to recollect a few of those weighty considerations which, if they are regarded with serious concern, greatly enforce attention to this abiding in Jesus Christ. It is, for instance, intimated in scripture that those who do not so continue will be ashamed when the Judge of all is on his throne at the last day. The apostle, as has been already mentioned, enforces attention to abiding in Jesus by saying, that all who neglect it will "be ashamed before him at his coming." That is, the Saviour will then reject them, as not being christians indeed, and will class them with his enemies. It is well to begin to believe, and love, and obey; but, to continue until life is terminated is better: it is indeed essential to the enjoyment of a place in the eternal Eden, in which the trees of righteousness are to flourish for ever.

The dishonour that will be cast on the false professor at last, will be totally unlike that which he now casts on Jesus. It will be an equitable disgrace. The Judge will sit on a white throne, without a stain upon it; and the dishonour under which the unfaithful will sink will be merited by their sins, before it is inflicted on them. But did Christ merit their rejection of him? Judas, Demas, unfaithful professors of all ages! did Jesus ever deceive you? Is he not able to save those who confide in him, and to accomplish every hope which his promises have excited? Ah! you will be righteous, at length, and say to your companions, as the convinced malefactor did to his associate in dishonour, We suffer indeed justly, but the Redeemer has done nothing amiss.

The final disgrace of the apostate will be public. He dishonoured the Lord, in an open manner, in a village, or a town, or a county: all the inhabitants of the globe did not witness it—did not hear him say, by his conduct when he deserted the ways of God, Jesus merits not human regard, nor confidence. But the Judge will say, before every intelligent being in the universe, Traitor, depart from me into everlasting fire—I never approved of you—you never really esteemed me.

And this dishonour to be inflicted on those who abide not in Jesus Christ will be unmixed. The unfaithful can find those who will applaud their perfidy, and regard their new neglect of the gospel as a return to sanity and comfort. But then, the whole universe will refuse them the character of being wise. When the real disciples of Jesus are arrayed in glory and rise to heaven, there will not be an angel, upright or fallen, nor a human being, good or evil, who will not say, These apostates, who have lost so much glory, are disgraced by their sin and folly.

Nor should we, when desirous of feeling the importance of abiding in Christ, neglect to think on the confident expectation of eternal glory which the upright will possess, and have accomplished, when the Redeemer appears the second time. The apostle John, in his first epistle, in the second chapter, and in the twenty-eighth verse, exhorts christians to abide in Christ, that, when he shall appear, they may have confidence.

Indeed, at the present time, all believers of the gospel have a holy assurance that perfect happiness will be enjoyed by the faithful in heaven. They pray

for it with fervour, expect it with joy, and diligently advance toward its possession in obedience to the mandates of their Lord. And, when the Judge appears on his throne, and is about to condemn the ungodly host to the regions of ever enduring misery, while the impious and unfaithful tremble, those who have continued in Christ will be serene, being assured that now their complete salvation will be enjoyed. They know that it is promised to them by him who ever abideth faithful: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on the right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Now the state of human hearts will be reversed. The confident apostate, who fancies there will be no hell, or hopes that a general mercy in God will save him, will be ashamed of his dreams, and affrighted at his doom. But the timid believer, who often feared he should never inherit eternal life, will now behold the gate open, and know that he is to enter in, and abide for ever in the possession of cloudless light, and in the enjoyment of perfect peace. Let us, therefore, all pray and labour that we "may abide in Jesus;" that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

*London.* T. G.

## *Sermon of Mr. Matthew Henry,* ON THE DUTIES *of* MASTERS *to* SERVANTS.

*To the Editor of the Baptist Magazine.*

PRIOR to my leaving Shropshire, I was permitted to copy the following Sermon, said to be in the hand-writing of the truly excellent Matthew Henry; and as it appears likely to answer the great end of preaching—*usefulness*, I send it for insertion, if you think proper, in the Baptist Magazine. J. B.

*Aug.* 8, 1708.

COLOSSIANS IV. 1.

"Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven."

It seems, though they were generally *poor servants* that first embraced the gospel, yet there were some *rich masters* that gave up their names to Christ. God has his remnant among all orders and degrees of men. The apostle here teaches the latter their duty. There was an epistle which Paul wrote and sent with this to Colosse, which was written to a christian master, about his duty to a servant. It was addressed to Philemon, a minister of the church at Colosse. That epistle, which came by Onesimus, furnishes no reason why the apostle should not teach the duty of masters to their servants in this epistle.

There is no reason why this verse should begin a new chapter; yet we may observe from its connexion with verse 2. that masters do not give their servants that which is equal, if they do not continue in prayer for them; and that ministers must not only teach *servants* their duty, but

*masters* too, and be as free and faithful in admonishing and counselling the master as the servant.

*Observe*, I. What the command is which is given to masters. Let them not think it is only their servants that must be under command: duty is required from the masters too; duty to their servants.

II. What the consideration is with which the command is enforced;—"Knowing that ye also have a Master in heaven." So Eph. vi. 9, "forbearing threatening, knowing that your Master also is in heaven."

DOCTRINE—MASTERS MUST RENDER TO THEIR SERVANTS THAT WHICH IS JUST AND EQUAL, WITH AN EYE TO GOD, THEIR MASTER IN HEAVEN.

Let us show, FIRST, *what is the duty here required of masters.* I hope you are come hither, not only willing to be told your duty, but resolved to do it, remembering to whom you are accountable. We hear great complaints of bad servants, and great complaints of hard masters: let each make conscience of their duty, and then there will be no cause of complaint on either side, except of themselves.

Masters must give unto their servants

I. THAT WHICH IS JUST. This is the law we must be governed by in all relations, and in all our dealings; that which is altogether just; "render to all their due," Rom. xiii. 7, even to inferiors. As servants must be just to their masters, so must masters to their servants. See Exod. xxi. 1. "These are the judgments which thou shalt set before them." Then follows the law concerning servants, to be *just to them* from an honest principle. There are many laws of Moses against oppressing hired servants, or doing them wrong.

Masters must be just to their servants,

First, *In assigning them their work, and in their expectation of obedience and observance from them.*

1. Ye must never command them any thing that is sinful, and displeasing to God. Ye are unjust if you do this; for you put them in great danger of offending God, than which you cannot do them a greater wrong, as the king of Syria did in commanding Naaman to attend him to the house of Rimmon, 2 Kings v. 18. Absalom, in bidding his servants kill Amnon, 2 Sam. xiii. 28. and Saul, in commanding his footmen to kill the priests, 1 Sam. xxii. 17.

2. Ye must not exact from them more work than they are able for, and capable of; more than they have skill for, and strength for, and time for. Let us have no Egyptian task-masters among christians, that make the lives of their servants bitter with cruel bondage. Do not overtask them. God has not wearied us with his service. Isa. xliii. 23. "I have not wearied thee with incense." It is barbarous to expect impossibilities. God considers our frame, and we must consider those that are under us. Covetous masters make drudges of their servants, and enrich themselves with their blood and spirits.

3. Yet you must not suffer them to live in idleness. Let every servant have something found him to do, that he fall not into the temptations which attend idleness. This is especially required in case of apprentices, to find them employment of one kind or other. You have a trust

reposed in you to this end. I wish masters would contrive how to take their servants from the devil's work, and to the service of God, by setting them about what is good in their spare hours.

Secondly, *In instructing them, and fitting them for business.* Sometimes your servants are to be looked upon as your scholars, especially apprentices. It is your contract, that you will teach them your trade; and you must do it, else you are not just. Not only let them be with you to learn it if they can, but make conscience of teaching them.

1. If they be slow and dull, you must take the more pains with them. Suit your instructions to their capacity. If they do not take a thing presently, find some other way to make them understand it. Christ "has compassion on those that are ignorant and out of the way."

2. If they be quick and sharp, yet you may not hide any thing from them for fear of their being afterwards rivals with you. Do your duty, and leave the event with God. Why should they not live in their day, as well as you in yours?

Thirdly, *In maintaining them.* If they do your work, you are to give them their portion of meat, and to give it in due season, Luke xii. 42. It is a fault on one hand to bring up a servant delicately, Prov. xxix. 21. but a more common fault is, on the other hand, denying them what is fit for them.

1. Allow them needful rest every night, and on the sabbath-day. Deut. v. 14. "The seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou."

2. Allow them their necessary food, such as for quantity and quality is fit for them. Do not pinch your servants, nor give them either such food, or such lodging, as is unhealthful for them.

3. Take care of them when they are sick. Not as that Amalekite, of whom we read 1 Sam. xxx. 13. "I am of Egypt, servant to an Amalekite; and my master left me because three days agone I fell sick;"—but as the good centurion, Matt. viii. 5, 6. "And when Jesus was entered into Capernaum, there came unto him a certain centurion, beseeching him, and saying, Lord, my servant lieth at home, sick of the palsy, and grievously tormented." Do as you would be done by, or as you would have your children done by.

Fourthly, *In reproving and rebuking them.* Justice requires,

1. That you rebuke them for their faults, and do not suffer sin upon them. Do not allow them too great liberty, nor expose your authority to contempt. If they make themselves vile, and you restrain them not, you will be answerable for the consequences: especially restrain them on the Lord's-day, in honour to God.

2. Yet that you do it with mildness and gentleness. Let not the restraints be rigorous, nor the rebukes severe, nor always chide. God doth not always chide *us*. Moderate your threatenings. See Eph. vi. 9. Do not take all advantages against them, nor give them foul language, or cruel correction. It is a sordid thing to trample on a servant. Be not

like Nabal among his servants, who said of him, 1 Sam. xxv. 17, "He is such a son of Belial, that a man cannot speak to him."

Fifthly, *In paying them their wages, and giving them all fitting encouragement.*

1. Let workmen and day-labourers be duly paid. Let not the merchant keep the manufacturer too much under. They that work for their living, it is fit they should live by it, and maintain their families. Take not advantage of their necessity to beat them down in the price of their labour. Be not hard with them, nor slow in paying them. James v. 4. Lev. xiv. 13. Deut. xxiv. 15. Didst thou not agree for a penny? Let thine eye be good, and not evil, in the paying of it. Matt. xx. 11.

2. Do not wrong them. Do not trick servants in their wages. Seek not occasions to hold it back, or diminish it. They are as much entitled to it, as you are to their work. Be not as Laban towards Jacob.

Sixthly, *In giving them a good word, as far as they deserve it.* There is a justice owing to the good names, even of servants. They must live by their reputation, too. Let not their masters, therefore, injure them in it. Ye expect from God "*well done,*" notwithstanding your many weaknesses and infirmities; and why may not your servants expect it from you?

II. GIVE UNTO THEM THAT WHICH IS EQUAL. Not as if masters and servants were equal; but as they must be *just* to them, so they must be *kind* to them. *Do the same things to them,* Eph. vi. 9. That is, do your duty to your servants, as you would have them do theirs to you, with *singleness,* and cheerfulness of heart. *Give them what it is fit to give them.* Consider what they are, and then give them that which is equal.

First, *Look upon your servants as God's creatures.* They are more his, than yours; therefore they are to be managed according to his will. God the Creator made them. If they have not so good a capacity, they are as God made them. If ye are to be merciful to a beast, much more so to a man. Consider the work of God. Destroy not the work of God; abuse it not. God's providence made them servants, and put them into that relation, and at the same time might have made that your lot. Give them then what is fit to be given to creatures, that God takes such care of, as that in the year of release he appointed that the servant should not be sent empty away, Deut. xv. 13.

Secondly, *Look upon them as your fellow-creatures.* The difference between you and them is only made by providence. You and they are made of the same mould. This Job considered, and it made him very tender to his servants, Job xxxi. 15. Ye are formed out of the clay as well as they: therefore do not trample upon them, but be kind to them, Gen. xxix. 14, 15. You will be upon the same level in the grave, Job iii. 19, and providence may turn the tables in this world, as 1 Sam. ii. 5. and Psalm cxiii. 7.

Thirdly, *Look upon them as reasonable creatures, who understand as well as you,* Job xxxii. 8. They are not brutes; but, if providence had smiled upon them in the world, were as fit to be masters as you. They are rational creatures, and therefore,

1. You should speak reason to them; give them a reason for what you appoint them, show

them that it is for the best, and to delight always to insist upon our authority. The great God condescends to give us reasons for his laws; and shall we think much to give our servants a reason?

2. O be willing to hear reason from them, as Naaman from his servants for his own good, when they offered it with great modesty and humility, 2 Kings v. 13. Despise not their cause, Job xxxi. 13. God himself despiseth not any, Job xxx. 5. Let reason rule you, or you are unfit to rule.

Fourthly, *Look upon them as creatures made for another world, and then "give them that which is equal."* They are of those for whom Christ died, Rom. xiv. 15. This is a reason why we should not be abusive to them. As it is a reason why servants should be the more respectful to their masters if they are believers, 1 Tim. vi. 1, 2. so religious masters should be the more tender of their servants. See Isa. xlix. 17. They are as welcome to Christ as you, Col. iii. 11. and to heaven. If they be christians, they will shortly have dominion, Psalm xc. 14. This is a reason why we should be careful to do all the good we can to their souls. Endeavour that your servants may be better to eternity for coming under your roof. The poorest servant has a precious soul. Much of their time and thoughts is spent about your work: O let not God's work be neglected; his work in them, or their work for him.

1. Teach them the good knowledge of God. If young, catechise them; if past that, read the scriptures and good books to them. Abraham had catechised servants, Gen. xiv. 14. xviii. 19. Your apprentices especially. The age of their apprenticeship is commonly the time of their getting knowledge. Teach them how to live for another world. Acquaint them with the best trade: in that they cannot take away customers from you. How comfortable will it be to you, should there be those in heaven blessing God for ever that they came into your families!

2. Deal with them about their souls. Use your interest in them for Christ. Put them in mind of the great work they have to do in this world—to make preparation for another. Some have much lamented it that care is not taken for the conversion of the negroes.

3. Pray with them, and for them; and put them upon praying for themselves, allowing them time to do it. Suffer them not to be absent from your family worship. Contrive your business, so as to have them with you. This puts honour upon a master, and keeps up his authority as much as any thing.

4. Restrain them from sin, and reprove them for it. Put always iniquity far from you, Job xxii. 23. See the plan of David's family discipline, Psalm ci. Check swearing, lying, and filthy conversation; and do all you can to keep them out of bad company.

5. Set them a good example. Be you serious and devout, just and charitable, and they will be likely to learn your good ways.

Let us show, SECONDLY, *the reason for the discharge of these duties;*—"Your Master is in heaven."

First, *You have a Master.* As you are above your servants, so and much more is God above you. See Eccles. v. 8. The great God, as he is King of kings, so he is Master of masters. As a Master, he has authority to com-

mand you, and to call you to account, and he will do it.

Secondly, *Your Master is in heaven.* A place of *prospect*, whence he observes us, Psalm xxxiii. 13, 14. and of *power*, where he overrules us. He dwelleth in the high and holy place. Therefore

1. Ye must obey your Master in heaven; must needs be subject to him. Ye expect service from your servants: doth not he expect it from you? particularly in this instance.

2. Ye must be like your Master in heaven. Be such masters to your servants as he is to you; just and faithful, kind and gentle, tender and affectionate. "Be ye followers of God, as dear children."

3. Ye must stand in awe of your Master in heaven. You would have your servants stand in awe of you. Think how you shall appear before the great Master, Job xxxi. 14. You must, as servants, give an account of your stewardship, and be reckoned with for your talents. You have opportunity of doing good to those under your charge: what good do you?

4. You must advance the interest of your Master in heaven. Your authority is a talent; a trust which you must account for. You serve your own interests by regarding those of your servants. Serve you Christ, as Abraham? The souls which he possessed, he gathered under the wings of the Divine Majesty. You are made keepers of the vineyards for Christ.

USES.

1. Let us all see how short we come of our duty in this, as in all other relations, and be humbled for it. This use we should make of the misbehaviour and miscarriages of servants, to repent of our defects in our duty, even when we have done all.

2. Let masters be careful what servants they take into their houses; take heed of entertaining those that are bad, lest they give ill examples to their children, but have those about them that are good, as David, Psalm ci. 6, 7. and Cornelius, Acts x. 7. that they may bring a blessing on your families, Gen. xxx. 27.

3. Let religion and righteousness rule in your hearts; godliness and honesty, devotion and equity. Would you bring your servants to the love of that which is good? See that you adorn the doctrine of Christ. Contradict not your prayers by your practice.

4. Keep your eye upon your Master in heaven. Set him always before you. Be diligent to approve yourselves to him. And considering that his eye is upon you and your quarrels, still your passions; do that which is honest and fair; and act to your servants as ye should do. Amen.

## HINTS FOR A REVIVAL OF RELIGION.

BY THE REV. T. SCOTT.

*(Continued from Page 338.)*

III. The reasons of the want of ministerial success.

"What can be the reason of this? Is the Lord's arm shortened that it cannot save? Is the gospel another thing than it was once? Are we to say that we cannot work miracles? Miracles never converted men except as the grace of God wrought with them. There cannot be a greater mistake than to think that miracles can change the heart. It is the ordinary grace of the Holy

Spirit which produces that change. It was this that converted Saul into Paul

"Are we to resolve it into God's sovereignty? He is a sovereign; but a holy, righteous, and just one; 'he delighteth in mercy,' and hath promised that 'his word shall not return unto him void, but shall prosper in the thing whereunto he sends it.' I do not say, however, that we are to resolve it all into human causes; God's purposes and sovereignty may well be most seriously considered; but then we must not cast the weight on that. Our duty, and not God's secret will, is our concern. Generally God works in proportion to the fitness of the instruments. If we quiet ourselves on the supposed ground of God's sovereignty, we tempt God, and shall assuredly not have the blessing. We may therefore properly inquire, if there are no reasons which may account for this want amongst us of the fulness of the blessing of the gospel of Christ?"

IV. The probable causes of the decline of religion, and the methods best calculated to revive it.

"We may inquire whether our modern preachers of the gospel do so prominently hold out the peculiarities of Christianity, as the Apostles did; whether they come with the holy law of God as the ministration of condemnation in one hand, and the gospel of Christ as the ministration of life in the other; whether they warn sinners, like John the Baptist, not to trust in any outward forms, and then point out to them the Lamb of God; whether Christ crucified is the great subject of their instructions; whether they say with St. Paul, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world.' Many persons who are said to preach the gospel, may have exhibited Christ in the picture; but the question is, whether the Saviour has not been rather in the back-ground; whether they have not been ashamed of bringing him fully forward; whether they have not hidden and covered something of Christ and his cross.

"It is the work of the Spirit to glorify Christ. May we not then ask, whether God the Spirit is glorified in his person and grace, in his love and power in the work of conversion; whether we do not hold the doctrine of the Holy Spirit slightly. For if we do not honour the Spirit, how can we expect that he will honour our ministry? Matters are more promising in this respect now than they were twenty years back; but I have heard and read sermons in which Christ was exhibited, but the Spirit scarcely mentioned. We must expect all success from his power alone. If a man trust in knowledge, talents, eloquence, human suasion, he will do nothing. It is our business indeed to do all we can in inviting, entreating, and instructing men; but when we have done all, it is the Spirit of God who alone can quicken the dead, and enlighten the blind; and if we depend not on him, we shall not, we cannot, succeed.

"Some, on the other hand, may be inclined so to look to God, as to neglect the means which God has appointed to be used. A man may say, 'The blessing must come from God; I can do nothing of myself, and therefore I will do nothing at all.'

This is not trusting God, but tempting him. Our speculating on God's commands instead of obeying them, is most criminal. If the Prophet Ezekiel had done this, when he was sent to prophesy to the dry bones, what would the Lord have answered him? A great deal of gospel-truth may be preached and little good done, because we do not fairly use all the means in addressing and calling on sinners to repent and turn to God.

"We do not expect this fulness of blessing, and are satisfied without it. There is a littleness in our faith and conception of things. We do not ask nor expect this fulness; we have no idea of it; it does not enter our minds. Can we wonder, then, that the Lord says to us, 'According to thy faith be it unto thee?' But the Apostles went forth, and expected and asked a fulness of blessing. When a man is in earnest, nothing will satisfy him but this. Others may be satisfied without success. They may go through a formal set of observances, and be contented, instead of examining their ministry and their whole conduct, and saying, 'Show me wherefore thou contendest with me.' If we can be satisfied without this enlarged blessing, certainly we shall never have it. If a man says, I have a large, attentive congregation; I have a good income; the people are obliging; my circumstances are comfortable—he is in a most dangerous state. It is the same as if a fisherman should be satisfied because he has a good net and pleasant companions and fair weather, though he comes home empty. If any thing but usefulness will satisfy us, I do not wonder we are not useful. We must thank God for this and that thing; but nothing must satisfy us but the conversion of sinners.

"Our faithfulness and earnestness are more in the pulpit than in the closet. We preach Christ as if in earnest, and we go and pray as if not in earnest. There is but little wrestling with God for a blessing. There is a want of the spirit of prayer. Sometimes this may arise from humility; but it is a false one. St. Paul was most humble; yet most earnest in prayer, most persevering, most importunate; and so he obtained a fulness of the blessing of the gospel of Christ.

"There is a want of that holy heavenly temper and that general circumspection of conduct, which would make us patterns of good works. Our example may not be dishonourable; but is it so honourable to the gospel as it might be? Our example is not a scandal; but can we say with the Apostle, 'I have coveted no man's silver or gold or apparel?' Can we say, 'Ye know how holily and justly and unblameably we behaved ourselves among you that believe?' Do we embody Christianity? Do we not only put a copy before others and leave them to write, but take the pen and show them how to form each letter? Are we men of God; heavenly, disinterested, dead to the pleasures, interests, and honours of this world? What would Paul say, if he were to come amongst us? Would he not have reason to say, 'All seek their own, none the things that are Jesus Christ's?' Are we not fishers of ease, fame, money; rather than fishers of men?"—

## DUTCH BAPTISTS.

(From Mr. Ward's Farewell Letters.)

*Continued from Page 344.*

### RELIGIOUS WORSHIP, &c. *

"DIVINE service among the Mennonites is conducted in the same manner as among the Reformed; viz. the service is opened by reading the scriptures; then singing; then a short prayer; singing again; a longer prayer; singing; then the sermon, in the midst of which the minister exhorts to charity, and a collection is made in two bags, carried from pew to pew by the deacons, for the expenses of public worship, as candles, &c. and for the poor; one bag for the poor, and the other for the expenses of worship; then the sermon is concluded; then prayer, and singing, and dismissal. The collections are made in some places at the door, at the close of worship. They have preaching only once on the sabbath; have no other meetings, except on the days the Lord's-supper is administered, when the minister preaches an evening lecture.

"Some of their ministers are educated at the Mennonite college at Amsterdam, at the head of which is the Rev. R. Koopmans. Others are unlettered, though sensible men. They are chosen in some places by the congregation, and in others by the elders and deacons.

"They wear the same costume as the ministers of the Reformed church, a band, and a slip of black satin hanging down the back, and extending from the collar to the bottom of the coat.

"They administer the Lord's-supper twice, thrice, or four times during the year. They reject infant baptism, *and refuse to commune at the Lord's table with those who administer the ordinance to children unless resprinkled.* They train up catechumens under their ministers, and, about the age of sixteen, baptize them, taking from the candidate, before the minister and elders, an account of his repentance and faith, and requiring also some short account from him before the congregation on the day of this baptism. They baptize by pouring or sprinkling, as Menno is also said to have done, once in the name of the Father, then in the name of the Son, and then (again applying the water) in the name of the Holy Spirit. They profess to require also a consistent conduct; but it appears that they have little discipline. Many strangers crowd to see the administration of the ordinance. It is said, that none amongst them live without baptism. In some parts of North Holland young people, both bride and bridegroom, are baptized on the day of their marriage.

"They use in their congregations a metrical translation of the psalms, and a volume of psalms and hymns of the sixteenth century, by Kainpheyzen. Another collection of hymns is used, compiled at the end of the last century and the beginning of this.

"The *peculiar* opinions which have prevailed among the Mennonites relate to oaths, to baptism, to resistance by force, and to the office of the magistrate. They judged that it was not proper for them to aspire to the magistracy, since the scriptures contained no rules for the conduct of magis-

* The particulars under this head were communicated to Mr. Ward in several conversations, by the Rev. N. Masschaert, of Rotterdam, a learned and very respectable Mennonite minister.

trates, and forbade christians to desire the chief seats The two latter opinions are now generally exploded. Their affirmation is accepted instead of an oath.

"The whole body of Mennonites in Holland is supposed to amount to 30,000 persons, including children: the number of churches to 130.

"They have politely declined the salaries which the government of Holland offers to all denominations under its authority."

*(To be continued.)*

## ANSWER TO QUERY.

IGNOTUS asks, page 62, "Is there any impropriety in administering the Lord's-supper privately to Christians in dying circumstances?" Should nothing better come to hand, the following remarks may possibly furnish a hint towards a reply.

Truth is generally found between extremes. The Established Church administers the ordinance to every dying person who professes repentance; while a second class, some of whom are to be found in our own denomination, consider it so strictly a church ordinance, as to think that its *leading design* is to show forth the unity of the church. The former of these persons would sanction the practice to which Ignotus alludes: the latter would utterly condemn it. The following appears to me a scriptural statement of the matter:

1. No person is warranted by scripture to receive the Lord's-supper, unless he belong to a Christian church. This needs but little proof; as it must be evident to every reader of the scriptures, that the Lord's-supper is a church ordinance. There is not an instance in the New Testament of an individual partaking of it, who had not first joined himself to the church of God. The Church of England itself assumes, that its recipients belong to her communion.

2. Members of churches may, when unable to fill up their places, receive the ordinance of the Lord's-supper in their own houses, as forming a part of the church prevented by Providence from joining in the public administration of the ordinance.

The whole church of Christ is his Body. Its various members are found scattered in different parts of the world. These assemble according to their convenience, to derive nourishment from the Head in his appointed ways; and if illness prevents some from being present, are they to go without so delightful an ordinance, when they can have it administered to them in the true apostolic way in their own houses?

Some of our pastors are in the habit of administering this ordinance occasionally to such of their members as reside in villages or towns at a distance; and may not the administration alluded to by Ignotus be justified on the same ground?

An esteemed friend of the writer, a few months ago, being requested by a female member of his church, who had long been confined to her room, to administer the supper to her, took with him the deacons of the church, and one or two of its members, and administered it "in an upper room." I confess I know no scripture that condemns his conduct.

J. B.

# Obituary.

*On Tuesday Night, August 7,*
DIED
**Her Majesty, Caroline, Queen of England,**
CONSORT OF HIS MAJESTY
KING GEORGE THE FOURTH.

## MR. JAMES JOPLING.

DIED, April 26, 1821, at Hamsterley, Durham, in his sixty-ninth year, Mr. James Jopling, who had been an honourable member of the church here more than forty-eight years, during thirty of which he had discharged, greatly to the satisfaction of the church, the office of deacon.

Much as this good man was opposed to eulogiums on the dead, it would yet be unjust to his memory to bury his name in silence.

In his youth he was distinguished for his application to business—his assiduity in acquiring learning—and his early piety.

As a man, he was universally esteemed for his integrity, his punctuality, and his benevolence.

As a Christian, he was possessed of an ardent love to the word of God. It was sweeter to him than his necessary food.—*He was a man of prayer.* He spent much time in private devotion. When a young man, he attempted to introduce family prayer into the different families where he lived; and now that he is gone, he is most of all missed at the hour of family prayer." From the social prayer meetings of the church he was rarely absent: "and with what holy fervour of soul," says one of his brethren in office, "he addressed the divine throne, at seasons prior to the commemoration of the sacred supper, will not be forgotten by his brethren and sisters, while the powers of recollection remain."

Nor was he less eminent for *decision of character.* In every place, and in every company, he appeared in the character of a Christian. He was not ashamed to own the Saviour in the company of the scorner; nor backward to reprove the blasphemy of the infidel. More than once, by a suitable reproof, has he put the tongue of the wicked to silence.

In the church, he was distinguished for his clear views of divine truth. Equally far from Antinomian licentiousness, and from Pharisaic legality, he was anxious that the whole truth of the Bible should be preached. His conversation has been happily instrumental in bringing some ministers to address the invitations of the gospel to the unregenerate, who once imagined that it was not their duty in their sermons to address them, but to pity and to pray for them.

As his life was honourable and useful, so was his death happy. He was confined to his bed but a very few days, during which time he enjoyed a happy frame of mind. He appealed more than once to the great Searcher of hearts, in the language of Peter, "Lord, thou knowest all things; thou knowest that I love thee." To him death wore no terrors: not the shadow of a doubt distressed his soul. "I know," exclaimed he in the article of death, "that my Redeemer liveth."—"O death, where is thy sting? O grave, where is thy victory?"

On the morning of the day before

he died, he addressed his eight children in a solemn and affectionate manner, earnestly recommending to them that Saviour upon whom all his hope was fixed, and from whom all his enjoyments were derived.

His remains were carried to the Baptist Meeting-house on the Lord's-day afternoon following his decease, when an improvement of his death was attempted by Mr. Belcher, who was then supplying the church, to a crowded congregation, from Psalm xvii. 15; after which, in the presence of hundreds weeping around the tomb, his body was committed to the dust, "in sure and certain hope of the resurrection to eternal life."

This short account of an excellent man shall be closed with an extract of a letter from the Rev. R. Pengilly of Newcastle-upon-Tyne, to the writer of the present article.

"The death of my venerated friend, Mr. Jopling, has surprised, grieved, and delighted me. My surprise was occasioned by its suddenness; my grief, by the loss the Christian church has sustained; and my delight, by the firm faith and hope with which he met the last enemy. He was a man for whom, as you know, I had a high respect, and never, *never*, shall I visit Hamsterly, or Etherly Grange (the place of his residence), but I shall think of him with feelings not easily described. But it was said of Christ, (and we must never forget the important sentiment,) 'He hath done all things well.'"

J. B.

## MRS. HANNAH IVIMEY.

Mrs. Ivimey departed this life at Staughton in Bedfordshire, April 30, 1821, aged thirty-eight. She was born in the Isle of Wight, but removed at an early period to Portsea, where she was brought to the knowledge of the truth under the ministry of that excellent man the late Mr. Horsey, many years pastor of the *first Baptist* Church in that town. At the age of eighteen she was enabled to make a public profession of religion, and with no less than nineteen others was baptized, and received into the church. There, by her humble carriage and uniform conduct, she gained the esteem of all who knew her; and such were her attachment to the minister and people, and the satisfaction she felt from being so happily situated among them, that she found no difficulty in adopting the language of Ruth as her own: "Thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried." But that God who "brings the blind by a way that they knew not, and leads them in paths that they have not known," had destined her to pass through a variety of changes in her way to the kingdom of heaven. About three years after she had joined the church at Portsea, she was removed to London, where she united with the church in Eagle-street, under the pastoral care of Mr. Ivimey. But her stay in London was short. Having entered the marriage state, she was soon called to reside at Bromley, and afterwards at Bow in Middlesex, where she formed a happy union with the church at Old Ford, under the pastoral care of Dr. Newman, whose ministry was blessed to her soul, while she was favoured with the society and friendship of many spiritual, active, and zealous Christians. At this period her prospects of happiness were truly promising; but alas, how soon did the scene change! The sun of prosperity had scarcely begun to shine upon her path, before it went down amidst the darkest clouds of adverse circumstances. And such indeed was the peculiar nature of some of the trials which she was now called to endure, that had she not been remarkably supported by the grace of God, she must have sunk beneath the heavy load. But amidst all, she eyed the hand of the Lord, and found that promise verified in her own experience, "As thy days, so shall thy strength be." After having passed through some very affecting vicissitudes, she was constrained, with her

infant child, to seek an asylum at the residence of her sister, the wife of Mr. Knight, at Staughton, with whom she spent the remainder of her days. Thus "the Lord trieth the righteous," and often "shows his people hard things, and makes them to drink of the wine of astonishment." Some time after her removal from Bow, she obtained her dismission from the church at Old Ford, and was received into full communion with the church at Staughton. Here she was favoured with the enjoyment of her religious privileges, and often found it very good to meet and unite with her christian friends in the social and public services of her God. But in the year 1818, it pleased the Lord to visit her with a painful disorder, which baffled medical skill, and at length put a period to her mortal career. She was enabled to bear her long affliction with great fortitude and christian patience, and was for the most part favoured to enjoy a sweet tranquillity of mind, arising from a steady faith in Christ, and a good hope, through grace, of interest in the love of a faithful, unchangeable God. The consolations of the gospel cheered her heart—the all-sufficiency of Christ was a theme on which she loved to dwell—and the hope of heaven, founded on his atonement, proved as "an anchor to her soul, both sure and stedfast."

About three days before her death, her disorder underwent a sudden change, and evidently indicated that the time of her departure was at hand. As soon as she perceived the immediate symptoms of her approaching dissolution, the Lord appeared in a remarkable manner to shine upon her soul, and remove from her mind the fear of death. Speaking of the exercises of her mind during the past night, in which she had been alone, but evidently under the harbingers of death, she said, "What a mercy that I am not afraid to die! Had this been the case, I could not have lain in the bed, but I was very comfortable, and not at all afraid." Being reminded of the advantages connected with real religion, she subjoined, "Ah! what should I do without it *now?*—What a miserable situation must that be, to die without a God! I feel myself gradually sinking into the arms of death; but I can die trusting, venturing on him—and if I perish, I will perish at his feet." At another time, seeing her dear sister in tears, she said, "Don't grieve, my dear, you will soon follow me—it will be but a little while ere we shall meet again; if I were able to get up and go into the house of the Lord, you would feel exceedingly glad; but how much more ought you to rejoice in the consideration that I am going to heaven!"—"O what a place must heaven be! I have thought," she continued, "a good deal of the society of just men made perfect: I have loved their society in this *imperfect* state, but how shall I love them in a state of *perfection*, when I shall see them without sin!"

Feeling the spasms gradually rising higher, she said, "It has risen as high as my breast." A friend observing that it would only hurry her the sooner into heaven; she replied, "That is all—it will all (meaning her afflicted body,) be left behind, to be refined and purified. I have been taken down by an inch at a time; but I trust 'this is all the fruit to take away sin.' I hope it will be all sanctified for the good of my soul."

Her last address to her little boy, who is now left an orphan, was truly affecting. On his coming to her bedside, to inquire how she was, she said, "My dear son, you are come to see your dying mother: I hope I am going to heaven; be a good child, and you will come to heaven to me. Be afraid of *sin*, my dear; see what afflictions your poor mother has endured on account of *sin:* be a kind and dutiful child to your ****, and he will be a good friend to you." Her mind was made very easy respecting the child, and she was brought cheerfully to resign him up to the care and keeping of her covenant God.

She repeated great part of the 554th Hymn in Dr. Rippon's Selection, laying a peculiar emphasis on those lines,

"That blissful interview how sweet,
To fall transported at his feet!"

Her soul seemed on the wing for glory, longing to take its celestial flight: "I am in a strait," said she, "betwixt two, having a desire to depart, and to be with Christ, which is far better." Looking round upon her weeping relatives, she added, "I should feel no *strait* were it not for your *crying:* if you could give me up without grief, I should feel no *clog*, but should long to be with Christ," repeating with much feeling the following verse:

"Where Jesus dwells I fain would be;
I faint my much-lov'd Lord to see:
Earth, twine no more about my heart,
For 'tis far better to depart."

She dreaded the idea of getting better, and coming back again to life: "Not," said she, "that I would wish to die like a coward, merely to get rid of trouble; but that I may be free from sin, that I may see Christ, and be like him, and enjoy his presence for ever."

The day before she died being the Lord's-day, she expressed great delight at the thought of spending her Sabbath in heaven. "I hope," said she, "I have loved his earthly Sabbaths; but O what a Sabbath will that be! it will be an *eternal* Sabbath. I have often been interrupted *here*, but *there* will be no interruptions." Apprehending she might not die till the next day, she added, "If I should not die till to-morrow, I shall have a Sabbath *then*, for it is *always* Sabbath-day in *heaven*. O that the Lord would cut short his work, and receive me to himself! I long to go, but I hope the Lord will grant me patience 'to suffer all his righteous will, and to the end endure.'" A friend reminding her that she was now in the valley of the shadow of death, and that the conflict would soon be over, she replied, "The valley is a *long* one, but not *dark;* it is a *light* valley, but I think it *long*. I think his chariot wheels so long in coming." And then, with eyes and hands uplifted to heaven, she cried out, "Come, Lord Jesus, come quickly." Hearing the clock strike, she exhibited symptoms of *surprise*, exclaiming, "That's three o'clock! I am disappointed; I expected to have been in heaven before now!" After moistening her mouth with a little wine, she expressed herself in the following elevated strains: "I shall soon have done with *wine!* I shall soon drink the new wine of the kingdom. O what will it be to eat bread and drink wine in the kingdom of heaven! This mud-wall cottage will soon fall, and then I shall enjoy a *perfect cure*. The inhabitant thereof shall no more say, I am sick.

"'Sickness and sorrow, pain and death,
Are felt and fear'd no more.'"

Looking on her dear friends, she said, "It will not be long before we see each other again; O what a happy time will that be, when we all meet in heaven!" She often expressed a great sense of her own unworthiness, and was very much surprised and affected at the goodness of the Lord, in favouring her with so much consolation upon a bed of languishing. She lamented that she had not lived nearer to God, and that she did not better improve the means of grace when she had them; but she felt very thankful that all her sins were washed away by the blood of the Lamb. "I am," said she, "a guilty sinner, hanging upon Christ, he is my only hope. I look alone to him for life and salvation: he is my only trust and foundation:" repeating these lines,

"Black I to the fountain fly,
Wash me, Saviour, or I die."

She passed the following night comfortably, and obtained a little sleep for her weary body. The next day, being the last of her earthly career, she appeared like one made meet for heaven, longing to embrace her dearest Lord; and very frequently she expressed how precious Christ was to her soul. "I used," said she, "to *think* he was precious, when in health; but I *feel* him to be so now:" adding,

"Jesus, my God, I know his name,
His name is all my trust."

A friend just entering the room, and

ing the blessed frame of her
ddressing himself to her, re-
, that she would soon soar
She immediately subjoined,

ing with rapture and surprise,
loving-kindness in the skies."

ll sing, (said she,) louder than
them;" repeating with much
on the lines of the poet:

udest of the crowd I'll sing,
heaven's resounding mansions
g
ons of sovereign grace."

he exclaimed,) what a mercy
is all of grace! What a mer-
it is a finished salvation!"
ressing herself to her weep-
tives she said, "I am in *no*
ow; I can resign you all up
hands of the Lord; I would
change my situation with *any*
no, not if I might be a queen,
joy all the pleasures this
an afford." After pausing a
inutes, she exclaimed in a
ng voice, "Happy—happy,
ppy in Christ;—I want to say
t deal about Christ, but my
h fails." Then softly, and in
accents, she repeated the
ng verse:

when this lisping, stamm'ring
tongue,
silent in the grave,
a nobler, sweeter song
ng thy power to save."

his she appeared to encounter
conflict with the grand ad-
. He was permitted, for a
pace, to level his darts, in
if possible, to shake her con-
, and rob her of her comfort.
e was founded upon a rock,
gates of hell were not suf-
prevail against her; an al-
arm bore her triumphantly
h, and enabled her, during the
t, to lay fast hold of Christ
the hand of faith, saying,
gh he slay me, yet will I
in him." To a question,
r she felt comfortable in her
she replied, "I feel myself
n the Rock." A short space
before she breathed her last, turning her eyes towards her sister, she said, "I suffer but very little in my *body*." Her sister then anxiously inquired if she was happy in her *mind*? "O yes, *very*; Christ is *so* precious, I long to be with him." She repeated these lines,

"Come, ye angelic envoys, come,
And lead the willing pilgrim home;
Ye know the way to Jesus' throne,
Source of my joys, and of your own."

Being reminded that she would soon be in that glorious mansion which the Lord had prepared for her, she instantly replied,

"O glorious hour! O blest abode!
I shall be near and like my God."

Adding, "Then shall I be satisfied when I awake with thy likeness."

The last words she was heard to speak were in answer to a question whether Christ was precious? She replied, with an earnestness that cannot easily be forgotten, "Very —very—yes, very precious;" and in a few minutes afterwards realized the desires of her heart, and without a struggle or a groan breathed her happy spirit into the arms of her almighty Saviour. The funeral sermon was preached the following Lord's-day, to a large congregation, by the Rev. Joseph Such of Steventon, from a text chosen by the preacher, Psalm cxvi. 15: "Precious in the sight of the Lord is the death of his saints."

K.

*Staughton.*

## RECENT DEATH.

### REV. WM. BUTTON.

DIED August 2, in consequence of a stroke of apoplexy received about a fortnight before, the Rev. Wm. Button, who had been upwards of forty years Pastor of the Baptist Church in Dean-street. We request his friends to furnish us with a Memoir of this aged and respected minister.

# Review.

*Principia Hebraica, comprising a grammatical Analysis of 564 Verses selected from the Hebrew Psalms, &c. to which is prefixed a concise Hebrew Grammar, adapted to the Analysis, &c.* London, Hamilton.

A BOOK of this description has long been a desideratum, and could not have appeared at a more seasonable time. In past ages the multiplied commentaries upon the sacred scriptures manifested a conviction of the importance of seeking an acquaintance with that wisdom which is from above; but nothing has done this so effectually as the Bible Society, by the efforts of which the word of God is made accessible to every man. The resolution to disseminate it without note or comment is in conformity with an opinion long since formed, that the Bible is, without external assistance, its own best interpreter, and that he that compares passage with passage, and drinks solely from the fountain, is the most likely to receive the unadulterated truth. If this be the case, and the advantages of exploring the mind of God through the veil of a translation be confessedly so conspicuous, how much more satisfactory must such studies be, while directed to the primitive languages of inspiration!

This remark is particularly applicable to the Hebrew, the mother of all other languages, and, for all necessary purposes, the most easy to be acquired. In this respect it has an indubitable recommendation above the Greek, and its almost inseparable attendant the Latin. Besides the greater copiousness of the latter languages, occasioned by their connexion with a more refined state of society, the immense fields of mythology and historical allusion, presenting to the stranger at his first entrance all the appearances of another world, but with which it is absolutely necessary that he become familiar before the beauties of profane writing can be properly estimated, render their acquisition so expensive and laborious, that he who has gained the summit of his wishes cannot stifle, in the brightest moment of his exultation, a melancholy reflection on the sad consequences of his excessive application, as well as on the vanity of the greater part of his present possessions.

Those on whom the office of instructing youth in classical literature has devolved, and who feel at the same time an equal concern for the spiritual welfare of their charge, are often embarrassed in the discharge of their duty; and not a little judgment is called into exercise, lest in their attempts to expose the absurdities of paganism, they should damp the ardour of the pupil in prosecuting his studies. In most of our public schools no regard is manifested in this matter, and boys of the age of fourteen or fifteen, who pour forth their verses in praise of a Venus, or an Apollo, are ignorant of the first principles of christianity. Can it be a subject of surprise that such persons, in their maturer years, too frequently discover, if not an enmity, an indifference to the spirit of that religion the very name of which they bear from the influence of custom?

By the above remarks it is not our intention to undervalue a classical education, but to point out the importance of having it properly conducted. Experience has proved that the study of languages has a most powerful tendency to rouse into action the dormant genius of youth, and to invigorate the whole intellectual system. The sacrifices therefore which parents make in thus providing for their children are sufficiently repaid by this advantage, without taking into consideration the necessity of these qualifications for many respectable offices in life, and the no less certain benefits to

be derived in a future day, if called by the Spirit of God to fill the Christian ministry.

It is to be regretted that the Hebrew language has not made a more general part of tuition in our schools. It has every thing to recommend it, and to invite attention. By our acquaintance with the translation of the Bible we are almost naturally prepared for the study of the original; and it may be safely affirmed, that in half the time spent in learning Latin, a sufficient stock of Hebrew may be acquired to make the knowledge of it not only profitable but delightful. No language is better adapted for furnishing the mind with ideas than this, which has been emphatically styled the philosophical language. Is there not also reason to hope, that the cultivation of this tongue, which is exclusively used in the service of truth, would prepare the youthful bosom for an attachment to the word of God, never to be eradicated? It has been observed, that no anatomist can remain an atheist, and it may be asserted, with perhaps equal probability, that no Hebrician can rest satisfied with the cold concessions of Deism.

The work, in the review of which we have been led to these remarks, is intended both for the punctualist and the antipunctualist, especially for the former. Prefixed is a grammar, the rules of which are numbered, and subdistinguished by the Greek letters. By this method, in the analysis of the Psalms which follows, reference is made to every rule for the change of vowels, affixes, tenses, &c. so that the labour of the student is greatly diminished, and his progress cannot but be satisfactory. The plan is nearly the same as Bythner's, in his Lyra, with the addition of hollow serviles, and some useful remarks in the accompanying notes. But the greatest praise is due to the Authors, for having made the work accessible to the English scholar. He that prefers learning with points is here provided with such assistance as could not be obtained before in our language. An improved method of reading without points is also given, by which the pronunciation of both systems is more nearly assimilated.

Without detracting from the value of this work, which we warmly recommend, we cannot but think, that persons so well qualified for the task would have performed a more acceptable service, by turning their attention to the historical, in preference to the poetical portions of scripture. Whoever wishes to proceed with increasing pleasure in this study, will do best to begin with the Pentateuch. We do not recollect any other Clavis of this part than that by Professor Robertson, a work better adapted for a proficient than a novice in the language. Bythner, it is true, also published a Clavis Pent.; but upon a plan very different from that of the Lyra.

*Posthumous Sermons, by John Owen, D.D. Published from the original Edition by John Thomas Dobney.* 239 Pages. 6*s.*

Mr. Dobney has rendered an acceptable service to the religious world, by republishing these thirteen sermons, which were become extremely scarce. We agree with him, that "the writings of Dr. Owen are too well known and appreciated to need any recommendation to the public attention." They are plain in their language, written on interesting subjects, and discover a close study of the scriptures, and an intimate acquaintance with the genuine doctrines of the gospel of Christ.

The two first sermons have for their subject, "The Everlasting Covenant; and The Believer's Support under Distress." We subjoin the following extract.

"Now as to those whom God hath thus taken into covenant, whom he has thus allured, there are always these two things upon their minds, in their thus entering into covenant with God, which we may do well to consider and remember. That they do surely accept God in Christ for himself, and make no conditions about peace and prosperity, and a freedom from trouble in this world. Naaman made a reserve that he would bow in the house of Rimmon, and that spoiled his whole covenant. Whe-

soever has in sincerity thus engaged in covenant with God, his own soul will bear him witness, that he made no condition, had no reserve. And the proffer of any one condition to God or Christ whatever, is enough to ruin the whole marriage contract he tenders to him. Now, for a man to faint and sink under any thing that befals him, let him retreat unto the covenant, and inquire there whether ever he made a condition against it, against imprisonment, banishment, poverty, losses, troubles, distresses: did he say, if God would keep him from all these? God made no such condition with him. What God has actually engaged before in promise, that we may plead with him as a condition, for Jacob did so; 'If thou wilt be with me, and bless me.' God had given him that promise; 'Thou saidst, I will deal well with thee, and I will surely do thee good;' but not else."

Three sermons follow, preached at the ordination of ministers: these are well worth the perusal of the Episcopalians of the present day. Dr. Owen tells us,

"First then, if there be any office, let it be under ever so glorious, or so specious a title, if Christ hath not appointed that office by virtue of gospel ordinances and institution, there is a nullity in it; it is no gift of Christ, let who will bear it, and discharge it; with what formality soever they come unto it, popes and cardinals, metropolitans and diocesans, there is a nullity in the office, by reason there is no law, ordinance, or institution of Christ appointing it; and where the office itself is appointed by Christ, if there be no communication of gifts unto the person, there is not a nullity in the office absolutely; but there is a nullity as to the person. It is essential to the office, that Christ choose the person by communicating gifts unto him." (Page 59.) "I don't know, for my own part, a more trembling thought that a minister hath, or can have, in the consideration of his office, work, and duty, whereunto he is called, than this one: How shall I approve myself so, as to be looked on as a gift from Christ, given unto the church?" Page 61.

There are four sermons on the excellency of Christ, from Psalms xiv. 1, 2, 3; and four upon the use and advantage of faith under reproaches and persecutions, from *Hab. ii. 4.* The latter sermon discovers, in a strong point of view, the christian character of Dr. Owen. He saw, with a prophetic eye, the persecution and trial that awaited the church, from the return of papal and ecclesiastical persecution, but it only excited in him more faithfulness and watchfulness. He did not shrink from the danger, but looked at the event as a faithful servant of Christ, and boldly testified the truth in the face of all opposition.

"I have had," says he, "a great persuasion that the clouds that are gathering will, at least in their first storm, fall upon the people of God, I must repeat it again and again; I have been warning you for some years, and telling you it would be so. The present frame wherewith I have to conflict in my own spirit, and that frame of spirit which I have observed in others, the state and condition of all churches and professions, (so far as I know,) is, they are gone into a dreadful security. I speak my heart, and what I know with reference to our present state, and the cause of God; we are gone into a dismal security, which still confirms me, that the storm will come upon us, and that it will not be long before we feel it." Page 200.

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*Picturesque Piety; or, Scripture Truths illustrated by Ninety-six Engravings, and an original Poem to each. By the Rev. Isaac Taylor of Ongar.* 2 Vols.

The name of the Author is a sufficient recommendation to his works, and renders it almost needless for us to make any remarks. This is written expressly for children, and forcibly reminds us of the excellent hymns of Dr. Watts, composed for the same purpose. It is beautifully ornamented with pictures, descriptive of the different subjects it contains. The style of the poetry is pretty, and exceedingly well adapted to the capacity of those for whom it is intended. We are much pleased that an Author of such talents should undertake the instruction of children. We would recommend these volumes to parents as admirable presents for their children. We extract the following:

## HEEP IN THE PIT:

OR,

## LOST STATE BY SIN.

"ne astray like a lost Sheep."
Psalm cxix. 176.

at bleating, has a Lamb
, till it's lost its dam?
, yes, and fallen o'er,
waters whirl and roar.

ees with the stream,
oast how it can swim;—
as sinners go,
'mid all their woe.

ot gain the brink,
w the tide 'twill sink;
dly hand is nigh,
adly it will die.

in Sin destroys:
hear, the Saviour's voice:
towards him, "save me," say;
ny—when they pray.

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*ories; by James Edmeston, of "Anston Park," a "World of Spirits;" &c.* 72pp. 2s. 6d.

se who are fond of poetry d recommend this work, ll be found to contain both gratify and instruct. It is h to be lamented that some atest poets, who have lived nt periods of time, have their talents on comparamportant subjects; but we o observe, that this Author oyed his on those which portant; so that whilst of r it may be said, that they tributed a little to the nt of the age in which they lhe latter, (and others of a scription,) it may be said, have devoted their talents omotion of truth and relir limits preventing us from further into the merits of t, we must content ourh presenting the following a specimen.

### E OMNIPRESENT.

are parts of His ways; but how portion is heard of Him!"
Job. xxiv.14.

of wonder, O how mighty, pendous, how profound! that sparkles yonder, orb of vasty round.

Thousands through the hours of darkness
Stud the concave of the sky;
Thousand thousands, hid from science,
Shine, but reach no earthly eye.

Fly, my fancy, to yon atom,
Yon bright speck thou scarce canst see;
What arises now before thee?
A new, a bright infinity.

Pause in wonder—myriad beings
Cover every planet there;
All, for breath and life and guidance,
Leaning on Almighty care.

Every world has hills and valleys,
And *His* hand form'd every flower,
Every golden-plumaged insect
Flying through the sunny hour.

Every little joy and sorrow,
Every hope, and every fear,
Follow *His* supreme direction,
Fully as some mighty sphere.

How minute, and yet how mighty!
Who would fear beneath his reign?
Calm be the heart, and bright the sorrow,
Still'd the terror, heal'd the pain.

If *He* wound us, *He* will heal us,
For *He* knows our every grief;
Sweet repose in hours of gladness!
In depression sweet relief!

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***Report of the Committee appointed at a Meeting of Journeymen, chiefly Printers, to take into Consideration certain Propositions submitted to them by Mr. George Mudie, having for their Object a System of social Arrangement, calculated to effect essential Improvements in the Condition of the Working Classes, and of Society at large.*** Second Edition. Sold at the Medallic Cabinet, 158, Strand. 26 Pages. Sewed. 9d.

THIS report is drawn up with no common ability. Whether the principles on which it proceeds be correct, and, if so, whether the details be practicable, or not, we dare not presume to determine. This, however, we need not hesitate to say with confidence, that the subject merits the closest attention, and from necessity will soon receive it. We, therefore, cordially recommend the perusal of this pamphlet to those of our readers, who have ability and leisure to consider what can be done

to ameliorate the condition of the working classes in this country. The statesman, the political œconomist, the philanthropist, all agree that it is time to take leave of Utopian theories and visionary speculations, and to resort to those vigorous, united, practical efforts, which, under the divine blessing, may mitigate at least, if they cannot entirely remove, those evils which now heavily press upon us on all sides.

## LITERARY INTELLIGENCE.

### *Just Published.*

A New Edition of Buck's Anecdotes, 3 vols. 12mo. Price 12s.

The Design of the Death of Christ explained; and its influence, in constraining Christians to "live to him who died for them," enforced, in a Sermon from 2 Cor. v. 14, 15. By William Ward of Serampore. Price 1s. 6d.

Third Report of the Serampore Native Schools has been published in London. Copies of which may be had, gratis, of Black and Co.

Improved Edition of the Eton Latin Grammar. (By the Rev. Thomas Smith, of St John's College, Cambridge, and one of the Masters of Gordon House Academy, Kentish Town, Middlesex.) In which are marked the Quantities of all the Latin Syllables, and likewise the Accentuation of the Words; to which are added, copious explanatory Notes. Price 2s. Bound.

Mr. Smith has just published an improved Edition of Walkingame's Arithmetic, containing upwards of Two Thousand new Questions, and an Appendix on Circulating Decimals, with numerous Tables of the most useful Description, and other valuable Additions. Price 2s. Bound. To be had of all Booksellers.

The Insufficiency of Human Efforts contrasted with the All-sufficiency of Divine Power in Evangelizing the Heathen World. A Sermon delivered at Great Queen-street Chapel, Lincoln's-inn-fields, on June 22, 1821, at the Anniversary of the Baptist Missionary Society, by the Rev. Thomas Steffe Crisp, of Bristol. Published by special request. Price 1s. The profits, if any, to be given to the Society. May be had at the Society's Room, 9, Wardrobe-place, Doctors' commons; or of Holdsworth, St. Paul's Church-yard; Offer, New-street; or Whittemore, and Hamilton, Paternoster-row. Where also may be had, Price, to Non-Subscribers, 1s. The Seventh Memoir of the Translations of the Holy Scriptures, carrying on by the Missionaries at Serampore, containing a particular Account of their Progress up to December 1820.

The Kingdom of God on Earth. By the Rev. John Whitehouse, formerly of St. John's College, Cambridge, and Rector of Orlingbury, Northamptonshire. Price 3s.

Adult Baptism, and the Salvation of all who die in Infancy, maintained: in Strictures on a Sermon, entitled, "The Right of Infants to Baptism," by the Rev. H. F. Burder, M. A. By Isaiah Birt.

A new Edition of the Works of the Rev. John Newton, complete in 12 Vols. 12mo. £2 2s. boards.

### *In the Press.*

The Rev. John Campbell of Kingsland is preparing an account of his late journey in the interior of South Africa, which, like the former, was undertaken, at the request of the London Missionary Society. The course of this journey lay through a considerable tract of country which had not been explored by any European. It extended three hundred miles beyond Lattakoo, which was the limit of his first journey; and it confirmed the conjecture which he had formed, that he should find the country better peopled, and more advanced in civilization, as he proceeded towards the north. The introduction which his missionary objects gave him to the chiefs of the several nations he visited, and the confidence with which he was received by them, afforded him the most favourable opportunities of observing their manners and customs, as well in the administration of their public affairs, as in their domestic relations. This was particularly the case with regard to the Mashow and Marootsee nations, whose chief towns, Mashow and Kurreechane, contain several thousand inhabitants. The work will contain a map of the country through which he travelled, and other illustrative engravings.

The Rev. Robert Hall has in the Press a New Edition of his "Apology for the Freedom of the Press," with some Additions.

The Triple Aim; or, the Improvement of Leisure Friendship and Intellect; attempted in Epistolary Correspondence, Pp. 440. 10s. 6d.

# Intelligence, &c.

Rataffe of Madagascar, who
ly to England, had beheld
er the happy effects of the
he Sun of Righteousness on
enighted land, and longed to
istian country. At the late
y of the London Missionary
is presence excited uncom-
st. After some time, however,
rned to find, that the friends
o much valued were not mem-
he Church of England, and
be informed, on a subject so
to him, from the highest au-
He therefore waited on his
tated the wonderful and hap-
of Missionary exertions in
ar, and expressed his surprise
hat these ministers were not
f the established church of
The King replied, "Be
rince, that they are not the
en: they may differ in smaller
ut on every important point
istian faith they most perfect-
ordially agree. And permit
that every instance of atten-
lness, and protection, expe-
these men in your country,
teemed and acknowledged by
ne to myself." The Prince was
ighted with this answer: he
and confided more than ever
tian friends, and is now on
s home with a fresh supply of
es and artisans.
George the Fourth has the pri-
important benefit of possess-
t one truly pious evangelical
who, in his course, lately
before his Majesty, at Brigh-
st faithful, awakening, and
sermon. His courtiers ex-
ist it would give offence.
nowever, unlike to Felix, who
Paul when he had reasoned
ousness, temperance, and
to come, our beloved Monarch
since favoured his faithful
the friend of his soul, with his
riendship, and with affection-
, and has been pleased to pro-
is son, who was then studying
dge.

## MOUNG SHWA-BA.

*Extracts from the Journal of the Rev. A Judson.*

1820, April 1. In the evening we had a final conversation with Moung Shwa-ba, and became fully satisfied with the evidences of his conversion. We therefore expressed our willingness to receive him into church-fellowship, and I announced to him my intention of baptizing him to-morrow, on which he expressed his gratitude and joy.

April 2, *Lord's-day.* At night, after dark, we went privately to the accustomed pond, and baptized the new disciple. Afterwards sat down at the table of the Lord to communicate. Three inquirers were admitted to be spectators.

April 11. A visit from Oo Yan and two friends.

April 14. Some female visiters spent most of the day with Mrs. Judson. They regularly visit about once a week. The principal one, Mah Men-la, has experienced divine grace. Her husband is one of those who came with Oo Yan on the 11th.

April 15. Moung Shwa-ba has for some days been talking of a visit to Shwa-doung, his native place, to communicate the treasure which he has found, to his numerous relations and friends. This evening, after expressing his desires, he said, it occurred to him, that it might be proper to ask permission or license so to do. Not that he aspired to set up as a teacher—far from that, but he wanted to feel, that, in communicating the gospel, he was proceeding in a regular authorised manner. He thought, that if two or three disciples could be raised in each of the large towns, it would much facilitate our operations. He was sure, that at least one in ten of his relations and friends, on hearing his story, could not help embracing the new religion. I secretly exulted at hearing his proposal, so evidently the result of christian principle, and exhorted him to constant self-examination and prayer, as the means of

discovering his own duty, and the Divine will.

April 16, *Lord's-day.* Early in the morning, the teacher Moung Shwa-gnong came in, after an absence of just a month. He was soon followed by Oo Yan and his two friends. They spent the whole day with me: all appear hopeful. The teacher remained as usual, after the others had left, and thereby afforded me an opportunity for private conversation. He admitted that all his objections to positive commands were removed; and that it was his desire to be a full disciple; but when urged closely on the subject, he intimated that his wife and friends were opposed to his taking any decided step; and that if he did, he was, moreover, exposed to imminent danger of persecution and death. He mentioned these things with so much feeling, and such evident consciousness of simple weakness, as completely disarmed me. My heart was wrung with pity. I sincerely sympathized with him, in his evident mental trials. I could not deny the truth of what he said; but gently hinted, "As thy day is, thy strength shall be," and proposed the example of the apostles and martyrs, the glory of suffering for Christ, &c. But the thought of the iron maul, and a secret suspicion that if I were in his circumstances I should perhaps have no more courage, restrained my tongue. We parted with much solemnity, understanding one another better than ever before. I shall not probably see him again very soon, for it is too dangerous for a man of his distinction to be seen coming frequently to the mission-house.

April 20. Mah Men-la and her friends have been with Mrs. Judson all day. She gives increasing evidence of being a real disciple, but is extremely timid, through fear of persecution. One of her remarks deserves notice, as a natural expression of true christian feeling. "I am surprised," said she, "to find this religion has such an effect on my mind, as to make me love the disciples of Christ more than my dearest natural relations." She is a woman of very superior discernment and mental energy. One of the women who has frequently accompanied her in her visits, met with a tract at old Pegu, six weeks ago, and came all the way to Rangoon, chiefly, she says, on that account.

This day I have finished the translation of the epistle to the Ephesians, begun before I went to Ava, but intermitted on account of the weakness of my eyes. *It is with real* joy that I put this precious *writing into* the hands of the disciples. It is a great accession to their scanty stock of scripture, for they have had nothing hitherto but Matthew. Intend to give them Acts, as fast as my eyes will allow.

April 30, *Lord's-day.* Oo Yan, after having searched out all their difficult points of religion, came to day to the *ne plus ultra*—How are sin and eternal misery reconcileable with the character of an infinitely holy, wise, and powerful God? He at length obtained such satisfaction, that he could not restrain laughing, from pure mental delight, and kept recurring to the subject, and repeating my remarks to those around him. He was accompanied, as usual, by his two friends, Moung Thah-a and Moung Myat-lah, husband of Mah Men-la. With these came also one Moung Yo, a disciple of Moung Shwa-gnong, a poor man, but an acute reasoner. He was, or pretended to be, on the semi-atheistic plan. After ascertaining his precise ground, I used an argument, which, in a late combat with Oo Yan, I found quite invincible. It is simply this: "No mind, no wisdom—temporary mind, temporary wisdom—eternal mind, eternal wisdom." Now as all the semi-atheists firmly believe in eternal wisdom, this concise statement sweeps, with irresistible sway, through the very joints and marrow of their system. And though it may seem rather simple and inconclusive to one unacquainted with Burman reasoning, its effect is uniformly decisive. No sooner is this short sentence uttered, than one significantly nods his head, as if to say, There you have it. Another cries out to the opponent, You are undone. Another says, Talk about wisdom! where else will you find it? The disputant himself, who was perhaps preparing a learned speech about the excellence and eternity of wisdom, quite disconcerted by this unexpected onset, sits looking at the wreck of his system, and wondering at the simple means which has spread such ruin around him, presently looks up, (for the Burmans are frequently candid,) and says, Your words are very appropriate. And perhaps his next question is, How can I become a disciple of the God you worship? All the visiters to-day, and indeed all the semi atheists, are despisers of Gaudama, and the established religion of the land. Moung Shwa-gnong has disseminated this heresy in Rangoon, for several years; but since he has become acquainted with us, he frequently tells his adherents, I know nothing; if you want true wisdom, go to the foreign teacher, and there you will find it.

I have reason to believe that this heresy is not confined to Rangoon, but is taking root in various parts of the country, and preparing the way for the Christian religion. O for toleration—a little toleration! We will be content to baptise in the night, and hold worship in private; but we do pray that we may not be utterly banished from the land! O that these poor creatures, who are groping in the dark, may have time and opportunities to find the precious treasure, which will enrich them for evermore! We are all looking with anxiety towards the golden feet. Our viceroy, Moung Shwa-thah, has gone thither on a visit; and it is doubtful whether he will return, or his rival Mya-day-men. If the latter, there is some reason to hope that we shall keep footing in Rangoon, at least during his administration.

*(To be continued.)*

## ORDINATIONS, &c.

May 16, the Rev. James Upton, Jun. was ordained over the church at Cotton-street, Poplar. The service commenced by reading 1 Tim. iii. and prayer by the Rev. Wm. Shenstone. The Rev. J. Ivimey made some remarks on a church of Christ, founded upon Matt. v. 14, and asked the usual questions from the church and the pastor. The Rev. Mr. Smith of Ilford offered prayer, imploring the Divine blessing upon the newly ordained pastor. The Rev. James Upton delivered the charge to his son, founded upon 2 Tim. iv. first five verses. The Rev. Mr. Pritchard addressed the church from 1 Sam. x. 26. The Rev. Mr. Scraggs of Poplar (Independent) concluded in prayer. We understood from the statement read by the Deacon on this occasion, that the congregation in Church-street, (Rev. James Upton's,) had, on the previous Lord's-day, collected fifty pounds towards the large debt upon the place at Poplar, as a proof of their affection and respect towards Mr. Upton, Junior, whom they had earnestly requested to become an assistant to his worthy father; but Mr. Upton, Junior, considered it a clear call in Providence for him to accept the call to the church at Poplar, notwithstanding the pleasant prospects at the former place, and the apparent difficulties of the station which he has preferred to accept.

April 24, the Rev. Mr. John Clay of Portsea was ordained copastor with the Rev. T. Tilly over the Baptist Church meeting at Forton near Gosport, and Lake-lane near Portsea.—Mr. Franks of Newport read and prayed; Mr. Draper of Southampton delivered the introductory address on the nature of a gospel church; Mr. Gough of Westbury Leigh asked the usual questions; Mr. Millard of Lymington offered the ordination prayer; Mr. Miall of Portsea gave the charge from 2 Tim. ii. 15; and Mr. Mileham of Brighton concluded. —In the evening Mr. Neave of Portsea read and prayed; Mr. Gough preached the sermon to the people, and Mr. Arnot of Portsea concluded.—These services, which took place in Mr. Miall's Meeting-house, Portsea, were interesting and instructive.—The circumstances which led to the solemnities of this day will be gratifying to our readers. About four years since, a large building was erected in Lake-lane for a Sunday-school, in which are now taught more than seven hundred children. Some time after it was built, Mr. Tilly, in connexion with Mr. Clay, commenced an evening lecture in it, which was well attended. After this, sermons were preached Sabbath morning and evening, and on Tuesday evening. The congregation still increased, and several persons were seriously affected with divine things. At this time, several of the members of Forton Church having removed into the neighbourhood, were requested by their pastor to form themselves into a distinct church in Lake-lane, with a view of receiving others who appeared to be proper subjects for church fellowship; this, however, they declined, but requested to unite there as a branch of Forton Church, which was agreed to; and seventeen persons, who had gladly received the word, were baptised, and added to them, since which, thirteen others have followed their example.—These circumstances, with the probability of a much larger increase, rendered a second pastor necessary, and Mr. Tilly recommended the church to invite Mr. Clay to unite with him; to which Mr. Clay consented, and the union promises the most happy results to the cause of the Redeemer in this very populous neighbourhood.

July 24, Mr. Joseph Baynes, late of Bristol Academy, was publicly set apart to the pastoral care of the Baptist Church at Wellington, Somerset. Mr. Singleton of Tiverton read the scriptures and prayed. Mr. Kilpin of Exeter then stated with great perspicuity and force the object of the meeting, the principles upon which distinct communities of Christians are founded, and the benefits which flow out of them to independent

"That blissful interview how sweet,
To fall transported at his feet!"

Her soul seemed on the wing for glory, longing to take its celestial flight: "I am in a strait," said she, "betwixt two, having a desire to depart, and to be with Christ, which is far better." Looking round upon her weeping relatives, she added, "I should feel no *strait* were it not for your *crying:* if you could give me up without grief, I should feel no *clog*, but should long to be with Christ," repeating with much feeling the following verse:

"Where Jesus dwells I fain would be;
I faint my much-lov'd Lord to see:
Earth, twine no more about my heart,
For 'tis far better to depart."

She dreaded the idea of getting better, and coming back again to life: "Not," said she, "that I would wish to die like a coward, merely to get rid of trouble; but that I may be free from sin, that I may see Christ, and be like him, and enjoy his presence for ever."

The day before she died being the Lord's-day, she expressed great delight at the thought of spending her Sabbath in heaven. "I hope," said she, "I have loved his earthly Sabbaths; but O what a Sabbath will that be! it will be an *eternal* Sabbath. I have often been interrupted *here*, but *there* will be no interruptions." Apprehending she might not die till the next day, she added, "If I should not die till to-morrow, I shall have a Sabbath *then*, for it is *always* Sabbath-day in *heaven*. O that the Lord would cut short his work, and receive me to himself! I long to go, but I hope the Lord will grant me patience 'to suffer all his righteous will, and to the end endure.'" A friend reminding her that she was now in the valley of the shadow of death, and that the conflict would soon be over, she replied, "The valley is a *long* one, but not *dark;* it is a *light* valley, but I think it *long*. I think his chariot wheels so long in coming." And then, with eyes and hands uplifted to heaven, she cried out, "Come, Lord Jesus, come quickly." Hearing the clock strike, she exhibited symptoms of *surprise*, exclaiming, "That's three o'clock! I am disappointed; I expected to have been in heaven before now!" After moistening her mouth with a little wine, she expressed herself in the following elevated strains: "I shall soon have done with *wine!* I shall soon drink the new wine of the kingdom. O what will it be to eat bread and drink wine in the kingdom of heaven! This mud-wall cottage will soon fall, and then I shall enjoy a *perfect cure*. The inhabitant thereof shall no more say, I am sick.

"'Sickness and sorrow, pain and death,
Are felt and fear'd no more.'"

Looking on her dear friends, she said, "It will not be long before we see each other again; O what a happy time will that be, when we all meet in heaven!" She often expressed a great sense of her own unworthiness, and was very much surprised and affected at the goodness of the Lord, in favouring her with so much consolation upon a bed of languishing. She lamented that she had not lived nearer to God, and that she did not better improve the means of grace when she had them; but she felt very thankful that all her sins were washed away by the blood of the Lamb. "I am," said she, "a guilty sinner, hanging upon Christ, he is my only hope. I look alone to him for life and salvation: he is my only trust and foundation:" repeating these lines,

"Black I to the fountain fly,
Wash me, Saviour, or I die."

She passed the following night comfortably, and obtained a little sleep for her weary body. The next day, being the last of her earthly career, she appeared like one made meet for heaven, longing to embrace her dearest Lord; and very frequently she expressed how precious Christ was to her soul. "I used," said she, "to *think* he was precious, when in health; but I *feel* him to be so now:" adding,

"Jesus, my God, I know his name,
His name is all my trust."

A friend just entering the room, and

the blessed frame of her
ressing himself to her, re-
iat she would soon soar
e immediately subjoined,

with rapture and surprise,
ig-kindness in the skies."

ng (said she,) louder than
n;" repeating with much
the lines of the poet:

t of the crowd I'll sing,
ven's resounding mansions

of sovereign grace."

exclaimed,) what a mercy
l of grace! What a mer-
is a finished salvation!"
sing herself to her weep-
es she said, "I am in no
; I can resign you all up
nds of the Lord; I would
nge my situation with *any*
not if I might be a queen,
all the pleasures this
afford." After pausing a
tes, she exclaimed in a
voice, "Happy—happy,
in Christ;—I want to say
al about Christ, but my
ils." Then softly, and in
cents, she repeated the
verse:

n this lisping, stamm'ring
gue,
nt in the grave,
obler, sweeter song
hy power to save."

she appeared to encounter
nflict with the grand ad-
He was permitted, for a
ce, to level his darts, in
ossible, to shake her con-
nd rob her of her comfort.
vas founded upon a rock,
ates of hell were not suf-
prevail against her; an al-
m bore her triumphantly
nd enabled her, during the
to lay fast hold of Christ
hand of faith, saying,
he slay me, yet will I
him." To a question,
she felt comfortable in her
e replied, "I feel myself
he Rock." A short space
before she breathed her last, turning her eyes towards her sister, she said, "I suffer but very little in my *body*." Her sister then anxiously inquired if she was happy in her *mind*? "O yes, *very*; Christ is *so* precious, I long to be with him." She repeated these lines,

"Come, ye angelic envoys, come,
And lead the willing pilgrim home;
Ye know the way to Jesus' throne,
Source of my joys, and of your own."

Being reminded that she would soon be in that glorious mansion which the Lord had prepared for her, she instantly replied,

"O glorious hour! O blest abode!
I shall be near and like my God."

Adding, "Then shall I be satisfied when I awake with thy likeness."

The last words she was heard to speak were in answer to a question whether Christ was precious? She replied, with an earnestness that cannot easily be forgotten, "Very —very—yes, very precious;" and in a few minutes afterwards realized the desires of her heart, and without a struggle or a groan breathed her happy spirit into the arms of her almighty Saviour. The funeral sermon was preached the following Lord's-day, to a large congregation, by the Rev. Joseph Such of Steventon, from a text chosen by the preacher, Psalm cxvi. 15: "Precious in the sight of the Lord is the death of his saints."

K.

*Staughton.*

## RECENT DEATH.

### REV. WM. BUTTON.

DIED August 2, in consequence of a stroke of apoplexy received about a fortnight before, the Rev. Wm. Button, who had been upwards of forty years Pastor of the Baptist Church in Dean-street. We request his friends to furnish us with a Memoir of this aged and respected minister.

# Review.

*Principia Hebraica, comprising a grammatical Analysis of 564 Verses selected from the Hebrew Psalms, &c. to which is prefixed a concise Hebrew Grammar, adapted to the Analysis, &c.* London, Hamilton.

A BOOK of this description has long been a desideratum, and could not have appeared at a more seasonable time. In past ages the multiplied commentaries upon the sacred scriptures manifested a conviction of the importance of seeking an acquaintance with that wisdom which is from above; but nothing has done this so effectually as the Bible Society, by the efforts of which the word of God is made accessible to every man. The resolution to disseminate it without note or comment is in conformity with an opinion long since formed, that the Bible is, without external assistance, its own best interpreter, and that he that compares passage with passage, and drinks solely from the fountain, is the most likely to receive the unadulterated truth. If this be the case, and the advantages of exploring the mind of God through the veil of a translation be confessedly so conspicuous, how much more satisfactory must such studies be, while directed to the primitive languages of inspiration!

This remark is particularly applicable to the Hebrew, the mother of all other languages, and, for all necessary purposes, the most easy to be acquired. In this respect it has an indubitable recommendation above the Greek, and its almost inseparable attendant the Latin. Besides the greater copiousness of the latter languages, occasioned by their connexion with a more refined state of society, the immense fields of mythology and historical allusion, presenting to the stranger at his first entrance all the appearances of another world, but with which it is absolutely necessary that he become *familiar before* the beauties of profane writing can be properly estimated, render their acquisition so expensive and laborious, that he who has gained the summit of his wishes cannot stifle, in the brightest moment of his exultation, a melancholy reflection on the sad consequences of his excessive application, as well as on the vanity of the greater part of his present possessions.

Those on whom the office of instructing youth in classical literature has devolved, and who feel at the same time an equal concern for the spiritual welfare of their charge, are often embarrassed in the discharge of their duty; and not a little judgment is called into exercise, lest in their attempts to expose the absurdities of paganism, they should damp the ardour of the pupil in prosecuting his studies. In most of our public schools no regard is manifested in this matter, and boys of the age of fourteen or fifteen, who pour forth their verses in praise of a Venus, or an Apollo, are ignorant of the first principles of christianity. Can it be a subject of surprise that such persons, in their maturer years, too frequently discover, if not an enmity, an indifference to the spirit of that religion the very name of which they bear from the influence of custom?

By the above remarks it is not our intention to undervalue a classical education, but to point out the importance of having it properly conducted. Experience has proved that the study of languages has a most powerful tendency to rouse into action the dormant genius of youth, and to invigorate the whole intellectual system. The sacrifices therefore which parents make in thus providing for their children are sufficiently repaid by this advantage, without taking into consideration the necessity of these qualifications for many respectable offices in life, and the no less certain benefits to

be derived in a future day, if called by the Spirit of God to fill the Christian ministry.

It is to be regretted that the Hebrew language has not made a more general part of tuition in our schools. It has every thing to recommend it, and to invite attention. By our acquaintance with the translation of the Bible we are almost naturally prepared for the study of the original; and it may be safely affirmed, that in half the time spent in learning Latin, a sufficient stock of Hebrew may be acquired to make the knowledge of it not only profitable but delightful. No language is better adapted for furnishing the mind with ideas than this, which has been emphatically styled the philosophical language. Is there not also reason to hope, that the cultivation of this tongue, which is exclusively used in the service of truth, would prepare the youthful bosom for an attachment to the word of God, never to be eradicated? It has been observed, that no anatomist can remain an atheist, and it may be asserted, with perhaps equal probability, that no Hebrician can rest satisfied with the cold concessions of Deism.

The work, in the review of which we have been led to these remarks, is intended both for the punctualist and the antipunctualist, especially for the former. Prefixed is a grammar, the rules of which are numbered, and subdistinguished by the Greek letters. By this method, in the analysis of the Psalms which follows, reference is made to every rule for the change of vowels, affixes, tenses, &c. so that the labour of the student is greatly diminished, and his progress cannot but be satisfactory. The plan is nearly the same as Bythner's, in his Lyra, with the addition of hollow serviles, and some useful remarks in the accompanying notes. But the greatest praise is due to the Authors, for having made the work accessible to the English scholar. He that prefers learning with points is here provided with such assistance as could not be obtained before in our language. An improved method of reading without points is also given, by which the pronunciation of both systems is more nearly assimilated.

Without detracting from the value of this work, which we warmly recommend, we cannot but think, that persons so well qualified for the task would have performed a more acceptable service, by turning their attention to the historical, in preference to the poetical portions of scripture. Whoever wishes to proceed with increasing pleasure in this study, will do best to begin with the Pentateuch. We do not recollect any other Clavis of this part than that by Professor Robertson, a work better adapted for a proficient than a novice in the language. Bythner, it is true, also published a Clavis Pent.; but upon a plan very different from that of the Lyra.

*Posthumous Sermons, by John Owen, D.D. Published from the original Edition by John Thomas Dobney.* 239 Pages. 6*s*.

Mr. Dobney has rendered an acceptable service to the religious world, by republishing these thirteen sermons, which were become extremely scarce. We agree with him, that "the writings of Dr. Owen are too well known and appreciated to need any recommendation to the public attention." They are plain in their language, written on interesting subjects, and discover a close study of the scriptures, and an intimate acquaintance with the genuine doctrines of the gospel of Christ.

The two first sermons have for their subject, "The Everlasting Covenant; and The Believer's Support under Distress." We subjoin the following extract.

"Now as to those whom God hath thus taken into covenant, whom he has thus allured, there are always these two things upon their minds, in their thus entering into covenant with God, which we may do well to consider and remember. That they do surely accept God in Christ for himself, and make no conditions about peace and prosperity, and a freedom from trouble in this world. Naaman made a reserve that he would bow in the house of Rimmon, and that spoiled his whole covenant. Whe-

soever has in sincerity thus engaged in covenant with God, his own soul will bear him witness, that he made no condition, had no reserve. And the proffer of any one condition to God or Christ whatever, is enough to ruin the whole marriage contract he tenders to him. Now, for a man to faint and sink under any thing that befals him, let him retreat unto the covenant, and inquire there whether ever he made a condition against it, against imprisonment, banishment, poverty, losses, troubles, distresses: did he say, if God would keep him from all these? God made no such condition with him. What God has actually engaged before in promise, that we may plead with him as a condition, for Jacob did so; 'If thou wilt be with me, and bless me.' God had given him that promise; 'Thou saidst, I will deal well with thee, and I will surely do thee good;' but not else."

Three sermons follow, preached at the ordination of ministers: these are well worth the perusal of the Episcopalians of the present day. Dr. Owen tells us,

"First then, if there be any office, let it be under ever so glorious, or so specious a title, if Christ hath not appointed that office by virtue of gospel ordinances and institution, there is a nullity in it; it is no gift of Christ, let who will bear it, and discharge it; with what formality soever they come unto it, popes and cardinals, metropolitans and diocesans, there is a nullity in the office, by reason there is no law, ordinance, or institution of Christ appointing it; and where the office itself is appointed by Christ, if there be no communication of gifts unto the person, there is not a nullity in the office absolutely; but there is a nullity as to the person. It is essential to the office, that Christ choose the person by communicating gifts unto him." (Page 59.) "I don't know, for my own part, a more trembling thought that a minister hath, or can have, in the consideration of his office, work, and duty, whereunto he is called, than this one: How shall I approve myself so, as to be looked on as a gift from Christ, given unto the church?" Page 61.

There are four sermons on the excellency of Christ, from Psalms xiv. 1, 2, 3; and four upon the use and advantage of faith under reproaches and persecutions, from *Hab. ii. 4.* The latter sermon discovers, in a strong point of view, the christian character of Dr. Owen. He saw, with a prophetic eye, the persecution and trial that awaited the church, from the return of papal and ecclesiastical persecution, but it only excited in him more faithfulness and watchfulness. He did not shrink from the danger, but looked at the event as a faithful servant of Christ, and boldly testified the truth in the face of all opposition.

"I have had," says he, "a great persuasion that the clouds that are gathering will, at least in their first storm, fall upon the people of God, I must repeat it again and again; I have been warning you for some years, and telling you it would be so. The present frame wherewith I have to conflict in my own spirit, and that frame of spirit which I have observed in others, the state and condition of all churches and professions, (so far as I know,) is, they are gone into a dreadful security. I speak my heart, and what I know with reference to our present state, and the cause of God; we are gone into a dismal security, which still confirms me, that the storm will come upon us, and that it will not be long before we feel it." Page 200.

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*Picturesque Piety; or, Scripture Truths illustrated by Ninety-six Engravings, and an original Poem to each. By the Rev. Isaac Taylor of Ongar.* 2 Vols.

The name of the Author is a sufficient recommendation to his works, and renders it almost needless for us to make any remarks. This is written expressly for children, and forcibly reminds us of the excellent hymns of Dr. Watts, composed for the same purpose. It is beautifully ornamented with pictures, descriptive of the different subjects it contains. The style of the poetry is pretty, and exceedingly well adapted to the capacity of those for whom it is intended. We are much pleased that an Author of such talents should undertake the instruction of children. We would recommend these volumes to parents as admirable presents for their children. We extract the following:

## HEEP IN THE PIT:

OR,

## LOST STATE BY SIN.

me astray like a lost Sheep."
Psalm cxix. 176.

et bleating, has a Lamb
, till it's lost its dam?
, yes, and fallen o'er,
waters whirl and roar.

ees with the stream,
oast how it can swim;—
is sinners go,
'mid all their woe.

ot gain the brink,
v the tide 'twill sink;
ily hand is nigh,
adly it will die.

in Sin destroys:
hear, the Saviour's voice:
towards him, "save me," say;
ny—when they pray.

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*ries; by James Edmeston, of "Anston Park," a "World of Spirits;" &c.* 72pp. *2s. 6d.*

se who are fond of poetry
d recommend this work,
l be found to contain both
gratify and instruct. It is
to be lamented that some
atest poets, who have lived
nt periods of time, have
their talents on compara-
mportant subjects; but we
o observe, that this Author
oyed his on those which
portant; so that whilst of
r it may be said, that they
tributed a little to the
nt of the age in which they
he latter, (and others of a
scription,) it may be said,
have devoted their talents
omotion of truth and reli-
r limits preventing us from
further into the merits of
, we must content our-
h presenting the following
specimen.

### E OMNIPRESENT.

are parts of His ways; but how
portion is heard of Him!"
Job. xxiv.14.

of wonder, O how mighty,
pendous, how profound!
that sparkles yonder,
orb of vasty round.

Thousands through the hours of darkness
Stud the concave of the sky;
Thousand thousands, hid from science,
Shine, but reach no earthly eye.

Fly, my fancy, to yon atom,
Yon bright speck thou scarce canst see;
What arises now before thee?
A new, a bright infinity.

Pause in wonder—myriad beings
Cover every planet there;
All, for breath and life and guidance,
Leaning on Almighty care.

Every world has hills and valleys,
And *His* hand form'd every flower,
Every golden-plumaged insect
Flying through the sunny hour.

Every little joy and sorrow,
Every hope, and every fear,
Follow *His* supreme direction,
Fully as some mighty sphere.

How minute, and yet how mighty!
Who would fear beneath his reign?
Calm be the heart, and bright the sorrow,
Still'd the terror, heal'd the pain.

If *He* wound us, *He* will heal us,
For *He* knows our every grief;
Sweet repose in hours of gladness!
In depression sweet relief!

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***Report of the Committee appointed at a Meeting of Journeymen, chiefly Printers, to take into Consideration certain Propositions submitted to them by Mr. George Mudie, having for their Object a System of social Arrangement, calculated to effect essential Improvements in the Condition of the Working Classes, and of Society at large.*** Second Edition. Sold at the Medallic Cabinet, 158, Strand. 26 Pages. Sewed. *9d.*

THIS report is drawn up with no common ability. Whether the principles on which it proceeds be correct, and, if so, whether the details be practicable, or not, we dare not presume to determine. This, however, we need not hesitate to say with confidence, that the subject merits the closest attention, and from necessity will soon receive it. We, therefore, cordially recommend the perusal of this pamphlet to those of our readers, who have ability and leisure to consider what can be done

to ameliorate the condition of the working classes in this country. The statesman, the political œconomist, the philanthropist, all agree that it is time to take leave of Utopian theories and visionary speculations, and to resort to those vigorous, united, practical efforts, which, under the divine blessing, may mitigate at least, if they cannot entirely remove, those evils which now heavily press upon us on all sides.

## LITERARY INTELLIGENCE.

### *Just Published.*

A New Edition of Buck's Anecdotes, 3 vols. 12mo. Price 12s.

The Design of the Death of Christ explained; and its influence, in constraining Christians to "live to him who died for them," enforced, in a Sermon from 2 Cor. v. 14, 15. By William Ward of Serampore. Price 1s. 6d.

Third Report of the Serampore Native Schools has been published in London. Copies of which may be had, gratis, of Black and Co.

Improved Edition of the Eton Latin Grammar. (By the Rev. Thomas Smith, of St John's College, Cambridge, and one of the Masters of Gordon House Academy, Kentish Town, Middlesex.) In which are marked the Quantities of all the Latin Syllables, and likewise the Accentuation of the Words; to which are added, copious explanatory Notes. Price 2s. Bound.

Mr. Smith has just published an improved Edition of Walkingame's Arithmetic, containing upwards of Two Thousand new Questions, and an Appendix on Circulating Decimals, with numerous Tables of the most useful Description, and other valuable Additions. Price 2s. Bound. To be had of all Booksellers.

The Insufficiency of Human Efforts contrasted with the All-sufficiency of Divine Power in Evangelizing the Heathen World. A Sermon delivered at Great Queen-street Chapel, Lincoln's-inn-fields, on June 22, 1821, at the Anniversary of the Baptist Missionary Society, by the Rev. Thomas Steffe Crisp, of Bristol. Published by special request. Price 1s. The profits, if any, to be given to the Society. May be had at the Society's Room, 9, Wardrobe-place, Doctors' commons; or of Holdsworth, St. Paul's Church-yard; Offer, Newgate-street; or Whittemore, and Hamilton, Paternoster-row. Where also may be had, Price, to Non-Subscribers, 1s. The Seventh Memoir of the Translations of the Holy Scriptures, carrying on by the Missionaries at Serampore, containing a particular Account of their Progress up to December 1820.

The Kingdom of God on Earth. By the Rev. John Whitehouse, formerly of St. John's College, Cambridge, and Rector of Orlingbury, Northamptonshire. Price 3s.

Adult Baptism, and the Salvation of all who die in Infancy, maintained: in Strictures on a Sermon, entitled, "The Right of Infants to Baptism," by the Rev. H. F. Burder, M.A. By Isaiah Birt.

A new Edition of the Works of the Rev. John Newton, complete in 12 Vols. 12mo. £2 2s. boards.

### *In the Press.*

The Rev. John Campbell of Kingsland is preparing an account of his late journey in the interior of South Africa, which, like the former, was undertaken, at the request of the London Missionary Society. The course of this journey lay through a considerable tract of country which had not been explored by any European. It extended three hundred miles beyond Lattakoo, which was the limit of his first journey; and it confirmed the conjecture which he had formed, that he should find the country better peopled, and more advanced in civilization, as he proceeded towards the north. The introduction which his missionary objects gave him to the chiefs of the several nations he visited, and the confidence with which he was received by them, afforded him the most favourable opportunities of observing their manners and customs, as well in the administration of their public affairs, as in their domestic relations. This was particularly the case with regard to the Mashow and Marootzee nations, whose chief towns, Mashow and Kurreechane, contain several thousand inhabitants. The work will contain a map of the country through which he travelled, and other illustrative engravings.

The Rev. Robert Hall has in the Press a New Edition of his "Apology for the Freedom of the Press," with some Additions.

The Triple Aim; or, the Improvement of Leisure Friendship and Intellect; attempted in Epistolary Correspondence. Pp. 440. 10s. 6d.

# Intelligence, &c.

Prince Rataffe of Madagascar, who came lately to England, had beheld with wonder the happy effects of the rising of the Sun of Righteousness on his own benighted land, and longed to visit a christian country. At the late Anniversary of the London Missionary Society, his presence excited uncommon interest. After some time, however, he was alarmed to find, that the friends whom he so much valued were not members of the Church of England, and wished to be informed, on a subject so important to him, from the highest authority. He therefore waited on his Majesty, stated the wonderful and happy effects of Missionary exertions in Madagascar, and expressed his surprise at finding that these ministers were not members of the established church of England. The King replied, "Be assured, Prince, that they are not the less good men: they may differ in smaller matters, but on every important point of the christian faith they most perfectly and cordially agree. And permit me to add, that every instance of attention, kindness, and protection, experienced by these men in your country, shall be esteemed and acknowledged by me as if done to myself." The Prince was highly delighted with this answer: he respected and confided more than ever in his christian friends, and is now on his passage home with a fresh supply of Missionaries and artisans.

King George the Fourth has the privilege and important benefit of possessing at least one truly pious evangelical Chaplain, who, in his course, lately preached before his Majesty, at Brighton, a most faithful, awakening, and impressive sermon. His courtiers expected that it would give offence. Happily, however, unlike to Felix, who sent away Paul when he had reasoned of righteousness, temperance, and judgment to come, our beloved Monarch has ever since favoured his faithful Chaplain, the friend of his soul, with his peculiar friendship, and with affectionate regard, and has been pleased to provide for his son, who was then studying at Cambridge.

## MOUNG SHWA-BA.

*Extracts from the Journal of the Rev. A Judson.*

1820, April 1. In the evening we had a final conversation with Moung Shwa-ba, and became fully satisfied with the evidences of his conversion. We therefore expressed our willingness to receive him into church-fellowship, and I announced to him my intention of baptizing him to-morrow, on which he expressed his gratitude and joy.

April 2, *Lord's-day.* At night, after dark, we went privately to the accustomed pond, and baptized the new disciple. Afterwards sat down at the table of the Lord to communicate. Three inquirers were admitted to be spectators.

April 11. A visit from Oo Yan and two friends.

April 14. Some female visiters spent most of the day with Mrs. Judson. They regularly visit about once a week. The principal one, Mah Men-la, has experienced divine grace. Her husband is one of those who came with Oo Yan on the 11th.

April 15. Moung Shwa-ba has for some days been talking of a visit to Shwa-doung, his native place, to communicate the treasure which he has found, to his numerous relations and friends. This evening, after expressing his desires, he said, it occurred to him, that it might be proper to ask permission or license so to do. Not that he aspired to set up as a teacher—far from that, but he wanted to feel, that, in communicating the gospel, he was proceeding in a regular authorized manner. He thought, that if two or three disciples could be raised in each of the large towns, it would much facilitate our operations. He was sure, that at least one in ten of his relations and friends, on hearing his story, could not help embracing the new religion. I secretly exulted at hearing his proposal, so evidently the result of christian principle, and exhorted him to constant self-examination and prayer, as the means of

discovering his own duty, and the Divine will.

April 16, *Lord's-day*. Early in the morning, the teacher Moung Shwa-gnong came in, after an absence of just a month. He was soon followed by Oo Yan and his two friends. They spent the whole day with me: all appear hopeful. The teacher remained as usual, after the others had left, and thereby afforded me an opportunity for private conversation. He admitted that all his objections to positive commands were removed; and that it was his desire to be a full disciple; but when urged closely on the subject, he intimated that his wife and friends were opposed to his taking any decided step; and that if he did, he was, moreover, exposed to imminent danger of persecution and death. He mentioned these things with so much feeling, and such evident consciousness of simple weakness, as completely disarmed me. My heart was wrung with pity. I sincerely sympathized with him, in his evident mental trials. I could not deny the truth of what he said; but gently hinted, "As thy day is, thy strength shall be," and proposed the example of the apostles and martyrs, the glory of suffering for Christ, &c. But the thought of the iron maul, and a secret suspicion that if I were in his circumstances I should perhaps have no more courage, restrained my tongue. We parted with much solemnity, understanding one another better than ever before. I shall not probably see him again very soon, for it is too dangerous for a man of his distinction to be seen coming frequently to the mission-house.

April 20. Mah Men-la and her friends have been with Mrs. Judson all day. She gives increasing evidence of being a real disciple, but is extremely timid, through fear of persecution. One of her remarks deserves notice, as a natural expression of true christian feeling. "I am surprised," said she, "to find this religion has such an effect on my mind, as to make me love the disciples of Christ more than my dearest natural relations." She is a woman of very superior discernment and mental energy. One of the women who has frequently accompanied her in her visits, met with a tract at old Pegu, about six weeks ago, and came all the way to Rangoon, chiefly, she says, on that account.

This day I have finished the translation of the epistle to the Ephesians, begun before I went to Ava, but intermitted on account of the weakness of my eyes. *It is with real joy* that I put this precious *writing into* the hands of the disciples. It is a great accession to their scanty stock of scripture, for they have had nothing hitherto but Matthew. Intend to give them Acts, as fast as my eyes will allow.

April 30, *Lord's-day*. Oo Yan, after having searched out all their difficult points of religion, came to day to the *ne plus ultra*—How are sin and eternal misery reconcileable with the character of an infinitely holy, wise, and powerful God? He at length obtained such satisfaction, that he could not restrain laughing, from pure mental delight, and kept recurring to the subject, and repeating my remarks to those around him. He was accompanied, as usual, by his two friends, Moung Thah-a and Moung Myat-lah, husband of Mah Men-la. With these came also one Moung Yo, a disciple of Moung Shwa-gnong, a poor man, but an acute reasoner. He was, or pretended to be, on the semi-atheistic plan. After ascertaining his precise ground, I used an argument, which, in a late combat with Oo Yan, I found quite invincible. It is simply this: "No mind, no wisdom—temporary mind, temporary wisdom—eternal mind, eternal wisdom." Now as all the semi-atheists firmly believe in eternal wisdom, this concise statement sweeps, with irresistible sway, through the very joints and marrow of their system. And though it may seem rather simple and inconclusive to one unacquainted with Burman reasoning, its effect is uniformly decisive. No sooner is this short sentence uttered, than one significantly nods his head, as if to say, There you have it. Another cries out to the opponent, You are undone. Another says, Talk about wisdom! where else will you find it? The disputant himself, who was perhaps preparing a learned speech about the excellence and eternity of wisdom, quite disconcerted by this unexpected onset, sits looking at the wreck of his system, and wondering at the simple means which has spread such ruin around him, presently looks up, (for the Burmans are frequently candid,) and says, Your words are very appropriate. And perhaps his next question is, How can I become a disciple of the God you worship? All the visiters to-day, and indeed all the semi atheists, are despisers of Gaudama, and the established religion of the land. Moung Shwa-gnong has disseminated this heresy in Rangoon for several years; but since he has become acquainted with us, he frequently tells his adherents, I know nothing; if you want true wisdom, go to the foreign teacher, and there you will find it.

ve reason to believe that this heresy
t confined to Rangoon, but is taking
in various parts of the country, and
aring the way for the Christian reli-
. O for toleration—a little tolera-
l We will be content to baptise in
night, and hold worship in private;
we do pray that we may not be utter-
anished from the land! O that these
: creatures, who are groping in the
:, may have time and opportunities
ad the precious treasure, which will
ch them for evermore! We are all
ing with anxiety towards the golden
. Our viceroy, Moung Shwa-thah,
gone thither on a visit; and it is
btful whether he will return, or his
l Mya-day-men. If the latter, there
ome reason to hope that we shall
p footing in Rangoon, at least during
administration.

*(To be continued.)*

## ORDINATIONS, &c.

May 16, the Rev. James Upton, Jun.
ordained over the church at Cotton-
et, Poplar. The service commenced
reading 1 Tim. iii. and prayer by the
v. Wm. Shenstone. The Rev. J. Ivi-
y made some remarks on a church of
rist, founded upon Matt. v. 14, and
ed the usual questions from the
urch and the pastor. The Rev. Mr.
ith of Ilford offered prayer, imploring
Divine blessing upon the newly or-
ned pastor. The Rev. James Upton
ivered the charge to his son, founded
n 2 Tim. iv. first five verses. The
v. Mr. Pritchard addressed the
urch from 1 Sam. x. 26. The Rev.
. Scraggs of Poplar (Independent)
cluded in prayer. We understood
m the statement read by the Deacon
this occasion, that the congregation
Church-street, (Rev. James Upton's,)
d, on the previous Lord's-day, col-
ted fifty pounds towards the large
t upon the place at Poplar, as a proof
their affection and respect towards
r. Upton, Junior, whom they had ear-
stly requested to become an assistant
his worthy father; but Mr. Upton,
nior, considered it a clear call in Pro-
idence for him to accept the call to the
urch at Poplar, notwithstanding the
easant prospects at the former place,
d the apparent difficulties of the sta-
n which he has preferred to accept.

April 24, the Rev. Mr. John Clay of
rtsea was ordained copastor with the
ev. T. Tilly over the Baptist Church
eeting at Portsea near Gosport, and
Lake-lane near Portsea.—Mr. Franks
of Newport read and prayed; Mr. Dra-
per of Southampton delivered the intro-
ductory address on the nature of a gos-
pel church; Mr. Gough of Westbury
Leigh asked the usual questions; Mr.
Millard of Lymington offered the ordi-
nation prayer; Mr. Miall of Portsea
gave the charge from 2 Tim. ii. 15;
and Mr. Mileham of Brighton concluded.
—In the evening Mr. Neave of Portsea
read and prayed; Mr. Gough preached
the sermon to the people, and Mr. Ar-
not of Portsea concluded.—These ser-
vices, which took place in Mr. Miall's
Meeting-house, Portsea, were interesting
and instructive.—The circumstances
which led to the solemnities of this day
will be gratifying to our readers. About
four years since, a large building was
erected in Lake-lane for a Sunday-
school, in which are now taught more
than seven hundred children. Some
time after it was built, Mr. Tilly, in connexion with Mr. Clay, commenced an evening lecture in it, which was well attended. After this, sermons were preached Sabbath morning and evening, and on Tuesday evening. The congregation still increased, and several persons were seriously affected with divine things. At this time, several of the members of Forton Church having removed into the neighbourhood, were requested by their pastor to form themselves into a distinct church in Lake-lane, with a view of receiving others who appeared to be proper subjects for church fellowship; this, however, they declined, but requested to unite there as a branch of Forton Church, which was agreed to; and seventeen persons, who had gladly received the word, were baptised, and added to them, since which, thirteen others have followed their example.—These circumstances, with the probability of a much larger increase, rendered a second pastor necessary, and Mr. Tilly recommended the church to invite Mr. Clay to unite with him; to which Mr. Clay consented, and the union promises the most happy results to the cause of the Redeemer in this very populous neighbourhood.

July 24, Mr. Joseph Baynes, late of Bristol Academy, was publicly set apart to the pastoral care of the Baptist Church at Wellington, Somerset. Mr. Singleton of Tiverton read the scriptures and prayed. Mr. Kilpin of Exeter then stated with great perspicuity and force the object of the meeting, the principles upon which distinct communities of Christians are founded, and the benefits which flow out of them to independent

Societies; of which he made a most happy use, in their application to the transactions of the day. The questions, usual on such occasions, were put by Mr. Kilpin to Mr. Baynes, who gave, in the presence of a large and deeply affected audience, a highly interesting account of the rise and progress of his religious principles, and the steps which led to the formation of the present union. To this succeeded Mr. Baynes's confession of faith. Mr. Winterbotham of Shortwood offered the ordination prayer, which was accompanied with imposition of hands. Dr. Ryland gave a most affectionate and important charge, founded on 1 Thess. ii. 4, 8. This address, combining an enlarged and dignified view of the gospel ministry, with the superior morals demanded from those employed in the dissemination of sacred truth, exhibited in a striking manner the force of the Apostle's observation: "As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God." Mr. Buck (Independent) concluded this part of the service with prayer. The friends reassembled at six, when Mr. Cuff (minister of the Independent Church at Wellington) introduced the services of the evening by reading Heb. xiii. and prayer. Mr. Winterbotham addressed the church and congregation in a discourse from 1 Cor. iv. 1, which contained some of the most important observations on the reciprocal obligations that take place upon the settlement of a pastor that we recollect to have heard. Mr. Horsey of Taunton closed these truly interesting and impressive services in prayer.—The interest that has been excited by the labours of Mr. Baynes in this populous town and neighbourhood, together with the affection and unanimity displayed by his friends on this occasion, lead us to hope that this union will prove a permanently fruitful source of enlightened and sanctified prosperity.

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*Geneva.* "A separate Church at Geneva was formed about four years ago, by a number of pious persons, who not only were unable to receive the Arian and Socinian doctrines, preached by the majority of the pastors in the Established Church of Geneva; but who also conceived that its constitution, as a civil establishment, founded on and intermingled with state-authority, is inconsistent with the principles of the New Testament. They had at first to undergo most opprobrious treatment, and many painful sufferings, from dissolute mobs, *and from profane* scoffers in the higher *classes*; but their prudent and exemplary conduct has raised them higher and higher, in the esteem of the better part of their fellow-citizens, and liberated them in a great measure from cruel mockeries. While they regard the *choice* of pastors as the imprescriptible right of the people over whom they are to preside, they conceive that the *ordination* of chosen pastors ought, according to the New Testament, to be solemnised by two or more other pastors, with the imposition of hands and prayer. In sending their pastors to England for this purpose, they had also, besides other reasons, the motive of a strong desire to testify their fellowship in faith and order, with the Evangelical Dissenters of this country. These two estimable young ministers had been long known by name and character, to friends of the gospel in London; and the most gratifying testimonies have been borne to them in writing, by some of the ministers most distinguished for learning, piety, and decided attachment to the gospel, in Switzerland and France. They had studied in the College of Geneva, one of them eight years, and the other nine; as the honourable attestations of the Dean and other professors (who in the same documents lament their separation from the establishment) amply declare; and they were ready to have been admitted to the ministry in that establishment, had not their own conscientious principles prevented.—It may be allowed us to remark, with admiration and gratitude, what a visible, and even surprising progress, the interests of the gospel have made in Geneva, within five years. Those of the established pastors in the city and vicinity, who had maintained their attachment to the pure doctrines of the New Testament, have been emboldened to preach the truth, with increasing clearness and energy; and many pleasing proofs of the divine blessing attend their labours; though their preaching in rotation with their anti-evangelical colleagues cannot but be a most discouraging and hurtful circumstance. Happily, however, this painful hindrance does not attach to every one of the faithful and evangelical pastors. Monsieur Malan, who was ejected for his fidelity, from both the Church and the College, preaches with great fervour in a chapel which he has erected on his own ground, out of the walls of the city, and which will hold nearly 900 persons: but, since he does not disapprove of the ecclesiastical constitution of his country, as it was established by Calvin and his coadjutors in the Republic, he does not regard himself as a separatist. The Congrega-

tional Church may, therefore, be regarded as forming a third class, and is properly a dissenting community; but its pastors and members maintain the most affectionate union of heart, and as far as possible of co-operation, with the evangelical ministers in the establishment, and with M. Mulan, and with their pious friends. Concerning them all, we cordially say,—May the Lord increase them a thousand-fold, in numbers, edification, and usefulness! May peace be within their walls, and prosperity within their palaces!"——Monday, June 25, at the Rev. John Clayton's (Jun.) Meeting house, Poultry, London, Messrs. Emile Guers and Jean Guillaume Gonthier were ordained pastors of this church. Mr. Innes opened the service by a narrative of circumstances; Mr. John Townsend read the scriptures, and offered up an appropriate prayer; the introductory discourse, and the proposing of suitable questions, was by Dr. John Pye Smith; and, as the necessity of the case required, in the French language. The ordination-prayer, with laying on of hands by a considerable number of ministers of both the Presbyterian and the Congregational denominations, was by Dr. Waugh; the charge, founded on 2 Tim. ii. 15. was delivered in French, by Mr. George Clayton; a sermon was then preached by Dr. Collyer, on 1 Cor. xiv. 33; and Mr. Hooper concluded the service with prayer.

July 27, Messrs. Henry Pyt (a native of Switzerland) and Philip Falle (a native of Jersey) were ordained at the same place, and in a similar manner. Dr. J. P. Smith commenced with reading the scripture and prayer. Mr. George Burder delivered the introductory sermon, founded upon Isai. lv. 10, 11. Mr. Jackson proposed several questions to the ministers as to their motives, doctrinal sentiments, &c. which were satisfactorily answered. The ordination prayer was offered by Dr. Rippon, and was accompanied with the laying on of hands of ministers of several denominations. Dr. Newman delivered the charge, founded upon 2 Cor. ii. 14. Dr. Waugh, Messrs. Arnold, Ivimey, and several other ministers attended the solemn and impressive service.—— These four ministers are all of them Particular Baptists, who have been engaged by "the Continental Society" to preach the gospel in France, "without the design of establishing any distinct sect or party." In the third Report of that Society, lately published, the Committee stated their regret on hearing that two of their agents "had introduced the subject of adult baptism into their public ministry;"—and said that "measures were immediately taken to prevent a recurrence of this conduct," &c. We have understood that the two former ministers who were ordained, made no allusion to their sentiments on the subject of baptism; but that the two latter, in reference to their opinions of that ordinance, said, "that notwithstanding they differed in sentiment upon one subject from many of the brethren then present, yet they could most affectionately give the right hand of fellowship to all who loved Jesus Christ in sincerity, and could most cordially co operate with them in their attempts to spread the truth of the gospel among their countrymen on the Continent."—Since the Annual Report of the Continental Society was published, the Committee have circulated "Extracts of Correspondence," No. VI. containing a letter written by Mr. Henry Pyt, relative to the above-mentioned charge. It is creditable to the Committee, and especially to the Rev. Isaac Saunders, (the worthy Secretary,) that they have published, in connexion with that letter, the following explanatory document, "It will afford pleasure to our readers to be informed, that these worthy ministers have proceeded to their different places of destination with good prospects of success. It appears evident that 'God has set before them an open door, though there are many adversaries.' The Society are doubtless 'working the work of God;' and, notwithstanding their difficulties, will, we trust, be rendered abundantly successful in their evangelical labours."

## NOTICE.

The Sixth Annual Meeting of the Oxfordshire, &c. &c. Baptist Auxiliary Missionary Society will be held at Cirencester, September 26, 1821: Rev. Dr. Ryland, and the Rev. J. Thomas of Oxford are expected to preach. The meeting for business will be held in the afternoon. Mr. Gray will preach on the preceding evening.

J. Edwards respectfully acknowledges the receipt of the three following donations for the B. H M. S. £10 each;—Unknown Friend, per Secretary—Ditto towards Expenses of Dr Steadman's itinerating Students — Samuel Hope, Esq. per Rev. M. Fisher, Liverpool.

## LINES
### TO THE MEMORY OF MR. W. COLBORNE,
*Who died January* 30, 1821.

When many all around resign their breath,
And from their homes and kindred pass away,
We wish we could arrest the hand of death,
And give them here on earth a longer stay.

For if the "ONE THING NEEDFUL" be undone,
Distinction, wealth, and friends avail them not;
And though through num'rous years their race has run,
God, and the soul, and heav'n, have been forgot.

But O how blest thy Master's call to thee,
For faith, and love, and every grace were thine;
It said,—in tones of sweetest melody,—
"Colborne! thy light is come—arise, and shine!

"Thy conflict ends—behold, thy free reward,—
"With me, exulting, on my throne, sit down;
"Enter into my joy,—and, as thy Lord,
"Exchange the cross for the immortal crown."

He said,—and instant from the couch of woe,
In blooming robes of light and victory dress,
Rapid as thought, he sprang from all below,
And reach'd the happy mansions of the blest.

And whilst around his much-lov'd, honour'd dust,
The church, his pastor, and his kindred mourn,
His ransom'd spirit mingles with the just,
Triumphs in bliss, nor wishes to return.

Be it our joy his useful path to trace,
To reach, like him, the ever-beauteous shore,
Where we again shall see him face to face,
And kindred spirits meet to part no more.

*Southampton.* B. H. D.

## LINES
ON THE
### DEATH OF MR. EDWARD PARKER,
*Many Years a valuable Deacon of the Baptist Church at Chipping Norton, Oxfordshire. He died May* 13, 1821, *aged Eighty-one.*

— — — sed omnes una manet nox,
Et calcanda semel via lethi. HOR.

And art thou then gone to the rest,
Where sorrow and death are no more?
Where the throng are eternally blest,
And cherubim love and adore?
O yes,—for the heavenly word,
Assures us, that saints when they die,
Sit down on the throne with their Lord,
And rest from their labours on high.

When the fields in their charms were array'd,
On the eve of a fine summer's day,
Or at noon, in the beautiful shade,
*Have our spirits* commun'd by the way;
How then did our hearts burn within,
When we spake of Immanuel's love,
Each conscious of rapture, akin
To the ardour of seraphs above!

In Sion too, scene ever dear,
Adoring, we bow'd with the throng,
Where strains fill the listening ear,
More sweet than the nightingale's song:
And oft o'er a landscape, or flow'r,
Together with transport we gaz'd,
And the wisdom, the goodness, and pow'r,
And love of the Deity prais'd.

Thy presence in vain I implore,
For thou art gone far from my view;
On earth I shall meet thee no more,
And sighing,—I bid thee adieu;
Yet still on my heart deep impress'd,
Thy features will ever remain,
Till I too awake with the blest,
And see thee in glory again.

And there,—where no eye drops the tear,
Thy face I once more shall behold;
And tell, in high converse more dear,
The love that can never be told;
Its length, breadth, its depth, and its height,
With nobler capacities trace,
And resound through the regions of light,
For ever,—unmerited grace.

Southampton. B. H. D

# Irish Chronicle.

*Journal of the Rev. J. M'Carthy.*

*Ballinasloe, June 4, 1821.*

Dear Brother,

I hope the fields are white unto harvest in this country. The schools established by Dr. French, and the Hibernian Society, under divine influence, are doing much good; and in addition to the indefatigable labours of the Doctor, there are also three curates under him, who preach and love the gospel, and not only preach in the churches, but likewise in school-houses, and other places in the neighbourhood, when they can get persons to hear them. I preached in the Methodist Meeting-house, and I trust, under God, some little good is doing here, even through my puny labours. From thence I proceeded to Laren's-town, made an appointment for my next visit, proceeded to Ormond View, and from thence to Bonagher. This place I was obliged to give up, although well attended, for want of a convenient place to preach in. I could now obtain one at a moderate rent, and would be glad to know your opinion on the subject. I preached at Ferbane, and other places, on my way to Mountroth, where I preached.

*June* 1.—Next morning rose about five o'clock, and rode about twenty-five miles to Clogh-jordon, to the Association, and with much delight heard my beloved brother Dunlop preach from these words: "What think ye of Christ?" All were delighted with him; brother Davis from Thurles preached in the evening.

Sunday the 10th, brother Keen from Cork, preached a sermon, which was also much approved of by all who heard him. I preached in the evening. The Rev. Mr. West from Dublin was appointed to preach the farewell sermon on Monday, but in consequence of his indisposition, brother Thomas preached in his stead. Brother Dunlop and I rode together to Athlone, doing all the good we could in our way; and on the evening of the 14th ult. we distributed several hand-bills, giving publicity to the preaching, which drew a large assembly of persons to hear me in the evening. At his request I formed a few persons into a church at Athlone, and preached the next morning at eight o'clock, and was peculiarly delighted to see so many respectable persons. Here I took my farewell of my beloved brother that morning, and preached at List, near Ferbane, that evening. When I arrived at Ferbane, after preaching, I asked our little Catholic convert a question; "Margaret, do you continue to pray to the Almighty when alone for his blessing?" She replied in the affirmative. "Do you pray to the Virgin Mary on these occasions?" To which she replied, "That is all over with me." "But, my dear Margaret, can you inform me why that is all over with you?" She then said, "Sir, there is but one Mediator between God and men, the man Christ Jesus?" I asked her, "Would you be afraid to own Christ before men?" She then wept, and said, "No, Sir, I have forfeited the affection of my mother and friends for ever for him, nor should I be ashamed to be publicly baptized in his name." "But would you consider that act of obedience to Christ any part of your salvation?" She said, "Sir, I place my hopes of salvation in the death of Christ alone."

Saturday the 16th, preached at Ferbane, and likewise twice on the Lord's-day; and commemorated the death of the Redeemer with the members. The next week bent my course towards my own place, where I preached on Friday the 22d; but at nine o'clock at night I was alarmed by a person knocking at the door, bringing a letter from a friend, to inform me of the death of my ever-to-be-lamented brother Dunlop; I left him in his usual health and good spirits only eight days before! He went to bed on the night of the 22d of June, left word to be called at six o'clock in the morning, as he purposed to go to hear a sermon, but was found dead in his bed!

Saturday the 24th, I saw his remains laid in the grave; many made great lamentations—of all descriptions and classes and denominations of people. I informed them that on the 3rd of July I would improve his death; but my grief was so entire at that moment, I could do nothing.

Sunday the 24th, rode about twelve miles, and preached at Toome at eleven o'clock: preached also at four o'clock, and rode that evening about eight miles to Killaskoe.

Monday the 5th, rode twelve miles before breakfast; made an appointment to preach at Strokestown, and then rode to Carrick-on-Shannon, where I preached in the evening. The next morning I and a few friends pursued our course to Boyle, preached in the Session-house in the evening, and was remarkably well attended.

Wednesday, 27, preached at a place called Arrone, near to Lord Lorton's demesne, and had a very respectable auditory.

Thursday, 28, preached at Longford; and Friday the 29th inspected the school there. I found the children present 73, on the list 90; and 15 of the children repeated twenty-one chapters, committed to memory from the 18th of May to the 29th instant. I then rode seven miles to Kenagh, and inspected the school there. I found 39 children in the school, on the list 56, and twenty-nine chapters were committed by nine children, from the 18th of May to the 29th instant. I preached in the evening as usual, was well attended, and had a profitable time.

Saturday the 30th, inspected the Toom-school, found present 58 children; on the list 75; there were committed forty-eight chapters by nine children, from the 19th of May to the 30th instant. After the inspection of the school, rode about twenty miles to my own cottage, and on Lord's-day the 1st of July, preached at Rahue. My time was fully occupied in my own neighbourhood during that week, and on the Saturday I went to Athlone, to preach the funeral sermon of my lamented friend and brother Dunlop. In the evening of the Lord's-day I preached it to a large and respectful auditory, in the Methodist Meeting-house, as Mr Walker was so kind as to offer it to me for that purpose. In the course of my life I never knew the death of any individual so much lamented by all denominations of people. Monday, I preached in C——, where a young man proposed himself for baptism, who I expect will be a credit to his profession. I must pay close attention to Athlone: I think something permanent will be done there.

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*From a Reader of the Irish Testament.*

*Mountain River, July* 18, 1821.

Rev. Sir,

The kingdom of divine truth is spreading notwithstanding the great opposition *it has met with.* The Sun of righteousness is rising, and with his powerful influence is driving away the thick cloud of popish superstition, which, alas, has so long prevailed over the poor inhabitants of Ireland. But it may be now considered that we are arrived at that period that many are running to and fro, and knowledge is increasing.

A very singular occurrence has taken place in this vicinity lately. A poor man, when dying, sent his son for the parish priest, that he might anoint him; the priest refused until he should be paid; but there was no money: the young man said, that he would bind himself by oath that he would pay it on a certain day, but that did not satisfy him; he then refused his note, and the man died without that rite, which they are taught to believe is necessary for the salvation of the soul. The young man declares he will never again bend his knee to a priest.

Another circumstance worthy of notice is: the priest takes a tour twice a year through his parish to hear confessions, and to gather his salary from the parishioners. Where he stops the family are at great expense. He gave notice at chapel that he would be with a certain family on such a day: they having had timely notice to clean the barn, wherein they left only an empty table and chair, they locked their door, and went to work. The priest came, but finding them all absent, he walked off, and troubled them no more. I hope the time is not far distant when the scripture shall be fulfilled, "they shall buy of their merchandise no more."

On the 12th instant, as I read and explained much, pointing out the difference between the law and the gospel, a Mr. S. said, that the subject was so plain, that the weakest capacity could comprehend it. "Oh!" said a woman, "I am more than forty years old, and never heard any thing respecting the salvation of my soul until now. I regularly attended my place of worship, but never heard any thing but Latin, which proved unprofitable to me." Well it might be said, "To them which sat in the region and shadow of death, light is sprung up."

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*From Mr. William Moore, an Irish Reader.*

*Ballinacarrow, July* 18, 1821.

Rev. Sir,

I dated my last from near E. at which part of the country I remained three weeks. This is, therefore, the most interesting journal I ever sent; or perhaps ever will: as I see more and more of the infinite purposes of God, though secret,

and often unexpectedly fulfilled, which will appear by the sequel. It was providentially that I remained in that neighbourhood a few days longer than I expected. A very outrageous man railed against R. M. but particularly against me, and dared us to meet him at any place, and that he would publicly confute us, and show to the world the falsity and deception of our profession. The Sabbath following was the appointed day, though very much against my wish, as I considered it would tend to railery rather than edification: but the Lord has his own means when and where he pleases. The rumour spread through the neighbourhood. In consequence of which numbers assembled of all persuasions, and amongst others a young collegian, who had spent three years in Maynooth College; and in this instance the whole is summed up in the example of Paul, who from a persecutor became a preacher. We met at eleven o'clock; but the man who gave the challenge did not come. I commenced reading, and had been conversing for an hour, at which time the priest came in. He asked, Was the man that was the cause of the meeting come? Being told he was not, he desired us to send for him. I said, I thought we had better not, as we had according to appointment attended: but I was overruled, and all agreed to send for him—send they did, but he would not appear: in consequence many were disappointed that came for no other purpose than the hopes of witnessing a great contest. The priest sat opposite to me, and after a long silence I addressed the priest, and told him our employment was to read the scriptures, and to give an explanation either in English or Irish. He mildly said, he did not wish to interrupt us, and bid me go on; accordingly I proceeded. He twice asked a question, which, on my answering, he seemed satisfied, and paid the greatest attention. I thought he was reserving himself to break out when I should stop; but on the contrary, he discovered the meekness of the lamb. A little before our parting a man spoke out and said, That the following Thursday was a holyday, and if I would go to a mountain village to read for them, they would be thankful. I said, I would, if only one would come. He said there would be many. I went, and many meekly and humbly paid attention. At length one man asked me, When the first mass was said? I said, I did not know, but I could plainly show what was said against it, and opened 1 Cor. xiv. and read the chapter, showing the apostle's reasoning; when the priest, to my surprise, came in. At which I was startled, on account of the passage in question, not giving any further explanation, lest it might irritate him. But the Lord has his own ways. We all sat silent for a considerable time: in the whole company there was not one word said; at length, "Sir," said I, "as is usual, I was reading, and there was a question proposed, 'When was the first mass said?' I answered, I did not know, but I could plainly show what was said against it." I then in *Irish* read the chapter, and in making my remarks I said, "If the gentleman present spoke in Greek or Latin to me, that he might as well *speak to the air;* and if I spoke in English to many then present it was just the same:" to which every individual agreed. "And," said I, "to conduct worship in an unknown tongue, is a distinguished mark of *antichrist.*" Said the priest, "You should show *who* antichrist is." "There is nothing more plain nor more easy done; two words will do it, and the two words are, *His Holiness.* Whatsoever being takes to himself that title, of any of the *human* race, is antichrist." But lest there should be any doubt, I opened 2 Thess. *For he as God sitteth in the temple of God,* &c. Said I, "I only ask, When any of yourselves are contending with us, do ye not bring literally these passages to prove the Pope's power, holiness, and authority: but that antichrist should be understood in every sense. St. John says, there were *many* antichrists in his day, though he points to this *man of sin* particularly: yet every individual influenced by the same spirit of opposition to the gospel, is antichrist." But most astonishing, the priest paused and answered not one word, which astonished all present. After the people had separated, he told me, he wished a private conversation with me. This we had. I marked many passages for him. He continued sixteen days, reading the New Testament. His memory is so strong, any thing he once reads is committed to memory. In consequence of the distance which he lived from the places where I was, I have not seen him since: but after my departure, to my great surprise, he sent a letter, post paid, to me, containing two full sheets, which clearly shows the truly convinced and converted man. There have been some copies requested of me.* It is an event which I never ex-

* The original letter is in the possession of the Secretary, and will probably be printed in some future number of the Chronicle. There is good reason to hope, from the sentiments it contains, and the spirit it breathes, that his mind is truly

pected to witness; and I am uneasy until I have the happiness of one more day's conversation with him. There are many things more I have to omit; which is the case in every journal, as every month brings some joyful event. Fully convinced that our prayers are heard and answered, even beyond expectation.

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*From a Sabbath Reader.*

*July* 19, 1821.

I AM glad to inform you, that in my neighbourhood and in the vicinity of E. God is manifesting his power in the conversion of sinners, and giving such a blessing to his word, as gives sinners to see the sacred volume alone is calculated to show them the true character of the Messiah Christ Jesus, and also the need they have of that Saviour who deigned to come into this lower world with a balm and a cure for their guilty and wounded souls.

Since my last letter, I have been every Sabbath day and every convenient hour, employed in the service of the Society, using all my weak endeavours to promote their object, by reading the instructive words of my English and Irish Testaments to my poor fellow sinners; and glad I am to mention, that many have eyes to see and ears to hear. Some in this country, at this present time, are deeply convinced of their depravity and their inability of doing good; and some are like the man who saw men like trees walking, and others are desiring the sincere milk of that word, which makes them greatly rejoice for the consolation of being delivered from the gulf of destruction, and believing their salvation to be finally effected by the one atonement offered on Mount Calvary for their sins.

A family in this neighbourhood, of the name of S. consisting of a widow woman and her three sons, are truly a wonder in the world, especially the conversion of two of her sons: they had been reared up in the grossest darkness of popery, and had not one glimpse of the light of truth, nor any one to show them the way of peace, until Providence sent a Testament into their hands, by the Society; and a night free school was established in their neighbourhood, where they had the privilege of reading and hearing the scriptures read; this instruction has taken such effect on them as shows that they are changed from nature to grace, and from the power of Satan to God. They are not putting the candle of that religion which they have received under a bushel, but are earnestly proving from the scriptures to their neighbours, that there is no other way to obtain everlasting rest but that one way, Christ Jesus; and many are adhering to them, and learning from them to read the word of God.

A rich lady and her four daughters, wife to a magistrate in my neighbourhood, applied to me some time ago to visit them morning and evening, in order to instruct them to read the Irish Testament. I had not been many days with them before they had a tolerable knowledge of that language, and were tolerably good Irish readers, and moreover I rejoiced to see their understanding much enlightened in the way of salvation by Christ Jesus. Many other circumstances of this nature have taken place, which, I hope, will be pleasing to you in hearing by my next letter.

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*From the Rev. C. T. Keene.*

*Cork, July* 21, 1821.

IT appears from Mr. Keene's journal, that good is doing in several of the Schools in the South of Ireland. Of the School at Inch he says, "There are 106 children on the list: I found 80 present, of whom 30 were in the Testament class; 18 reading the first spelling-book; and 22 in the second: those in the first class write, and many of them well, and some of them have made a good proficiency in arithmetic."

Speaking of the Schools in Newson's Town, he states, "I may mention one instance with which I was much gratified, that of a little ragged creature, about five years old, reading the Testament with much ease and fluency: certainly in that respect a second Timothy, of whom the apostle said, that 'from a *babe* thou hast known the holy scriptures, &c.'

"Our most important are our *earliest* years."

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enlightened, and that he will ultimately become a preacher of the pure gospel of Christ. Oh, that he may become a LUTHER among his superstitious countrymen!

# Missionary Herald.

*N.B. Remittances for the Treasurer of the Baptist Missionary Society may be addressed, "Benjamin Shaw, Esq. 9, Wardrobe-Place, Doctors' Commons, London."*

## BAPTIST MISSION.

### Home Proceedings.

#### COLLECTIONS FOR THE MISSION.

In the course of the last month, our brethren Hoby of London, and Gray of Chipping Norton, have visited Lincolnshire and the eastern part of Yorkshire, on behalf of the Society. They speak in warm terms of the kindness shown them by the ministers and churches of our own denomination, and of the affectionate readiness with which they were admitted into the pulpits of our Independent, Methodist, and General Baptist friends. Several clergymen, too, with whom they had private interviews, received them with the greatest cordiality, and expressed their high approbation of the object and proceedings of the Society. While our friends were at Hull, a Special Missionary Prayer-meeting was held at George-street Chapel, in which several ministers of different denominations took a part, and which was found to be a season of spiritual refreshment by many. Sermons were preached, in the course of this journey, at Oakham, Louth, Partney, Gainsborough, Boston, Lincoln, Collingham, Sutton on Trent, Hull, Cottingham, Bishop-Burton, Beverley, Driffield, Kilham, Hunmanby, Sheffield, Bridlington, and Scarborough. The collections amounted to about £280.

The Cornwall Auxiliary Society have availed themselves, at their annual meeting, of the kind assistance of Mr. Winterbotham, who was supplying the church at the Square, Plymouth Dock; where, also, and at the other churches in those towns, the cause of the Society has been pleaded by the same zealous friend. Mr. Edmonds of Cambridge has visited the extensive district connected with the Auxiliary Society of Newcastle-upon-Tyne; and the York and Lancashire Assistant Society have held their Anniversary at Bradford; but no particulars of these respective services have as yet reached us.

#### SERAMPORE COLLEGE.

The following Donations for this object have been received in the course of the last month.

| | £ | s. | d. |
|---|---|---|---|
| Anthony Thorp, Esq. York ... | 10 | 0 | 0 |
| Wm. Comer, Esq. Liverpool.. | 5 | 0 | 0 |
| William Hope, Esq. Ditto... | 10 | 10 | 0 |
| Samuel Hope, Esq. Ditto... | 10 | 10 | 0 |
| Mr. Wm. Hope, Jun. Ditto... | 3 | 3 | 0 |
| Messrs. R. Jones & Sons, Ditto | 10 | 10 | 0 |
| Mr. William Rushton, Ditto.. | 2 | 2 | 0 |
| James Heyworth, Esq. Ditto | 1 | 1 | 0 |
| Ormerod Heyworth, Esq. Do. | 1 | 1 | 0 |
| Collection at Otley, by Mr. M'Turk and Miss Weir... | 2 | 7 | 1 |
| Rev. James Hoby, London... | 5 | 6 | 9 |

## MISSIONARY MEETING, SOMERSET.

On Wednesday, July 25, the Auxiliary Missionary Society for part of the Western District held their Second Meeting at Wellington, Somerset. The service commenced at eleven. The devotional parts were conducted with great solemnity and feeling in favour of the immediate object of Missionary exertions by Mr. Viney of Bridgewater and Mr. Burchell. A most excellent sermon, and admirably adapted to the occasion, was then delivered by Mr. Winterbotham, founded on John xvii. 15. "*I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.*" The wisdom and benevolence of this important request, were unfolded with great strength of argument from the ends to be obtained by the continuance of good men in this life, and from the means usually adopted by the Deity, in the execution of his purposes, which the preacher successfully applied to the necessity of Missionary efforts. At the close of the sermon, Mr. Kilpin rose, and with great animation addressed the meeting on behalf of the heathen, whose humiliating situation he affectionately urged, as the most powerful of motives to increased and strenuous exertion, the practicability of which he demonstrated by the relation of some interesting facts. Mr. Winterbotham concluded with prayer.

The evening services, which commenced at six, were introduced by Mr. Cross, student, who read the scriptures and prayed. A peculiarly appropriate and impressive discourse, was then delivered by Dr. Ryland, from Isaiah ix. 2. "*The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.*" An affecting appeal was made through the medium of this sermon, to the benevolent feelings of an enlightened public on behalf of "the people walking in darkness," whose spiritual maladies were strikingly described, and the entire impracticability of their obtaining relief demonstrated, independent of that "Gospel which brought life and immortality to light." This statement was ably supported from the past and the present state of the heathen world, particularly from the immolations and self-tortures practised in Indostan. The efficacy and adaptation of the gospel to remove this moral gloom, to change the character of the most desperate and degraded members of society, were *clearly proved* from its triumphs on the *day of Pentecost*, at the Reformation, and in the present day. Mr. Gardiner (Independent) closed the services, by a solemn and truly appropriate prayer.

In withdrawing from these scenes of mental enjoyment, it is a grateful task to record the unanimity, zeal, and liberality manifested by the friends of the Redeemer on this occasion. The cause of the Mediator became the visible point of attraction, where the shade of party distinctions was absorbed in the splendour of Christian charity: to extend its interests and aid in the support required to ensure its conquests, were, we hope, deeply felt as the indispensable duty of those "upon whom the light hath shined." Cherished by the promises of truth, faith unfolded to our hopes the happy period, when the moral waste would no longer lie uncultivated, when the habitable places of the earth would cease to be distinguished as seats of cruelty, and when the "incorruptible seed" would vegetate and bloom in all the beauty of moral verdure for ever and ever. Whilst every heart yielded to the impression, that the time is rapidly advancing when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ," every voice appeared to respond to the accents of hope, saying, "Amen. Even so, come, Lord Jesus." J. S.

# Foreign Intelligence.

## SERAMPORE.

*Extract of a Letter from Dr. Carey to Mr. Burls, dated*

*Serampore, January 3, 1821.*

Through Divine mercy I am as well as I ever was in my life. I trust the cause of our Lord is still gaining ground in this country. We are seldom a month without some being added to the church by baptism. I regret to say, that, as you will see by the Report lately sent to England,* we have been obliged to re-

* The Seventh Memoir of the Translations, a most important document, which we earnestly recommend to the perusal of all who feel interested in the stupendous undertaking in which the venerable writer and his coadjutors have been so long engaged. Surely British Christians will not allow their posterity to have to say, while narrating the unparalleled achievements of Dr. Carey in Oriental Translations, "More he could, and would have done, but he solicited in vain for the requisite pecuniary support!" *Editor.*

linquish several of the versions of the Bible at present, for want of funds. To me this is a very distressing thing; but I trust God will appear and find ways and means by which that very, very important work may be carried on to its completion.

## CALCUTTA.

In a letter lately received by Mr. Dyer from Mr. Yates, dated December 6, 1820, after mentioning with deep regret, the ravages which had been lately made by death in the removal of Mr. Hampson, a Missionary from the London Society; Mr. Ellerton of Malda, who, though not a Missionary, had rendered much service to the cause of the Redeemer in India; Mr. Peacock and Mrs. Johns, who were immediately in connexion with themselves—he proceeds:

"This week we have had our Missionary Association; we have had two sermons in English, two in Bengalee, and two Conference Meetings, one public and the other private. Our congregations, both Native and European, were tolerably good: I trust that the Divine presence was in the midst of us, and that these meetings will be blessed to the good of many. Rather more than a month ago, brother Pearce and myself went up the river as far as Berhampore, where we had the pleasure of seeing our brother Sutton; we preached at the villages on our way up, and were heard with great attention at several places by a considerable number of people. Brother Pearce is now living with us at Boitakhanch, while their house on the Circular road is repairing, and a place fitting up for a printing-office.

"We have lately invited Mr. Statham to join us in our Missionary work, subject to such regulations as you have before sent us out, and you may expect soon after this to receive from us an official letter on the subject. He has since had an invitation from the people at Howrah on the opposite side of the river, to preach to them regularly, and this will enable us to do what will be equivalent to forming another station."

The letter referred to, in the above extract, has not yet arrived; but another, from Mr. Statham himself, has come to hand, containing a full account of his previous history, extracts from which, we doubt not, will be gratifying to our readers.

"I was born at Amersham, in the county of Bucks, on the 14th of March, 1791, at which place my parents (if spared,) now reside; my dear mother is a member of the Baptist church under the pastoral care of the Rev. J. Cooper. In passing over the days of my infancy, I must declare that I have abundant reason to bless the Father of all mercies, that I was placed at a seminary, the conductor of which feared God, and endeavoured to train up the youth committed to his care, not only so as to fit them for the social duties of this life, but also to lead their tender minds to a knowledge of things pertaining to salvation. Beneath his paternal solicitude I received such impressions of mind as never could be eradicated or shaken off during my aftercourse of sin and folly. Often have I been restrained from rushing into sin, by the recollection of some salutary lesson I there learned. After I left school, I was apprenticed to a pious tradesman, to learn the business of a linen draper and wool merchant; here also I enjoyed the privilege of attending the preaching of the Gospel, and have reason gratefully to acknowledge the kind concern my respected master ever manifested for my eternal welfare. When out of my time I went to —, to reside as assistant to a linen-draper there, and during that time formed an attachment to my present beloved wife. Soon after this, at the commencement of the year 1814, I entered into business at ——— as linen-draper, lace and wool merchant, and shortly after married. I carried on an extensive concern there for some time, but in consequence of some severe losses I experienced, and the sudden depression in value of both lace and wool, of which articles I had a large stock on hand, I was obliged to relinquish business and come up to London, where I again started, as auctioneer, appraiser, and house-agent. For a length of time preceding this, I had engaged in the pursuit of worldly pleasures, and entirely neglected the means of grace. I was hastening with rapid strides down the broad road that leads to destruction; having formed an intimacy with several young men of dissipated habits, and relinquishing the society of my beloved wife, to spend my time with them in every

vain and foolish amusement. Often did my dear wife remonstrate with me on the impropriety of my conduct, in the most tender and affectionate manner, and as often did I resolve to amend my course of life—but alas, vain resolve! again I returned to my old associates, and forgot all resolutions, reproofs, and every thing else of a moral nature. Yet I could never enter into sin with that avidity and delight my companions did. Full oft did the precepts of my tender mother, and affectionate tutor, rush across my mind, and vibrate in my ears: dreadful were my feelings, and in order to drown them and hush the cries of conscience, I sinned the more. In consequence of thus neglecting business, and my disregard of all economy, I again became embarrassed; so that after I had satisfied the claims made upon me, I had little left. It was at this juncture my dear wife went down to ——— to spend a week or two with her relatives. In the interim, my mind having become irritated at the delay occasioned in the settlement of the affairs of my wife's father deceased, and by the base ingratitude of those whom before I had considered my friends, and also touched with a feeling of remorse at the way in which I treated my beloved wife, and the trouble I had brought on my dear parents, I came to the strange resolution of banishing myself from my native land. Actuated by the impulse of the moment, I hurried down to Chatham, and enlisted into the service of the Honourable East India Company. A detachment of recruits was about to sail for Bengal; with a great deal of trouble and expense I prevailed on one whose name was entered on the embarkation list, (with the permission of the commanding officer,) to exchange situations with me. Thus without any time afforded for reflection, I embarked the next day on board the ship Fame, Capt. Remmington, and sailed for Calcutta. I wrote to my wife, and told her I had obtained a situation to go a voyage, without disclosing the real situation I was placed in, and led her to conclude our separation would be of short duration. I soon became disgusted with the horrid oaths and imprecations of my companions, most of them being of the lowest and vilest description: and having now no means of drowning reflection, my past life, with all its sins and follies, came before me in dreadful array. I tried very hard to persuade myself that all would be right at last, and that if I continued to abstain from those open sins I had before indulged in, I should eventually be *happy*;—but I cried peace, when there *was no* peace—all within was confusion, horror, and dismay. It was now that I was to experience those convictions of sin which were as the dividing asunder of soul and spirit. Secluding myself from my companions, who were so disgusting to me, I employed my time when off duty in reading. The Bible, so long neglected, was again perused. One Sabbath morning, whilst reading the 10th chapter of Hebrews, the 31st verse was applied with such force to my mind that I could not proceed; 'It is a fearful thing to fall into the hands of the living God,' echoed in my heart. I laid by the Bible, and took a Magazine, but all in vain; still in every page I read the same words. I became dreadfully alarmed, and for nights together, when off duty, in my hammock, passed the night in tears and prayer. The Bible became my constant study, yet I could find no peace of conscience; I viewed myself as one who had been highly favoured with the instruction of pious friends and tutors, and the preaching of the glorious gospel of Jesus, and yet had despised them all. Surely, thought I, a wretch like me can never find mercy!—I had no person on board to whom I could communicate my feelings, and thus became almost plunged in total despair. In this state of mind I landed at Fort William, and immediately made inquiry for those who loved and served the Lord their God, that I might converse with them. Several of the brethren in the 21st Regiment of Light Dragoons were quartered in the same barrack with me; I went with them to hear our brother Lawson, who statedly laboured amongst them in the Fort. Beneath his ministry I felt the power of divine grace, and was enabled to behold the Lamb of God who taketh away the sins of the world, and by faith to lay hold of the hope set before me in the gospel. Shortly after this, I proceeded up the country, to Dinapore, close to Digah, the station occupied by brethren Moore and Rowe. Here I made a public profession of my faith in, and love to Christ, and was baptized by brother Rowe, and admitted into Church-fellowship. Were I to enumerate all the kindness shown to me by these brethren, I must write a volume: suffice it to say, that being often in their company, I enjoyed all the pleasures of religion. In process of time, I was called to exercise my talents by preaching, and shortly after, by the unanimous voice of the church in the Hon. Company's European Regiment, called to the pastoral office, in conjunction with brother J. Smith. We now, by proper application to the commanding-officer, &c. introduced preaching into the hospital, and this proved the

most interesting part of our duty. Just after we had obtained this privilege, I was summoned down to Calcutta, to sign certain documents relative to the estate of my deceased father-in-law. In my journey down the river, it was my happiness to receive much christian love and affection from the different brethren, on whom I called. At Berhampore I preached three times, and on my arrival at Calcutta I was also engaged in the delightful work, in the prosecution of which it was my felicity to become acquainted with the brethren of the Mission, and after having received various and affectionate proofs of their kind regard, I experienced a still greater in the invitation to join them in Missionary labours."

## DIGAH.

*Extract of a Letter from Mr. Rowe to Mr. Saffery, dated*

*Digah, Jan. 4, 1821.*

Alas! your kind wishes respecting brother Stewart will never be realized. "He shall return no more to his house, neither shall his place know him any more." He died at Buxar on the 28th of October last. When he left us I did not expect to see him again in the flesh; and I should have objected to his leaving home, had he not been exceedingly anxious to accept a kind invitation from brother Edwards, of Buxar, hoping a change of air would be beneficial to his health. I have not yet heard many particulars relative to his death. Brother Edwards writes me as follows: "Since he has lived with me his whole conversation has been heavenward. In the evening before he died we read a chapter in the Hindoostanee together. His conversation ran much on the joy we should experience in heaven, and when thus talking his eyes shone with delight, so as to attract our particular attention. At the time we did not think him so near entering into glory. The next morning he spoke to me when I was going out, and on my arrival at home, which was in about half an hour, I found him speechless, which continued till he left us to join the spirits of the just made perfect, of whom we had been talking over night." Brother Smith, pastor of the church in the Honourable Company's European regiment, who was at Buxar a few days after his death, writes thus on the subject: "Brother Stewart's death appears to have been rather sudden, without a struggle or a groan. Brother and sister Edwards say, they shall never forget his example, his patience, his resignation, and his love to the cause of Christ. They seem to be much affected; they say, more than ever they were affected before." He had made considerable progress in the Hindoostanee language, and evidently had his heart set upon doing good to the natives around. We had formed some Missionary plans, which were to have been executed during the present vacation, but the wise Disposer of all events has seen fit to frustrate our designs. I feel the loss, but I am persuaded my loss is his gain.

Please to present our warmest thanks to the kind friends at Lyme, who have so generously supplied us with pecuniary means to enable Mrs. Rowe more efficiently to prosecute the object of native female education. They will, no doubt, follow these means with their earnest prayers, and I hope time will prove that they have not bestowed their silver and their gold in vain. It appears to be the wish of some of those friends that we should have a girls' school, denominated "Lyme School." It is our desire to meet their wishes in every possible way, and we should long ago have done this, could we have established a girls' schools sufficiently large and settled, but this has not been the case. The object is new, and consequently creates many suspicions, besides that of its having to combat with so many deep-rooted prejudices. I hope, however, perseverance, under the divine blessing, will conquer these, and that we shall ere long see things in a more encouraging state. I am persuaded my present communications will lead you to form the same opinion. The girls' school, under the care of a native school-mistress, respecting which I wrote you in my last, has been broken up. I believe the principal causes of this were, Charlotte's not being able to give so much time to it as was necessary, in consequence of which the mistress became negligent; and a number of foolish reports having been circulated, by some evil disposed persons, relative to her motives. According to their account of the business, as soon as the girls had received a competent education, they were to be kidnapped, tied up in bags, and shipped for England! The girls fled as if a bagh (a tiger) had been pursuing them. After this disaster, Charlotte's resource was that of encouraging the master of her boys' school to instruct girls as well as boys. By this means a great deal of the novelty attached to a native school *mistress* was taken away, and we find this method of pursuing the object to answer much better

than the former. We are adopting the same plan in several other schools, and think it will succeed beyond our expectations. We have thought the establishment of a school on this plan would meet the approbation of our Lyme friends, and in October last we put our native school at Daoodpore, a populous village on the banks of the Ganges, about two miles above Digah, on this foundation, and have given it the name of "Lyme School." This school now contains about forty boys and four girls. The man of whom we rent the school-room is building a separate apartment for the girls, for which he is to receive extra rent. He and the school-master confidently affirm, that when this apartment is ready, many more females will come for instruction. Charlotte is writing to Lyme, I shall not therefore enlarge on this subject. We have, of course, adopted this plan conditionally. Should it meet the approbation of our friends, we shall continue it; but if not, we shall discontinue it, and follow any other they may direct. We shall feel much pleasure in sending a regular account of the progress of the school.

In a former letter I think I mentioned a lala (native school-master), who was clever in his profession, but violently opposed to native female education. When brother Richards, of Benares, was here, on his way to Serampore, we went to visit this man's school. On our arrival a number of natives flocked around us, and after asking a few complimentary questions respecting their occupations, health, places of abode, &c. &c. we desired them to sit down. The school-master brought out his charpoy (the cot on which he sleeps) and we seated ourselves in the midst of them. We then commenced a conversation on the advantages of learning. In this group there were four natives who took an active part in the subject of conversation. I do not know the names of all of them, but for distinction sake we will call them, going from left to right, *Ramhurry* (a hindoo), *Lal Mahomet* (a mussulman), *Seeb Narion* (a hindoo, and owner of the school-room), and *Lala* (the school-master). We asked Lal Mahomet if it were not the Muharram, to which he replied, "Yes." "Do you know who Hasan and Husain were?" said brother *Richards*. *Lal Mahomet:* "I have never read any account of them myself, and therefore I cannot answer you." *Richards:* "Do you not know that it is a great sin to make these taziya," (a representation of the tomb of Hasan and Husain, which is carried about in procession at the Muharrum,) "and to sing hymns respecting them?" *Lal Mahomet:* "Yes." *Richards:* "Why do you follow them?" *Lal Mahomet:* "Because others do it. There is a learned Mussulman in this neighbourhood who thinks it wrong to visit these processions, and to avoid them keeps himself at home during the ten days, and from him I have heard that what you say is right." Here the conversation was interrupted by the coming of *Seeb Narion*. I asked him to sit down and take a part in our conversation. He then seated himself between the mussulman and school-master. I then asked him if he had thought any more respecting the female school I wished him to commence in his village. He said, he had not succeeded. *Richards*, to Seeb Narion: "What is the reason you have such an aversion to teaching girls?" *Seeb Narion:* "In this part of the country such a thing has never been done." *Richards*, to the Mussulman: "Don't you know that up the country the women in the Zunana" (female apartments) "read, write, and perform their worship, as well as the men do in the Murdana" (male apartments)?. To which he replied, "Yes, the females up the country are learned; they even give instructions to their male relatives." *Richards*, to Seeb Narion: "Well, I hope you are now convinced of the truth of what I said relative to the learning of females up the country? If you were to educate your daughters there would not be so much sin committed among them as there is now. It is through their ignorance that so much murder is committed among them, both with respect to themselves and their offspring." Here *Ramhurry* interrupted, by exclaiming in an elevated tone: "Indeed, this is very true; they are often creating disputes among the men, and among themselves." Then, addressing himself to Seeb Narion: "Why do you not exert yourself to set up a school for girls? By it you would be doing much good. What Sahib has been saying is very true." *Seeb Narion* replied: "What you and Sahib say is very right, but there is a report that all girls that are educated will be sent to England." *Richards* observed: "If it were the wish of government to do any thing of this kind, they could do it by force, and you could not prevent it; but you know they have no such intention, and we can do nothing without their permission." *All* exclaimed, "True, true words." I then said to Seeb Narion: "If you will erect a school-room for girls in a private place, behind that for boys, I will rent it of you for that purpose." *Seeb Narion* replied: "Let us first succeed in getting a few girls, and then we can soon erect a school-room." *Ramhurry*, add-

dressing me, said: "People are convinced that learning is good for females, but no one will agree to send his daughters, because it is contrary to the custom of this country. You may try to get a few, and instruct them for three or four months. When people see that no evil arises from it, they will be induced to send others." *Richards* replied: "Three or four of you make up your minds at once, and in defiance of others, send your daughters to be educated. Many will speak against it, but since it is a good thing, you should shut your ears. If you set the example, others will follow it." *Seeb Narion*, jogging Lala with his elbow, said: "Speak, and answer what has been said." To this *Lala* replied: "What can I say? See you to it." *Ramhurry* then called out: "The Sahib says, very good. Why do you not do it?" *Seeb Narion* answered: "I am willing if others will do it." *Richards*: "If you are willing, set the example." *Seeb Narion*, turning to the Mussulman: "What can you say now?" adding, "we will get some neighbours together and talk about it, and give Sahib an answer." We then took leave, but some of them followed us a little way in conversation.

The above-mentioned Lala has at last condescended to instruct females. He and his son have charge of two of our native schools, and they have about *forty* boys in *each* of them. In one of these schools, which is established at great Digah, he has *eight* girls. Charlotte is this moment returned from a visit to this school, and I will take down her account of the visit for you. "Most of the girls in this school had never been so near a Beebee Sahib before, and were much terrified. One little girl was so much so, that it required all the solaces of her grandmother to pacify her. I gave her a trifle to get some sweetmeats, which being sent for, made her easy again. The girls sat in the sun-shine, parted from the boys by a mat partition. The grandmothers, mothers, aunts, &c. &c. of the girls flocked together on the other side of a low mud wall. The Lala provided me with a seat, and one of my bearers held a large umbrella over me. I then heard them, one by one, repeat the letters of the alphabet, which were written before each of them, with chalk, upon the ground, made smooth and hard for the purpose. I had to give much praise to the girls, especially to those who had come from a village a mile from that in which the school is kept, to be instructed. The Lala then brought a boy to me, to read in the New Testament. Finding he met with some difficulty in pronouncing some long names, I gave him the Hindee Spelling-book to read in, which being easy, and containing juvenile stories adapted to this country, pleased all parties. I promised to supply them with these books when they arrive from Calcutta. The day growing warm, made me think of returning. Having seated myself in the Tonjon to depart, I noticed among the boys two young men, who appeared to be learning the Nagree alphabet. I inquired if they were learning to read. The Lala replied in the affirmative. To prevent their feeling ashamed, I observed, that in my country, old people come to school to learn to read, who had not had the opportunity of learning when young. The Lala then informed me that one of them was a Christian. I asked, 'What sort of a Christian?' A third person urged the young man to define his belief. He said he was a Roman Catholic. The Lala said, he was like a Hindoo. 'Why,' said I, 'because he worships the image and picture of Jesus, and the Virgin Mary?' 'Yes,' replied the Lala. 'I told him the Holy Book did not teach that.' 'But,' said the young man, 'my Padree does so, and teaches me to do so.' 'If your Padree would read the Holy Book to you, (said I,) you would see that both he and you were wrong.' 'He reads in the Latin language,' said the young man, 'and I do not understand him.' 'Then' said I, 'you ought to read the Bible, and judge for yourself. You would then see that God has forbidden us to worship him in any visible form. No man can approach God but by Jesus Christ; he is the only medium of access.' I told him the Virgin Mary was a sinner, and stood in need of that salvation which her Son Jesus came to bestow upon a guilty world. I endeavoured to convince them that Jesus was God, though clothed in flesh, by being born of a woman. The Lala observed, that 'seed sown in the earth, springs up in its own kind again, and men eat it, but they do not eat the earth:' meaning, that Mary was not to be worshipped because she gave birth to the Son of God."

There are eight girls in another of our boys' schools, and the zemindar of the village has promised to send his daughters, as soon as a proper place is provided for the reception of girls. He gives the school-room rent free, and has offered a piece of ground for an apartment for girls. In all our schools, we have now about 280 boys, and 27 girls, and one woman, under instruction. We shall need pecuniary aid.

*List of Contributions received by the Treasurer of the Baptist Missionary Society, from July 14, to August 14, 1821, not including Individual Subscriptions.*

FOR THE MISSION.

| | £ | s. | d. |
|---|---|---|---|
| Colchester, Auxiliary Society, by Mr. Patmore, Treasurer | 10 | 0 | 0 |
| ——— Collections and Subscriptions, by Rev. John Dyer | 38 | 0 | 6 |
| Bluntisham, Remainder of the Produce of a Tract, by Rev. S. Green | 1 | 8 | 8 |
| Isle of Wight, Contributions, by Rev. John Saffery | 65 | 12 | 6 |
| York and Lancashire Auxiliary Society, by William Hope, Esq. | 201 | 1 | 6 |
| Barnoldswick, Collection, by Rev. J. Mann | 6 | 16 | 6 |
| Cambridge, Auxiliary Society, by Edward Randall, Esq. | 80 | 0 | 0 |
| Loughton, Auxiliary Society, by Rev. Samuel Brawn | 6 | 12 | 6 |
| Accrington, Subscriptions and Collection, by Mr. Kenyon | 16 | 1 | 0 |
| Dunfermline, Missionary Society, by Mr. Dewar | 12 | 0 | 0 |
| Journey of Messrs. Gray and Hoby into Yorkshire, &c. | | | |
| Collected at Sheffield | 9 11 6 | | |
| Oakham | 5 13 3 | | |
| Scarborough | 47 6 7 | | |
| Bridlington | 17 2 9 | | |
| Hull £84 17 2 | | | |
| Additional Donation 5 5 0 | | | |
| | 90 2 2 | | |
| Cottingham | 9 2 2 | | |
| Bishop Burton | 5 8 0 | | |
| Beverley | 13 1 3½ | | |
| Derby | 5 0 0 | | |
| Collingham and Sutton on Trent | 20 0 0 | | |
| Boston | 9 10 10½ | | |
| Lincoln | 26 4 3 | | |
| Partney | 1 10 0 | | |
| Louth | 2 10 9 | | |
| Gainsborough | 8 14 3 | | |
| Driffield | 4 10 0 | | |
| Kilham | 1 11 0 | | |
| Hunmanby | 2 3 6 | | |
| | | 279 | 1 10 |
| Joseph Wilson, Esq. Milk-street, by J. B. Wilson, Esq. Donation | | 20 | 0 0 |

FOR FEMALE EDUCATION.

| | | | |
|---|---|---|---|
| Montrose, Friends in, by Rev. John Marshall | 1 15 0 | | |
| ——— Sabbath-school Children, by Ditto | 0 15 0 | | |
| | | 2 | 10 0 |

N.B. A sum of £38 18s. 3d. was paid, on account of the Society, into the Banking-house of Sir John Perring and Co. on 30th July, but as no memorandum was given of the parties by whom it was contributed, it is particularly requested that the particulars may be sent, without delay, to the Secretary, 9, Wardrobe-place, Doctors'-commons.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

# Baptist Magazine.

OCTOBER, 1821.

## ON REALIZING VIEWS OF ETERNITY.

THE spiritual and invisible world is a subject of great moment to creatures who must soon enter it. We are surrounded with objects of sense; but they ought never to efface from the mind serious thoughts on that state so essentially different from the present, and to which we are all hastening. The Christian, to whom life and immortality are emphatically brought to light by the gospel, will desire to have a very vivid and strong impression of the world to come, as he looks at the things which are unseen with all the eagerness and assurance of hope. Far from viewing the present as the whole of human existence, we ought to consider it as only introductory to a more important, and an everlasting state. The unseen world we call the world of spirits, and hereafter shall see and associate with those superior beings, of whose existence we are assured, and whose agency is often felt, although to us they are invisible. Futurity will disclose to the soul of man all the shining hosts of God, and also the angels that sinned. We anticipate discoveries of the Deity, which will far transcend our most sublime ideas. A pious man desires to see and feel and converse with God in all his works and ways; but the visible proofs of his eternal power and Godhead form in the present state a veil, which conceals the Eternal from our view: hereafter we shall see God. When the creature shall thus be brought into the presence of the Creator, it will be to behold the great Judge, the solemnities of whose tribunal are to be succeeded by the execution of a sentence deciding our doom for ever.

Heaven and hell are opened to the contemplation of an enlightened mind. But how different are the views and feelings of men relative to eternity! The lives of many are a practical denial of the doctrine of immortality, as taught in scripture. The final issue of things appears enveloped in so much uncertainty, and is removed to a period so exceedingly remote, as to lose much of its importance, amidst the claims of present objects. With mistaken views of the Divine Government, thousands leave their highest interests to chance, not considering how such negligence most assuredly seals their doom.

When we reflect how near we are to that period which will

remove us to the unseen world, —that our continuance here is uncertain from moment to moment, — and that consequences so serious depend on the event, the carelessness of rational creatures is surprising. Surely it would be more natural to expect that the future would absorb our thoughts, and that lively impressions of the world to come would unfit us for the duties and pleasures of the present state, than that by the influence of present vanities, men could be induced to neglect the interests of eternity. The propensity to banish serious thoughts of futurity from the mind, receives many a check. The passage of the souls of our fellow-creatures into that unseen world, constrains many, while for a season surrounded with the mournful emblems of death, to realize a future state. Under the influence of the first impressions which such events produce, especially if Death enter the houses of those who have been comparatively strangers to his visits, we can hardly fail of being deeply impressed with the reality of that world, now inhabited by those who so late were our kindred or our friends. Yet many dream of immortality in a world of death, and walk unmoved among the tombs of past generations, till God weakens their own "strength by the way," brings low their buoyant spirits, and makes them feel that the seeds of death are sown in their own constitutions. Pain, weakness, care, sorrow, and disappointment, tend to impress the mind with a sense of the vanity of the present state, except as the season of preparation for the future, and thus to produce realizing views of eternity.

*A* serious and contemplative mind cannot fail of being often deeply impressed with the certainty of the invisible world, when studying the language of Revelation, and inquiring into the evidences of our immortal destiny. Nor is it surprising, that conscious of a native thirst after immortality, with intellectual powers which elevate the human being so much above the brute, and in the present life perceiving a distribution of good and evil very far different from what correct views of the moral part of our nature would lead us to expect, a thoughtful man should believe the testimony of Revelation on this momentous point.

It has often happened, from one or more of these causes, that the future, in all its interest and importance, has gained such a hold upon the mind, that amidst the business of the day, as well as the stillness of the night, the thoughts of men have dwelt upon its certainty, its nearness, their own deep concern in all it shall disclose, and the necessity of preparation for it.

The influence of such views may be traced in many important particulars. Conviction of sin, and a consequent sense of danger, very commonly result from converse with another world. So long as men are engrossed with present objects, and bent on the pursuit of the momentary gratifications of this world, they will easily hush the clamours of conscience, and remain in fearful ignorance of themselves. But there is in every bosom an indelible register of moral actions; and although from the depravity of the mind some traces may seem faint and invisible, the light of eternity will cause them to appear in all their horror,

and awaken man from his slumbers; and when roused to the examination of an account which must soon be given to God, when sin finds out the sinner, what soul can look back with complacency, or forward with hope?

In proportion as our views of the future are correct, these convictions of sin will be connected with desires of salvation. No reasonable man can dare to risk such a stake without concern. Hence we find the mercy of that Saviour, who is the resurrection and the life, earnestly implored by so many in their last moments, who had neglected him through life. The washing of regeneration, the pardon of sin and acceptance with God, are subjects with which it is impossible to trifle, if we have clear and scriptural views of eternity. Before the soul is brought into close and awful contact with the supreme Judge, it would gladly approach that glorious and gracious Being as a Saviour, and seek an interest in his favour. Eternity is a thought mighty in its influence to prompt men to a holy and pious life. Unnumbered vain resolutions are framed, when the impression is fresh upon the mind, only to be broken when present objects regain the ascendency; but the genuine Christian, whose interests lie in another world, and whose treasure is in heaven, will feel the powerful influence of those hopes which are full of immortality, in purifying the heart, and quickening the soul in every spiritual exercise. While such views elevate our minds, and render unspeakably important such devotional and holy duties as the men of this world despise, they whose citizenship is in heaven are enabled to gain a decided superiority over the present world.

We discover in a most striking point of view the influence of future prospects, when we contemplate the career of apostles and martyrs, who could neither be won by the smiles and promises of the world, nor terrified by its frowns. In proportion as we realize the future, shall we moderate both our joy and sorrow relative to the present. To fulfil as a hireling our day of holy and zealous labour for God, and to keep our course and finish it well, will be the highest object of ambition to him who lives for eternity: the world will lose its ensnaring charms, and temptations otherwise irresistible will prove powerless. What charms can the giddy pleasures and amusements of the children of dissipation have for the man, whose soul is constantly filled with the loftiest anticipations, and who is accustomed, with rapturous desire, to dwell on the enjoyments of the heavenly state? Faith, contemplating the glorious reversion, is equally victorious over the world when it frowns. Even Christ Jesus our Lord is represented as enduring his cross for the "joy set before him," Heb. xii. 2; and his faithful followers will deem their afflictions light and momentary, only while their eye is steadily fixed on the future, 2 Cor. iv. 18. If the Christian must endure the cross in the way to the crown, it will be a source of unfailing support and encouragement, to dwell on the brightness of that crown. If in this world weeping endures for a season, we know that hereafter God will wipe away all tears from the eyes of his people. The views with which Stephen was indulged when he kneeled

down before his persecutors to call on the Lord, have supported martyrs at the stake; and while laying hold on eternal life, the servants of Christ, in every age, have been willing to suffer the loss of all things here. Amidst all the poverty, meanness, pain, and fluctuations of this world, the believer is cheered and sustained by the happy prospect of never-ending glory in the world to come. Right reason and true religion, therefore, teach the duty of familiarizing the mind with ideas of the future state. To acquire the most deep and vivid impressions of the reality and importance of things unseen, and to guard against every thing which would efface those impressions, will tend greatly to advance our sanctification and our enjoyment, till faith shall be exchanged for sight, and we shall know even as we are known. * *.

## ON

## *The Supplying of our Churches* WITH ABLE PASTORS.

A particular account of the officers in the christian church is found in Eph. iv. 11. The first-mentioned, *apostles*, ceased with the age in which they arose. The second, *prophets*, could continue no longer than inspiration remained in the church. The third, *evangelists*, were assistants to the apostles, and were sent by them to travel among the infant churches, to ordain elders over them, and to set in order the things that were wanting. Of this kind were Timothy, Titus, Philip the deacon, and others. These ceased at a very early period; Dr. *Dwight* supposes about the year of our Lord 116. The last-mentioned, *pastors* and *teachers*, according to some writers, were not two distinct orders of men, but one and the same. This supposition is chiefly founded upon the manner of expression, which is not, (as in other instances,) some, pastors; and *some*, teachers;—but, "some, pastors *and* teachers." Others, however, with greater probability have thought, that "*teachers*" were gifted brethren in the church, who assisted the pastors by itinerating around their several districts. These, especially in the early ages of christianity, must have been a very useful order of men; many by their means would hear the gospel, who might otherwise have lived and died without that privilege.

Our missionaries in India have pursued nearly the same plan; many of their converts from among the natives have become teachers, and have greatly assisted in the diffusion of the gospel: no other plan could have been so effectual.

Something of this kind has also of late years been done at home. The members of our churches, chiefly young men, have gone into villages, and have exercised their gifts, some in addressing small assemblies gathered together for the worship of God, and others in reading the scriptures to them, or a short sermon adapted to the occasion; and through the divine blessing, "the wilderness and the solitary place have been glad for them, and the desert hath rejoiced and blossomed as the rose." There may still be young men in our churches, who partly through their own modesty, and partly through being overlooked, are now but of little use, that might, if called

forth, be of important service in this department. Let us make inquiry for them; there is work enough to employ them all; "the fields are white already to harvest. Work while it is day," said the Saviour; "the night cometh when no man can work."

Whether the latter interpretation of the words, "Some pastors and teachers," be the true one or not, teachers seem necessary. Christ having redeemed his church by his own blood, will certainly provide it with suitable pastors. These cannot continue by reason of death; nor can men become able all at once to sustain that office. The practice of teaching prepares them for it; and if the gifts possessed by the church were carefully sought out, and properly cultivated, there would no doubt, upon the death of pastors, be able ministers to supply their places, and also some to take the oversight of newly formed churches. If it should be said that pastors and deacons are the only permanent officers in the church, and that this system goes to establish another kind of office,—it might be answered, that teachers acting under the direction of their pastors, and with the consent of their churches, have no official power; they are only exercising their gifts preparatory to future and more public usefulness. We bless God that at the present time there are many in our denomination, both in our academies and out of them, who possess this gift; who by his providence and grace will, we hope, come forth into the pastoral office, and perform its duties with fidelity and success. Thus we trace a degree of similarity between the primitive and the present age, which may the Lord preserv and increase.

Pastors of churches should be men of experience and general information, as well as of piety and talent. Their services are many, their difficulties great; knowledge of every kind is useful to them, especially that which relates to the sacred writings. Ignorance leads to enthusiasm, to superstition, and to presumption. The crude and indigested sermons of some ministers have been hurtful to the cause of God. Men of understanding and of taste have insensibly, and almost irresistibly, associated in their minds the nature and manner of those sermons with the religion they were designed to promote, and thus in their esteem the beauty of the glorious gospel has been tarnished, and its moral excellency depreciated. The profession of the law and of medicine has been taken up by men of little or no understanding in them, and thereby the property and the health of many have been injured. But this, though a great evil, is nothing when compared with the mischiefs that have been occasioned by injudicious and garbled statements of the gospel.

Great care should be exercised by christian churches, respecting the piety and talents of those whom they countenance as "teachers," and recommend as proper persons for academical instruction. There are young men that might be of use in the church if wisely employed, who would be quite spoiled if sent to an academy; the time and money would be worse than thrown away. It is not every one who can speak to the comfort of a few poor people in a cottage, that should have several hundred pounds spent on his education. The ability of saying a few things

about the preciousness of Christ, the efficacy of his blood, the freedom and sufficiency of his grace, and the importance of salvation through him, with some tolerable consistency, may be acquired where there is scarcely any capacity for the learning of Latin, Greek, and Hebrew.

When pastors who are now labouring in word and doctrine shall be gathered to their fathers, it is expected, that those who have the gift of teaching, particularly in our academies, will take their places. As our aged Elijahs ascend to heaven, may their falling mantles rest upon our young Elishas, with a double portion of the Spirit of God, to qualify them for their important stations. It is pleasing to see the liberality of the religious public provide for the education of these young men, many of whom are taken from arduous occupations, and generously placed under the care of men, whose piety, affection, and learning, eminently fit them for their important station. These excellent men consider their labour sufficiently repaid, and the contributors to these institutions think their money well laid out, when these plants become cedars in the garden of God.

It is however too notorious to be concealed, that some of them have not devoted themselves so unreservedly to his glory, and the good of souls, as they ought to have done. It has appeared to country people, (who at least are sometimes right,) that they have wished to become "*young gentlemen*" instead of indefatigable servants of God, and have formed habits so expensive, that when churches, chiefly composed of poor people, have been destitute of a pastor, they would not send to an academy for probationary supply, lest they should have various disappointments, and ultimately no success. "A man from the *academy*, they have said,—who can support him? Neither could we understand him; he would be above us. We want a man of plain good sense—of sound piety, and sterling talent; —one whose ministerial gifts are like a spring of living water; and not like water in a pool, collected there by artificial means, and which soon might be drawn dry; —one who would set his shoulder to the work, adapt himself to his situation, behave well in the house of God, and endure hardness as a good soldier of Jesus Christ. If the Lord send us such a man as this, we do not care where he comes from; if he have learning, all the better; but, learning or no learning, we must not have a *gentleman*." Such a one being in their opinion too much to expect from an academy, these people have turned their attention to men of plainer habits, and more simple address; which unhappily in some instances has been to their hurt, for even these have not always been what could be wished, but some of them, being lifted up with pride, have fallen into the condemnation of the devil. Lord, what is man? What are even the best of men if left to themselves? How much need have churches to pray for their ministers, and ministers for themselves, that they enter not into temptation!

It must, however, notwithstanding some failures among academics, be admitted, that the great majority of them have answered the expectations of both their tutors and supporters. Education has enlarged their minds, increased their knowledge of the-

ology, cultivated their gifts, and greatly assisted their ability for preaching; and their studies in future life have thereby been directed to the best of purposes.

In some instances the foundation has been laid at the academy, on which a superstructure has afterwards been erected, the combined utility and beauty of which have been heard of far and near. One such man is worth, to the cause of truth, all the pains and cost bestowed on himself and on many others. The gospel may be preached without much learning; but it cannot without it be defended from the bold attacks of infidelity. Academies therefore for young ministers are not in vain; but the increase of them, where rightly conducted, must be reckoned among the improvements of the present day.

It is a true saying, "If a man desire the office of a bishop, he desireth a good work;"—one in which angels would delight to labour. Let him not then neglect the gift that is in him, but let his profiting appear to all men. Some may oppose and speak evil of those institutions, in one of which he is receiving his education; but let him endeavour to silence them by a meek and humble deportment, and by making his learning subservient to the great ends of the christian ministry. If any one of these originally promising youths be so unhappy as to indulge in lightness and vanity—to give himself to dress and finery—to form expensive habits—and to dream of priestly dignity, let not learning nor religion bear the blame; but let him know, and seriously consider, that divine influence will recede from his heart, that the love of God will abate in his soul, and that, destitute of spiritual feeling himself, he will not be able to make others feel. Like Sampson, shorn of his locks, he will become as other men; he may go out and shake himself as at other times; but the Spirit of God, though he himself may not be aware of it, will have departed from him. Such conduct will be attended with consequences extending beyond the grave. He will lose all sense of comfort in his own soul; he will not be an instrument of usefulness to others; and by sinking the value of learning in the eyes of the illiterate, and the dignity of the christian ministry in the estimation of the world, (for there can be no true dignity without humility,) he will do incalculable mischief. He may acquire theoretical knowledge, and by the power of mental mechanism be able to deliver a few sermons with graceful attitude; but not coming from his own heart, neither will they reach the hearts of others.

We would say to the youths placed in these important situations—Give yourselves to the duties of your stations. Obey them under whose care you are placed; disobedience must hurt, if not disgrace you. Endeavour to acquire all the knowledge you can, and consecrate all your acquisitions at the foot of the cross. Realize, as much as possible, the solemn pomp and awful grandeur of the final judgment, where you must shortly appear. Remember the obligations you are under to the christian public, and the vows of God that are upon you; the happiness of heaven, and the miseries of hell; the doom of "the wicked and slothful servant," and the reward of the faithful minister of Christ. Represent to your imagination the doleful cries of lost souls, particularly those who descend into perdition, not only

with their own guilt upon them, but with that of others; who, though they preached the way of salvation never walked in it themselves, but became the means of damnation to those to whom they might have been the instruments of salvation. What mind can conceive the keen anguish and cutting despair such unfaithful ministers must endure to eternity? They will bitterly lament the day of their birth, and curse the hour when they entered on the christian ministry. There is, however, nothing to discourage you, if your hearts are right with God, and you are anxious to devote yourselves to his glory in the salvation of men. It is undoubtedly an arduous employ; but the promises and faithfulness of God are engaged for your support. Strength shall be equal to your day; God himself will be your refuge, and your strength, and your very present help in time of trouble. In yourselves you are weak; but you shall be strong in him. Of yourselves you can do nothing; but you shall be able to do all things through him who strengthens you. Having called you by his grace he will never leave you, nor forsake you.

Read much; but above all books read the Bible. We never find a richly stored mind in one who is averse to reading. The proper choice and right use of books are two main hinges on which your improvement turns. The want of a taste for reading has forced many young ministers into vain and unprofitable company, and into loose and idle conversation, which have dishonoured their profession, and ruined their reputation. The mind is necessarily active; if therefore it be not employed in proper pursuits, it will employ itself in improper ones.

Be not however desirous of having it merely to say that you have read such a number of volumes; one book read with attention will be of more service to you than many read with haste. Where there is a thirst for information, and a habit of attention, we may expect a pleasing progress in useful knowledge. The mind of such a man will be like a house furnished both for use and for ornament.

Pray much; prayer will sanctify your reading, make your best impressions permanent, and increase your devotional ardour. You have set your hand to the plough; never think of looking back. We are engaged in the same cause with you; in a little time we shall drop into the dust, and leave it in your hands; we wish you to feel its importance, and to spend yourselves in the service of God.

It is the cause of God—of Christ—of the Holy Spirit—of angels—and of all good men; it must prevail over all opposing power, and bring every enemy into subjection. They who fight its battles, shall share its triumphs, and partake of its spoils. Think of the faith of Abraham, the meekness of Moses, the piety of David, the fidelity of the prophets, and the labour of the apostles, all of whom received a rich and glorious reward. Their God is your God; he helped them, and he will help you. Consider the love of Christ in dying for the vilest of the vile—in dying for you, to redeem you from endless torments; and let this love constrain you to holy diligence in his cause. Drink deeply into the spirit of the gospel; meditate on the benevolence of its

principles, the holiness of its precepts, and the tendency of the ordinances which were instituted to bring to remembrance the sufferings and death of him in whom centres the hope of man. Never forget how much your success depends on divine influence; while Paul planted, and Apollos watered, it was God that gave the increase. No power of language, nor earnestness in preaching, can change the heart. The sons of thunder and of consolation both labour equally in vain, unless the Holy Spirit apply the word to the conscience: "Not by might, nor by power, but by my Spirit, saith the Lord."

Finally; some of the best and most useful ministers of the New Testament, who were not favoured with your advantages, have lamented the want of them; and although the native greatness of their minds did remove mountains of ignorance, and dissipate thick clouds of darkness, so that they became great and useful men, they would have been still greater and more useful, had they received a liberal education in their youth. Be not discouraged; perseverance will effect wonders. A consideration of the difficulties arising to a christian minister from the want of learning, should make you labour night and day to acquire it. Our blood chills, our hearts tremble, to think of the fatal consequences of unfaithfulness to God. "Cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing." O pray that this curse may not fall upon you. We also will pray for you.

Yours,

AN AGED MINISTER.

## DUTCH BAPTISTS.

(From Mr. Ward's Farewell Letters.)

*Continued from Page 392.*

### DOCTRINES.*

"*On the fall of man.*—In the fall man lost his innocence, and all his posterity are born with a natural propensity to evil, and with fleshly inclinations, and are exposed to sickness and death. The posterity of Adam derive no moral guilt from his fall; sin is personal, and the desert of punishment cannot be inherited. Natural evils may, however, arise out of the transgressions of ancestors.

"*Of the person and dignity of the Saviour.*—The Son of God left, of his own free-will, the state of glory in which he dwelt before his appearing on earth; and he became man in all respects like us, sin excepted. The incarnate Son of God is set forth to us as inferior to the Father, not only in his state of humiliation, but in that of his exaltation, and as subject to the Father. It must, however, be kept in view, that notwithstanding the incarnate Son of God is inferior to the Fa-

* This account of the Doctrines of the Mennonites is extracted from a Summary of Christian Doctrine, by the Rev. J. Gan, the Mennonite Minister of Ryswick, translated by the Rev. W. H. Angas, of Newcastle upon Tyne.

Mr. Gan says, that the Dutch Baptists are descended from those Christians who inhabited in a very early period the valleys of Piedmont, and who in the following ages spread themselves through different countries, and were commonly called Waldenses; that in the year 1536 Menno Simon attached himself to them; and that the Dutch Baptists called themselves by his name to distinguish themselves from the Munster Baptists. For additional information upon this subject, see our Magazine, Vol. X. year 1813, pp. 364, 365, 366, 404.

ther, he is, nevertheless, according to the purposes of the Most High, partaker of glory with the Father, and an object of religious trust and confidence in like manner as the Father.

"Under the head, *the names of God*, this author says, The One True God is mentioned in the New Testament as the God and Father of our Lord Jesus Christ, in consequence of the near relation of our Saviour to the Most High.

"*Of the death of Christ.*—As the Saviour, being the Son of God, was entirely without sin, on account of his perfect holiness and free-will offering, his sufferings and death have this value in them, that God, according to his own gracious will, bestows on all the guilty the forgiveness of sins, and hereby the pious, who believe in Christ, are appointed to the enjoyment of abundant bliss hereafter. God is so well pleased with the perfect obedience of the sinless Saviour, that he will consider the anguish and pain to which the Saviour freely submitted, and particularly the death of the cross, as equivalent to the punishment the guilty had deserved; and, as the reward of the Saviour's merits, he will bestow upon those whom the Saviour acknowledges as his own, an abundant share of bliss hereafter. This is the effect of God's previous mercy and love. The sufferings of the Saviour in no respect tended to move God to a favourable disposition towards mankind; but these sufferings were endured to show his holy aversion to sin, and to give to the world the strongest proofs of his mercy; and thus to inspire the penitent with a perfect confidence in him their heavenly Father. Christ died for all men in this sense, that all men, without exception, might partake, upon conversion and faith, the salvation obtained by him. This salvation is universally and unrestrictedly offered in the preaching of the gospel: none are excluded but by their own fault. That which makes us partakers of the benefits of his death and sufferings, is the union we have in his sufferings, his merits, and his glory.

"*On faith and conversion.*—Salvation consists in the knowledge of God's holy will; in the forgiveness of sins; in the supports of the Holy Spirit; and in the enjoyment of heaven. In order to partake of this salvation, we must believe in Christ, which consists in acknowledging him as the deliverer and king bestowed by God, in receiving as truth all which he taught, in reposing tranquilly on his assurances, and in being ready to obey all his commands. By this faith we are more particularly to understand, the humble, believing, and thankful embracing of the rich and merciful purpose of God in the Saviour's sufferings and death upon the cross. In order then to believe, it is necessary that we should in the beginning have a pious disposition, that is, conversion. This conversion consists of that moral reformation, whereby men not only pass from a sinful to a virtuous life, but also reject sinful desires, and become disposed to do all the will of God. Regeneration refers to that change of mind, whereby we become new creatures, or new men, and this is the same as conversion. The effect of faith in Christ, is a zealous observance of duty, united to the desire of advancing in moral perfection.

"*Of justification.*—We are jus-

ed by faith in Christ, that is, this faith we are freed from ilt, and considered and treated innocent, sin being cancelled.

" *Of sanctification.*—It is the ity of those justified by faith in rist, to apply themselves to e practice of true piety, and in is they are assisted by the Holy irit's influences on the mind, ich are enlightening, sanctify- g, inspiring holy feelings and couragements to duty. These fluences are also consoling; d these benefits of the Holy irit are the portion of all the ous and prayerful.

" *Of water baptism.*— The so- m ordinance of christian bap- m consists in an immersion in, in pouring upon of, water, in e name of the Father, the Son, d the Holy Ghost. The words, the name of the Father, the n, and the Holy Ghost, signify ith in God as the universal Fa- er; in Jesus Christ, as the Son f God; and in the Holy Ghost, the power of God, by whose mediate influence the apostles oke with divine authority, con- ming the commission with mi- cles. Immersion in, or the uring upon of, water, is a roper image of purification, and erefore this ordinance signifies e purifying of the mind, the rsaking of sin, and the obligu- on to a holy life: hence baptism called the laver of regeneration. t further signifies the embracing f the christian religion, and in- oduces us to christian commu- ion. As the embracing of the hristian religion promises to the uilty the forgiveness of sins, so aptism is a sign of acquittal from ll former sins. The proper sub- ects of baptism are all sinners ho believe in Christ, and who ac- nowledge it to be their duty to rofess the christian religion. Conversion and faith are therefore indispensably necessary to qualify a person to receive baptism in a manner agreeable to its institution and signification.* They who are

* A Reviewer of Mr. Ward's Letters in the Congregational Magazine says, " The Mennonites can hardly be denominated Baptists, as that term is understood in England:—for though they refuse to baptize infants—it appears they have a set time for the ordinance, and baptize the children in consequence of their being born of parents who belong to their community. They baptize them as catechumens at the age of sixteen, and always by pouring or sprinkling, so that they are rather a sect between Baptists and Pædobaptists, and we conceive this method makes rather more for the practice of the latter than of the former." —*See Con. Mag. for Aug* p. 432.—We believe this is the first time the Mennonites have been claimed by the Pædobaptists as belonging to them rather than to the Baptists. If, however, they could make good their claim, our cause would not suffer by it; for although we should lose the persons, we should acquire a fresh mass of concessions, in addition to the almost numberless testimonies of eminent Pædobaptist writers which already exist in our favour: and we know not whether the concessions of opponents are not more important than the opinions of adherents. We should then hear a person, who is " rather more a Pædobaptist than a Baptist," say as follows: " The proper subjects of baptism are all sinners who believe in Christ, and who acknowledge it to be their duty to profess the christian religion. Conversion and faith are, therefore, *indispensably necessary* to qualify a person to receive baptism in a manner agreeable to its institution and signification."

But the Mennonites are not the less Baptists on account of what is alleged by this Reviewer: for although they baptize the children of parents belonging to their community when grown up to years of maturity, it is as " catechumens," and as persons " acknowledging it to be their duty to profess the christian religion," which is enough to constitute them Baptists. It is true they practise sprinkling; but they have adopted this practice, from their regard to what they believe to be the scriptural mode, and in opposition to what they believe to have been the universal

the children of christian parents, and have been educated in the christian church, are under an obligation to be baptized, as well as converted Jews and heathens.

"*Of a future state.*—Although acquittal from guilt is bestowed upon faith, without respect to works, yet salvation is promised upon works of piety as the fruits of faith. The misery of the condemned will be proportioned to the measure of their crimes."

*(To be concluded in our next.)*

## HARVEST HOMES.

*To the Editor of the Baptist Magazine.*

THE secret atheism of the human mind is developed at most public festivals; but at no time is this deadly principle seen to operate so generally, as at those autumnal festivals named Harvest Homes. In several counties of England, at this season of the year, I have seen drunkenness, with all its odious concomitants, carried to its greatest height. The earth has yielded its precious produce, which, perfected by the sun's rays, is now housed, to be brought forth for the use of man; and man, ungrateful man! instead of returning thankful adoration to the supreme Being, the Giver of all good, sings foolish songs, swears dreadful oaths, and gets drunk at a midnight carousal: awful proof that, in the heart of man unrenewed by the grace of God, atheism is the predominating principle! In the autumn of this year, in Bedfordshire, I had the pleasure to see, at one of these festivals, a conduct the direct contrary to that which I have described. I was invited by a farmer, an old acquaintance, to sup with him. I entered the hall, and there saw preparation for a considerable number of persons to sup. I entered the parlour, where I saw several persons of respectable appearance, and soon discovered that one of them was the Rev. T. R. a Baptist minister. After a good supper, agreeable conversation, and singing some suitable hymns, in which every person in the house joined, and which were composed by the Rev. T. R. for that purpose, all returned to their respective homes in a state of perfect sobriety.

I am, Sir,
Your obedient servant,
A TRAVELLER.

*November*, 1820.

practice of antiquity. "They acknowledge that immersion was the practice of the church, from the age immediately succeeding that of the apostles, down to a very late period. But they say, that it was an early corruption, and that either pouring or sprinkling was the apostolic mode." *See our Memoir of Menno Simon, November*, 1818. They so far act right, though they understand the language of scripture upon this head differently to what we do; and we honour them for paying no attention to the practice of antiqnity, even though universal, but immediately repairing to the fountain of truth.

Query. Should we lose from our denomination the Dutch Baptists, shall we not lose with them our fabled descent from the fanatics of Munster, that mixed multitude, consisting of Lutherans, Baptists disowned and discountenanced by their pious and peaceable brethren, and Roman Catholic boors? with whom, however, if they had been all Baptists, no religious denomination of the present day has any more concern than with the deluded Pædobaptist followers of Wat Tyler and Jack Cade, or the fanatical Pædobaptist adherents of Thomas *Venner* and Dr. Sacheverel.

## BAPTIST CHURCH
AT
## *STEVENTON.*

THE following is an extract m an old Church-book.

" 1673. About eighteen years ), some of the faithful in Christ l gather together at Steventon, the county of Bedford, to walk the commandments and ordi- nees of the Lord with their ther and teacher Stephen wthorne, their overseer, whose nes, with the names of them t have been since added unto m, are hereunder written.

egory Read, an old disciple.
therine Read, his wife.
n Read. He was a teacher, nd was also appointed to break bread to the church as n elder in the chief brother's bsence, and to baptize be- lievers.
lith Read, his first wife.
:hard Laughton, Steventon.

The names of 159 others fol- r; of whom 58 were men, and l women. Their sirnames re Wooton, Cox, Finden, Ash- n, Savage, King, Hine, White, gus, Allen, Laughton, Smith, atton, Harrison, Little, Lovell, cinson, Adams, Toll, Newman, ssen, Woodfield, Bowman, rpey, Chapman, Chamberlain, mond, Bull, Fowler, Norris, pperwheat, Higgs, Lawrence, lt, Dix, Clare, Todd, Carter, be, Barringer, Reynolds, Odell, her, Grunden, Rose, Church, eenwood, Ball, Hilton, Bithrey, own, Tayler, Moby, Field, wle, Boys, Payne, Grime, Bo- r, Pitum, Dison, Stevenson, derson, Ashburner, Scrivener, ard, Lambut, Dickens, Wood- rd, Hardick, Harris, Shelton, n, Webster, Stiffe, Sermener, Woodman, Gurney, Astwood, Seward, Foskett, Coles, Allison, Roberts, Fenn, Hulett, Kingston, Alom, Grey, Irons, Choak, Hollowood, Homes, Fleary, Stoakes, Page, Bray, Morris, Norris, Collison, Skevington, and Topp. The places where they resided were Steventon, Oakley, Milton, Wollaston, Radwell, Thurleigh, Turvey, Pavenham, Northampton, Chillington, Brayfield on the Green, Clapham, Hackleton, Weston (Bucks), Bowsted, and Horton.

The first place of meeting was a large barn on the premises where I now reside; previous to which they met where and when they could, often attending preaching in the dead of night, and baptizing also. The women tied a woollen apron to four sticks, and held it over their preacher's head, while he (Stephen Hawthorne, Senior,) preached in the dark, close to the parish of Turvey; and when they were disturbed by the parish-officers of Steventon, they got through the hedge into the parish of Turvey, to prevent their being taken into custody. There is in the yard behind my house a stone, on which are these words; "Here lyeth the body of Stephen Hawthorne, Senior. He deceased March, ****." All that followed is entirely lost. There is another tombstone with this inscription, "Here lyeth the body of Ann, the wife of Simon Hearcock. She departed this life 13th of May, 1713, aged about seventy-four years." There is no certainty when Stephen Hawthorne, Senior, died. He had several helpers. One of them was his son Stephen. Also, Messrs. Negus, Hearcock, and Read. They, together with their pastor, visited the various

branches of the church at Northampton, Rushden, Carlton, Sharnbrook, Keysoe, Oakley, Milton, Bromham, and Turvey. Stephen Hawthorne, Senior, was succeeded by Daniel Negus, who died of the small-pox in 1710, after having been pastor of the church only five years. He was succeeded by Simon Hearcock, who was born August 3, 1653. William Bowyer succeeded, who was quite blind the last ten years of his ministry. He died in the year 1746. The present meeting-house was built entirely at their own expense during his ministry, and opened in the year 1723. He was succeeded by Joseph Clayton, who was born February 3, 1710. He first preached at Steventon in the year 1750. He had been a member of the church at Cambridge, and was ordained at Steventon June 5, 1751. Mr. Simpson, his pastor, preached on the occasion. He died September 10, 1790, aged eighty years. Before his death, for several years, he was assisted in the Lord's work by three gifted brethren, viz. Mr. Gamby, who was ordained pastor of the church at Southill, Bedfordshire, July 19, 1787, and died September 4, 1802; Mr. John Whitney, who was ordained pastor of the Baptist church at Winwick, Huntingdonshire, now meeting at Great Gidding; and Mr. James Pratt. They were all called to the work of the ministry during his pastorship. Mr. Pratt, by his desire, preached his funeral sermon from 1 Thess. iv. 17. Mr. John Millard was ordained pastor Oct. 8, 1795, and resigned his office, Michaelmas, 1802. He was succeeded by the writer of this account, the second Sabbath in October the same year, who was ordained June 5, 1804, and at his advanced years may expect soon to be succeeded by another. When he came to Steventon, he found only twenty-three members, and the congregation reduced to less than twenty persons. There are now forty-seven members, though several have been removed by death since he came. The congregation is sometimes now from 200 to more than 300; but they are for the most part very poor people. We have a Sunday-school, consisting of nearly one hundred children. All the ways to the meeting in the winter season are very dirty, and when we have a deep snow very few persons can attend. Our school is conducted by our young people as teachers gratuitously.

JOSEPH SUCH.

*Steventon, Bedfordshire,*
*March, 1851.*

## ANECDOTE.

A MINISTER in the country, who frequently visited a widow lady with one daughter, always heard sad complaints from the mother, that her daughter was fond of public amusements. One day when this was again repeated, the daughter said, "Mother, who took me first to those places?" Conscience did its office, the mother was silent, and no more was said on the subject.

# Juvenile Department.

## 'HILOSOPHICAL REFLECTIONS.

### No. XXV.—*COPPER.*

sands of years have roll'd along, and yet
ttle of th' Almighty's works is known!
our favour'd isle, not long ago,
lued Copper, found, was cast away;
own nor guess'd its traits distinguishing:
are hard, its vast ductility,
our rich, its son'rous property
nick's magic art invalu'ble."

his metal is found in each quar- f the world. Although copper s have not been worked in in more than 160 years, it oc- in various parts of it, and in t abundance in Cornwall and sles of Man and Anglesea: the r is said to have yielded some since 20,000 tons annually.

he discovery of the uses of cop- n this country, is a consequence e progress of chemical science, e the study of which miners it aside as a useless substance. progress of philosophical in- y is a very interesting subject e contemplative mind, alike il- ating the wisdom of God and ignorance of man. Accessions e stock of human knowledge been made in every age, and ow little is known! Every pro- ive discovery serves but to con- the scriptural declaration, that is born as the wild ass's colt, and ow that the most enlightened are in the infancy of knowledge. discoveries of modern times ld astonish our forefathers could witness them, and it is more probable that our children's lren will deem our acquirements canty. Nothing is easier now to ascertain the existence of er in its primitive state. Miners ly drop a little nitric acid on the suspected substance, and in a few minutes apply some of the acid with a feather on the blade of a knife, and if it contains the least portion of this metal, it will be visible on the knife; or, to speak in the language of chemistry, it will be precipitated on it.

It is scarcely necessary to say that this metal is of a red colour, is susceptible of great brilliancy, and is very offensive to the taste. It is hard, and so sonorous, that various musical instruments are made of it, particularly the numerous kinds of horns, trumpets, &c. It is so elastic that rope-dancers employ it for their feats; and such is its tenacity, that a wire 1-10th of an inch will support nearly 300lbs. It yields only to gold in ductility, and resembles it in malleability, being beaten into thin leaves, and sold in paper books for various ornamental purposes of an inferior kind, such as covering children's toys, in which state it is known by the name of Dutch metal.

It would be difficult to enumerate the uses of this valuable metal, of which that just named is but one of the most trifling. Since the demands of luxury have given so much interest and importance to the profession of cookery, it has been employed in culinary vessels of almost endless variety, both for convenience and beauty. It is also advantageously used in the construction of large boilers, called by the name of the metal out of which they are made. It forms also a most durable covering for the bottoms of ships, and not being easily affected by fire or heat, it is substituted for iron in the machinery of gunpowder mills; nor must its great importance be overlooked as an essential ingredient in the useful compounds of bell and gun metals, bronze, pinchbeck or prince's metal, and espe-

with their own guilt upon them, but with that of others; who, though they preached the way of salvation never walked in it themselves, but became the means of damnation to those to whom they might have been the instruments of salvation. What mind can conceive the keen anguish and cutting despair such unfaithful ministers must endure to eternity? They will bitterly lament the day of their birth, and curse the hour when they entered on the christian ministry. There is, however, nothing to discourage you, if your hearts are right with God, and you are anxious to devote yourselves to his glory in the salvation of men. It is undoubtedly an arduous employ; but the promises and faithfulness of God are engaged for your support. Strength shall be equal to your day; God himself will be your refuge, and your strength, and your very present help in time of trouble. In yourselves you are weak; but you shall be strong in him. Of yourselves you can do nothing; but you shall be able to do all things through him who strengthens you. Having called you by his grace he will never leave you, nor forsake you.

Read much; but above all books read the Bible. We never find a richly stored mind in one who is averse to reading. The proper choice and right use of books are two main hinges on which your improvement turns. The want of a taste for reading has forced many young ministers into vain and unprofitable company, and into loose and idle conversation, which have dishonoured their profession, and ruined their reputation. The mind is necessarily active; if therefore it be not employed in proper pursuits, it will employ itself in improper ones.

Be not however desirous of having it merely to say that you have read such a number of volumes; one book read with attention will be of more service to you than many read with haste. Where there is a thirst for information, and a habit of attention, we may expect a pleasing progress in useful knowledge. The mind of such a man will be like a house furnished both for use and for ornament.

Pray much; prayer will sanctify your reading, make your best impressions permanent, and increase your devotional ardour. You have set your hand to the plough; never think of looking back. We are engaged in the same cause with you; in a little time we shall drop into the dust, and leave it in your hands; we wish you to feel its importance, and to spend yourselves in the service of God.

It is the cause of God—of Christ—of the Holy Spirit—of angels—and of all good men; it must prevail over all opposing power, and bring every enemy into subjection. They who fight its battles, shall share its triumphs, and partake of its spoils. Think of the faith of Abraham, the meekness of Moses, the piety of David, the fidelity of the prophets, and the labour of the apostles, all of whom received a rich and glorious reward. Their God is your God; he helped them, and he will help you. Consider the love of Christ in dying for the vilest of the vile—in dying for you, to redeem you from endless torments; and let this love constrain you to holy diligence in his cause. Drink deeply into the spirit of the gospel; meditate on the benevolence of its

principles, the holiness of its precepts, and the tendency of the ordinances which were instituted to bring to remembrance the sufferings and death of him in whom centres the hope of man. Never forget how much your success depends on divine influence; while Paul planted, and Apollos watered, it was God that gave the increase. No power of language, nor earnestness in preaching, can change the heart. The sons of thunder and of consolation both labour equally in vain, unless the Holy Spirit apply the word to the conscience: "Not by might, nor by power, but by my Spirit, saith the Lord."

Finally; some of the best and most useful ministers of the New Testament, who were not favoured with your advantages, have lamented the want of them; and although the native greatness of their minds did remove mountains of ignorance, and dissipate thick clouds of darkness, so that they became great and useful men, they would have been still greater and more useful, had they received a liberal education in their youth. Be not discouraged; perseverance will effect wonders. A consideration of the difficulties arising to a christian minister from the want of learning, should make you labour night and day to acquire it. Our blood chills, our hearts tremble, to think of the fatal consequences of unfaithfulness to God. "Cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing." O pray that this curse may not fall upon you. We also will pray for you.

Yours,

AN AGED MINISTER.

## DUTCH BAPTISTS.

(From Mr. Ward's Farewell Letters.)

*Continued from Page* 392.

### DOCTRINES.*

"*On the fall of man.*—In the fall man lost his innocence, and all his posterity are born with a natural propensity to evil, and with fleshly inclinations, and are exposed to sickness and death. The posterity of Adam derive no moral guilt from his fall; sin is personal, and the desert of punishment cannot be inherited. Natural evils may, however, arise out of the transgressions of ancestors.

"*Of the person and dignity of the Saviour.*—The Son of God left, of his own free-will, the state of glory in which he dwelt before his appearing on earth; and he became man in all respects like us, sin excepted. The incarnate Son of God is set forth to us as inferior to the Father, not only in his state of humiliation, but in that of his exaltation, and as subject to the Father. It must, however, be kept in view, that notwithstanding the incarnate Son of God is inferior to the Fa-

* This account of the Doctrines of the Mennonites is extracted from a Summary of Christian Doctrine, by the Rev. J. Gan, the Mennonite Minister of Ryswick, translated by the Rev. W. H. Augas, of Newcastle upon Tyne.

Mr. Gan says, that the Dutch Baptists are descended from those Christians who inhabited in a very early period the valleys of Piedmont, and who in the following ages spread themselves through different countries, and were commonly called Waldenses; that in the year 1536 Menno Simon attached himself to them; and that the Dutch Baptists called themselves by his name to distinguish themselves from the Munster Baptists. For additional information upon this subject, see our Magazine, Vol. X. year 1813, pp. 364, 365, 366, 404.

ther, he is, nevertheless, according to the purposes of the Most High, partaker of glory with the Father, and an object of religious trust and confidence in like manner as the Father.

"Under the head, *the names of God*, this author says, 'The One True God is mentioned in the New Testament as the God and Father of our Lord Jesus Christ, in consequence of the near relation of our Saviour to the Most High.

"*Of the death of Christ.*—As the Saviour, being the Son of God, was entirely without sin, on account of his perfect holiness and free-will offering, his sufferings and death have this value in them, that God, according to his own gracious will, bestows on all the guilty the forgiveness of sins, and hereby the pious, who believe in Christ, are appointed to the enjoyment of abundant bliss hereafter. God is so well pleased with the perfect obedience of the sinless Saviour, that he will consider the anguish and pain to which the Saviour freely submitted, and particularly the death of the cross, as equivalent to the punishment the guilty had deserved; and, as the reward of the Saviour's merits, he will bestow upon those whom the Saviour acknowledges as his own, an abundant share of bliss hereafter. This is the effect of God's previous mercy and love. The sufferings of the Saviour in no respect tended to move God to a favourable disposition towards mankind; but these sufferings were endured to show his holy aversion to sin, and to give to the world the strongest proofs of his mercy; and thus to inspire the penitent with a perfect confidence in him their heavenly Father. Christ died for all men in this sense, that all men, without exception, might partake, upon conversion and faith, the salvation obtained by him. This salvation is universally and unrestrictedly offered in the preaching of the gospel: none are excluded but by their own fault. That which makes us partakers of the benefits of his death and sufferings, is the union we have in his sufferings, his merits, and his glory.

"*On faith and conversion.*—Salvation consists in the knowledge of God's holy will; in the forgiveness of sins; in the supports of the Holy Spirit; and in the enjoyment of heaven. In order to partake of this salvation, we must believe in Christ, which consists in acknowledging him as the deliverer and king bestowed by God, in receiving as truth all which he taught, in reposing tranquilly on his assurances, and in being ready to obey all his commands. By this faith we are more particularly to understand, the humble, believing, and thankful embracing of the rich and merciful purpose of God in the Saviour's sufferings and death upon the cross. In order then to believe, it is necessary that we should in the beginning have a pious disposition, that is, conversion. This conversion consists of that moral reformation, whereby men not only pass from a sinful to a virtuous life, but also reject sinful desires, and become disposed to do all the will of God. Regeneration refers to that change of mind, whereby we become new creatures, or new men, and this is the same as conversion. The effect of faith in Christ, is a zealous observance of duty, united to the desire of advancing in moral perfection.

"*Of justification.*—We are jus-

tified by faith in Christ, that is, by this faith we are freed from guilt, and considered and treated as innocent, sin being cancelled.

"*Of sanctification.*—It is the duty of those justified by faith in Christ, to apply themselves to the practice of true piety, and in this they are assisted by the Holy Spirit's influences on the mind, which are enlightening, sanctifying, inspiring holy feelings and encouragements to duty. These influences are also consoling; and these benefits of the Holy Spirit are the portion of all the pious and prayerful.

"*Of water baptism.*—The solemn ordinance of christian baptism consists in an immersion in, or in pouring upon of, water, in the name of the Father, the Son, and the Holy Ghost. The words, in the name of the Father, the Son, and the Holy Ghost, signify faith in God as the universal Father; in Jesus Christ, as the Son of God; and in the Holy Ghost, as the power of God, by whose immediate influence the apostles spoke with divine authority, confirming the commission with miracles. Immersion in, or the pouring upon of, water, is a proper image of purification, and therefore this ordinance signifies the purifying of the mind, the forsaking of sin, and the obligation to a holy life: hence baptism is called the laver of regeneration. It further signifies the embracing of the christian religion, and introduces us to christian communion. As the embracing of the christian religion promises to the guilty the forgiveness of sins, so baptism is a sign of acquittal from all former sins. The proper subjects of baptism are all sinners who believe in Christ, and who acknowledge it to be their duty to profess the christian religion. Conversion and faith are therefore indispensably necessary to qualify a person to receive baptism in a manner agreeable to its institution and signification.* They who are

* A Reviewer of Mr. Ward's Letters in the Congregational Magazine says, "The Mennonites can hardly be denominated Baptists, as that term is understood in England:—for though they refuse to baptize infants,—it appears they have a set time for the ordinance, and baptize the children in consequence of their being born of parents who belong to their community. They baptize them as catechumens at the age of sixteen, and always by pouring or sprinkling, so that they are rather a sect between Baptists and Pædobaptists, and we conceive this method makes rather more for the practice of the latter than of the former."—*See Con. Mag. for Aug p.* 432.—We believe this is the first time the Mennonites have been claimed by the Pædobaptists as belonging to them rather than to the Baptists. If, however, they could make good their claim, our cause would not suffer by it; for although we should lose the persons, we should acquire a fresh mass of concessions, in addition to the almost numberless testimonies of eminent Pædobaptist writers which already exist in our favour: and we know not whether the concessions of opponents are not more important than the opinions of adherents. We should then hear a person, who is "rather more a Pædobaptist than a Baptist," say as follows: "The proper subjects of baptism are all sinners who believe in Christ, and who acknowledge it to be their duty to profess the christian religion. Conversion and faith are, therefore, *indispensably necessary* to qualify a person to receive baptism in a manner agreeable to its institution and signification."

But the Mennonites are not the less Baptists on account of what is alleged by this Reviewer: for although they baptize the children of parents belonging to their community when grown up to years of maturity, it is as "catechumens," and as persons "acknowledging it to be their duty to profess the christian religion," which is enough to constitute them Baptists. It is true they practise sprinkling; but they have adopted this practice, from their regard to what they believe to be the scriptural mode, and in opposition to what they believe to have been the universal

the children of christian parents, and have been educated in the christian church, are under an obligation to be baptized, as well as converted Jews and heathens.

"*Of a future state.*—Although acquittal from guilt is bestowed upon faith, without respect to works, yet salvation is promised upon works of piety as the fruits of faith. The misery of the condemned will be proportioned to the measure of their crimes."

*(To be concluded in our next.)*

## HARVEST HOMES.

*To the Editor of the Baptist Magazine.*

THE secret atheism of the human mind is developed at most public festivals; but at no time is this deadly principle seen to operate so generally, as at those autumnal festivals named Harvest Homes. In several counties of England, at this season of the year, I have seen drunkenness, with all its odious concomitants, carried to its greatest height. The earth has yielded its precious produce, which, perfected by the sun's rays, is now housed, to be brought forth for the use of man; and man, ungrateful man! instead of returning thankful adoration to the supreme Being, the Giver of all good, sings foolish songs, swears dreadful oaths, and gets drunk at a midnight carousal: awful proof that, in the heart of man unrenewed by the grace of God, atheism is the predominating principle! In the autumn of this year, in Bedfordshire, I had the pleasure to see, at one of these festivals, a conduct the direct contrary to that which I have described. I was invited by a farmer, an old acquaintance, to sup with him. I entered the hall, and there saw preparation for a considerable number of persons to sup. I entered the parlour, where I saw several persons of respectable appearance, and soon discovered that one of them was the Rev. T. R. a Baptist minister. After a good supper, agreeable conversation, and singing some suitable hymns, in which every person in the house joined, and which were composed by the Rev. T. R. for that purpose, all returned to their respective homes in a state of perfect sobriety.

I am, Sir,
Your obedient servant,
A TRAVELLER.

*November*, 1820.

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practice of antiquity. "They acknowledge that immersion was the practice of the church, from the age immediately succeeding that of the apostles, down to a very late period. But they say, that it was an early corruption, and that either pouring or sprinkling was the apostolic mode." *See our Memoir of Menno Simon, November*, 1818. They so far act right, though they understand the language of scripture upon this head differently to what we do; and we honour them for paying no attention to the practice of antiquity, even though universal, but immediately repairing to the fountain of truth.

Query. Should we lose from our denomination the Dutch Baptists, shall we not lose with them our fabled descent from the fanatics of Munster, that mixed multitude, consisting of Lutherans, Baptists disowned and discountenanced by their pious and peaceable brethren, and Roman Catholic boors? with whom, however, if they had been all Baptists, no religious denomination of the present day has any more concern than with the deluded Pædobaptist followers of Wat Tyler and Jack Cade, or the fanatical Pædobaptist adherents of Thomas *Venner* and Dr. Sacheverel.

PTIST CHURCH
AT
*STEVENTON.*

following is an extract old Church-book.

1. About eighteen years e of the faithful in Christ er together at Steventon, unty of Bedford, to walk ommandments and ordi- f the Lord with their and teacher Stephen ne, their overseer, whose ith the names of them e been since added unto e hereunder written.

Read, an old disciple.
e Read, his wife.
ad. He was a teacher, as also appointed to bread to the church as ler in the chief brother's e, and to baptize be-
.
ead, his first wife.
Laughton, Steventon.

ames of 159 others fol- whom 58 were men, and men. Their sirnames oton, Cox, Finden, Ash- vage, King, Hine, White, llen, Laughton, Smith, Harrison, Little, Lovell, , Adams, Toll, Newman, Woodfield, Bowman, Chapman, Chamberlain, , Bull, Fowler, Norris, heat, Higgs, Lawrence, ix, Clare, Todd, Carter, rringer, Reynolds, Odell, Grunden, Rose, Church, od, Ball, Hilton, Bithrey, Tayler, Moby, Field, Boys, Payne, Grime, Bo- tum, Dison, Stevenson, n, Ashburner, Scrivener, Lambut, Dickens, Wood- lardick, Harris, Shelton, ebster, Stiffe, Sermener, Woodman, Gurney, Astwood, Seward, Foskett, Coles, Allison, Roberts, Fenn, Hulett, Kingston, Alom, Grey, Irons, Choak, Hol- lowood, Homes, Fleary, Stoakes, Page, Bray, Morris, Norris, Colli- son, Skevington, and Topp. The places where they resided were Steventon, Oakley, Milton, Wol- laston, Radwell, Thurleigh, Tur- vey, Pavenham, Northampton, Chillington, Brayfield on the Green, Clapham, Hackleton, Weston (Bucks), Bowsted, and Horton.

The first place of meeting was a large barn on the premises where I now reside; previous to which they met where and when they could, often attending preaching in the dead of night, and baptizing also. The women tied a woollen apron to four sticks, and held it over their preacher's head, while he (Ste- phen Hawthorne, Senior,) preach- ed in the dark, close to the parish of Turvey; and when they were disturbed by the parish-officers of Steventon, they got through the hedge into the parish of Turvey, to prevent their being taken into custody. There is in the yard behind my house a stone, on which are these words; "Here lyeth the body of Stephen Haw- thorne, Senior. He deceased March, ****." All that followed is entirely lost. There is another tombstone with this inscription, "Here lyeth the body of Ann, the wife of Simon Hearcock. She departed this life 13th of May, 1713, aged about seventy-four years." There is no certainty when Stephen Hawthorne, Senior, died. He had several helpers. One of them was his son Stephen. Also, Messrs. Negus, Hearcock, and Read. They, together with their pastor, visited the various

branches of the church at Northampton, Rushden, Carlton, Sharnbrook, Keysoe, Oakley, Milton, Bromham, and Turvey. Stephen Hawthorne, Senior, was succeeded by Daniel Negus, who died of the small-pox in 1710, after having been pastor of the church only five years. He was succeeded by Simon Hearcock, who was born August 3, 1653. William Bowyer succeeded, who was quite blind the last ten years of his ministry. He died in the year 1746. The present meeting-house was built entirely at their own expense during his ministry, and opened in the year 1723. He was succeeded by Joseph Clayton, who was born February 3, 1710. He first preached at Steventon in the year 1750. He had been a member of the church at Cambridge, and was ordained at Steventon June 5, 1751. Mr. Simpson, his pastor, preached on the occasion. He died September 10, 1790, aged eighty years. Before his death, for several years, he was assisted in the Lord's work by three gifted brethren, viz. Mr. Gamby, who was ordained pastor of the church at Southill, Bedfordshire, July 19, 1787, and died September 4, 1802; Mr. John Whitney, who was ordained pastor of the Baptist church at Winwick, Huntingdonshire, now meeting at Great Gidding; and Mr. James Pratt. They were all called to the work of the ministry during his pastorship. Mr. Pratt, by his desire, preached his funeral sermon from 1 Thess. iv. 17. Mr. John Millard was ordained pastor Oct. 8, 1795, and resigned his office, Michaelmas, 1802. He was succeeded by the writer of this account, the second Sabbath in October the same year, who was ordained June 5, 1804, and at his advanced years may expect soon to be succeeded by another. When he came to Steventon, he found only twenty-three members, and the congregation reduced to less than twenty persons. There are now forty-seven members, though several have been removed by death since he came. The congregation is sometimes now from 200 to more than 300; but they are for the most part very poor people. We have a Sunday-school, consisting of nearly one hundred children. All the ways to the meeting in the winter season are very dirty, and when we have a deep snow very few persons can attend. Our school is conducted by our young people as teachers gratuitously.

JOSEPH SUCH.

*Steventon, Bedfordshire,*
*March*, 1821.

## ANECDOTE.

A MINISTER in the country, who frequently visited a widow lady with one daughter, always heard sad complaints from the mother, that her daughter was fond of public amusements. One day when this was again repeated, the daughter said, "Mother, who took me first to those places?" Conscience did its office, the mother was silent, and no more was said on the subject.

# Juvenile Department.

## PHILOSOPHICAL REFLECTIONS.

### No. XXV.—*COPPER.*

"Thousands of years have roll'd along, and yet
How little of th' Almighty's works is known!
In this our favour'd isle, not long ago,
The valued Copper, found, was cast away;
Nor known nor guess'd its traits distinguishing:
Its nature hard, its vast ductility,
Its colour rich, its sonorous property
To Musick's magic art invalu'ble."

THIS metal is found in each quarter of the world. Although copper mines have not been worked in Britain more than 160 years, it occurs in various parts of it, and in great abundance in Cornwall and the isles of Man and Anglesea: the latter is said to have yielded some time since 20,000 tons annually.

The discovery of the uses of copper in this country, is a consequence of the progress of chemical science, before the study of which miners cast it aside as a useless substance. The progress of philosophical inquiry is a very interesting subject to the contemplative mind, alike illustrating the wisdom of God and the ignorance of man. Accessions to the stock of human knowledge have been made in every age, and yet how little is known! Every progressive discovery serves but to confirm the scriptural declaration, that man is born as the wild ass's colt, and to show that the most enlightened are but in the infancy of knowledge. The discoveries of modern times would astonish our forefathers could they witness them, and it is more than probable that our children's children will deem our acquirements but scanty. Nothing is easier now than to ascertain the existence of copper in its primitive state. Miners merely drop a little nitric acid on the suspected substance, and in a few minutes apply some of the acid with a feather on the blade of a knife, and if it contains the least portion of this metal, it will be visible on the knife; or, to speak in the language of chemistry, it will be precipitated on it.

It is scarcely necessary to say that this metal is of a red colour, is susceptible of great brilliancy, and is very offensive to the taste. It is hard, and so sonorous, that various musical instruments are made of it, particularly the numerous kinds of horns, trumpets, &c. It is so elastic that rope-dancers employ it for their feats; and such is its tenacity, that a wire 1-10th of an inch will support nearly 300lbs. It yields only to gold in ductility, and resembles it in malleability, being beaten into thin leaves, and sold in paper books for various ornamental purposes of an inferior kind, such as covering children's toys, in which state it is known by the name of Dutch metal.

It would be difficult to enumerate the uses of this valuable metal, of which that just named is but one of the most trifling. Since the demands of luxury have given so much interest and importance to the profession of cookery, it has been employed in culinary vessels of almost endless variety, both for convenience and beauty. It is also advantageously used in the construction of large boilers, called by the name of the metal out of which they are made. It forms also a most durable covering for the bottoms of ships, and not being easily affected by fire or heat, it is substituted for iron in the machinery of gunpowder mills; nor must its great importance be overlooked as an essential ingredient in the useful compounds of bell and gun metals, bronze, pinchbeck or prince's metal, and espe-

cially brass, which is formed by uniting with it zinc. It seems that the metallic mirrors of the ancients were a compound of copper and tin, in the proportion of two parts of the former with one of the latter. Besides these uses, it is combined with the sulphuric acid to form Roman vitriol, and every one is familiar with its use as a common coin.

Having in a former essay endeavoured to familiarize the curious and important process of oxidation, we need only now remark, that this metal is capable of two kinds, the red and the black. Long exposure to the atmosphere is sufficient to oxidize this metal, or, in more common language to rust it, and the crust with which it becomes covered resembles verdigris. It is impossible to be too careful in the management of covers and vessels of copper, used for domestic purposes, for although happily oily and vegetable substances do not endanger them while hot, yet, if the utensils are neglected, and the matter suffered to cool in them, a poisonous substance is generated, the fatal effects of which have been frequently experienced. Mr. Parke, in a note in his valuable Grammar, quotes the authority of Dr. Johnstone on this subject, and informs his readers of "three men, who died, after excruciating sufferings, in consequence of eating some victuals, prepared in an unclean copper, on board the Cyclops frigate; thirty-three other men became ill, and were put upon the sick-list, at the same time, and from the same cause."

Copper, moreover, has numerous salts, some of which are extremely useful, and it is only another proof of the ignorance of man that they are not all so. Of the former are sulphate of copper, or Roman vitriol; acetate of copper, or verdigris; blue verditer, and some others. The first of these is much used by dyers; fowling-pieces and tea-urns are coloured by a solution of it. Several important green colours are made from the salts of this metal, as Mineral green, Scheel's green, and Brunswick green.

*How* vast is the empire of God, and yet not a department of it but contains boundless stores of wealth! Even in the very bowels of the earth, what wonderful processes are perpetually going on in the formation of the various metals, gems, &c.! All is activity and order in the divine government; if the contrary is at any time seemingly apparent, it is only so to the blindness of man.

How affecting it is to consider, that there is no connexion between the progress of man in philosophical information, and his acquaintance with the character and spiritual kingdom of God! How affecting to behold the greatest advancements made in the former, while the student is in the grossest ignorance of the latter! What a picture of human depravity and degeneracy is presented in the individual, who spends all his time and energies in the acquisition of human science, and yet has not only no knowledge, but no taste; and not only no taste, but actually a contempt, for that knowledge which is supremely important! In the days of primitive Christianity, the preaching of the cross of Christ was accounted foolishness by the learned Greeks; and even now, "not many wise men after the flesh" admire it. It is not however to be inferred that "ignorance is the mother of devotion," or that there is a necessary connexion between science and infidelity, between philosophy and carnality of mind; there have been, and still are, many illustrious examples, in whom the circle of the sciences has been consecrated to the cross. For although God hath in general chosen the foolish things of the world to confound the wise, that no flesh should glory in his presence, there are many exceptions. The invitations of mercy are addressed to all, and the remedy efficacious wherever through the power of divine grace it is embraced; but every object pursued with the whole ardour of the soul, to the neglect of God, leads its votaries from Him. Be it the concern of the reader, therefore, to seek first the kingdom of God and his righteousness, and to make every attainment and acquisition tributary to that great end.

N. N.

# Obituary.

## MRS. ELIZABETH BROWN.

On Saturday, March 24, 1821, died at Thetford, Norfolk, in her thirtieth year, Elizabeth, wife of Mr. Henry Brown, and daughter of Mr. and Mrs. Silcock of Stalham.

The subject of this Memoir often adverted with pleasure to the early attempts made by her parents to impress her mind with the importance of religion. She ever regarded these as among the means which God employed to bring her to an acquaintance with himself.

On leaving school she went to reside with some relatives in the Isle of Wight. The striking features of her character began now to display themselves, and did not fail to secure for her very general esteem. Here also her natural taste for scenery was elicited; and the beauties of the island were, in after life, the subjects of frequent recollection and description.

Shortly after her return from the island, she evinced increasing seriousness of manner, and attention to divine things, the commencement evidently of that work which terminated in her conversion to God. This was gradual, and marked by no circumstances of an extraordinary nature. In her nineteenth year she became decidedly impressed with the duty of making a profession of her faith in Christ. After having been publicly baptized by immersion, she united in communion with the church at Ingham, of which her parents are highly esteemed members, and her father a deacon. Her religious sentiments were at once firm and liberal. She rejoiced in meeting real Christians of all denominations at the Lord's table; but she was a Baptist from the most conscientious motives, claiming the right of private judgment, and leaving others to exercise the same.

*In 1813, she entered* the family of a married sister at Heacham, and undertook the education of her children; an employment for which she was eminently qualified. The letters which she wrote during this time will be long valued as interesting memorials of her friendship. Her correspondence with a young friend, chiefly during a severe affliction, was instrumental in her conversion.

May 23, 1816, she was united in marriage to Mr. Henry Brown of Thetford; and if diligence in domestic management, and kind attention to her husband and children,—if neatness of attire, a retiring modesty, and a dignified simplicity of manners,—could adorn the conjugal relation, never was it more adorned.

The following extract from her diary shows in what manner she entered and sustained this important connexion of life. "I entered on this state with fervent prayer, and with many resolutions, which I endeavoured to make in reliance on Divine aid. For three quarters of a year my health was seldom interrupted, and I felt generally a grateful sense of God's goodness. I was, however, beginning to reckon too much on the endearments of life, and might have expected a cloud. I was fixing my affections on things below."

In 1817 symptoms of declining health began to awaken the apprehensions of her friends; and for two years afterwards they were, to a greater or less degree, frequently revived. Towards the close of 1819, her increased debility scarcely left a hope of her continuance. But it pleased God somewhat to revive her; though for nearly eighteen months afterwards she was unable to walk even across her chamber, and was generally confined to it.

Taken thus early from active life, and from scenes of anticipated usefulness, she was calm, cheerful, and resigned, and was never heard to

repine at the will of God. She never regarded a necessary absence from society, through bodily weakness, as a sufficient reason for a neglect of its interests. With this impression she continued her direction of domestic affairs, and was ever devising liberal things. When she could not personally execute her plans, she employed others.

Her rising charge now occupied a large share of her attention; and there are left behind many pleasing specimens of the manner in which she had intended, if spared, to conduct their education.

To the poor in general she was a steady friend: and the widow and the fatherless were among the objects of her peculiar solicitude. But in seeking their comfort, she was wont to consider an attention to their spiritual necessities as of the first importance. She formed a Society, in connexion with the Independent place of worship at Thetford, for lending religious books to the poor, which still exists, and is very useful.

She was well instructed in the scriptures, and the door of her chamber was ever open to the religious inquirer. She was a kind, an upright, and a faithful friend. She did not suffer herself to be prevented from giving reproof, when necessary, through being, as she always was, the greater sufferer. She was not easily offended. Her motto was, "Put the best construction on every thing." She esteemed "highly in love for their works' sake," all the ministers of the gospel. This remark will be felt by all the servants of Christ, who had the happiness of knowing her. She loved the ordinances of religion. Her affliction seemed to her painful, chiefly as it separated her from the "communion of saints." It was known, however, only to God, how soon she would be called home; and by her seclusion from the world, and by her trials, he was preparing her for higher enjoyments in the church triumphant, than the church below could afford. She was fully ripe for glory.

*Were it* possible to extract to any *length,* from the papers which she has left behind, this remark would be fully felt by the reader.

The state of her mind a very short period before her death will be in some measure learned from the following short extract, dated so late as Wednesday, March 24, 1821.

"I have been very languid in mind and body ever since the last date, but have, with but few and short intermissions, enjoyed cheerful hope in Christ, and have found him precious indeed, and his sure word a continual support. I have felt generally assured, that I am experiencing the inward witness of the Spirit, and have enjoyed peaceful, solid consolation. I can truly say, that the promises of scripture have been my meat and drink.

"Although at times much tried by pain and suffering, I have been remarkably supported with resignation, and acquiescence in the Divine will, and do but seldom feel an anxious care about myself. But at times the ties of nature cause much pain of mind; yet I am fully assured all will end for the good of my dear husband and children, and God will provide for them.

"The conflict within is still daily grieving me, yet I never remember to have enjoyed more settled peace. Thanks be to God who has given us the victory, through our Lord Jesus Christ."

After this period she gradually grew weaker. On the Thursday morning her spirits were somewhat depressed; and her nurse omitting, what she herself had requested she would do in this case, to repeat some texts of scripture, she said, "Why do you not repeat to me some promise? You should, when you see me thus."

On Friday and Saturday her sufferings were very severe. In the evening she wished the 12th chapter of John to be read to her, and among other hymns particularly mentioned

"Jesus, lover of my soul!"

On Sabbath afternoon her minister called on her, at her particular request. She asked him to pray by her, and discovered signs of great fervour. She spoke to him with great composure of the text she

would wish him to preach from in case she should die, and of the hymns which she had selected.

On Monday the 19th, she said to a friend, "I have not such triumphant evidence as some have, but that is of no consequence. No doubt when I get *there*, I shall *triumph indeed!* I know that I am going to Christ. I am enabled to give up all in this world. Still I wish to wait the Lord's appointed time." To another friend she said, "My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. The name of the Lord is a strong tower: I have fled into it and am safe."

On Friday the 23d she said, "Christ is in me the hope of glory. He is the chief corner stone. By grace ye are saved, through faith. Not of *works*, (with emphasis,) lest any man should boast. *That* I have long believed. The gospel is a light to my feet, and a lamp to my path."

She was particularly attached to all societies instituted for the spread of the gospel. On Friday noon, she said to her brother-in-law, Mr. Thomas Brown, "*My* dear father and *your* dear father are always earnest in their prayers for the influences of the Holy Spirit. I see more than ever the necessity of presenting such supplication, and that, not only for individuals and for my own particular denomination, but *for the whole church of the living God.* For nothing except an abundant effusion of the Spirit can make them *one in Christ.*"

To the Society of which she was a member she felt the strongest attachment. The day before she died, she said to her father, "Comfort the mind of my pastor, by telling him that in due time he shall reap, if he faint not; and encourage the hearts of his people to pray, by mentioning the many happy and profitable seasons I have spent in their prayer-meetings."

On the morning of Saturday the 24th, she grew much weaker, and discovered signs of approaching dissolution. Seeing her parents and other relatives and friends assembled around her bed, she inquired, "Are you all here?" Being answered in the affirmative, she said, "I love you all very dearly, better than I can ever express, because I love you in Jesus. *That's* the bond of union where our love meets and is perfected. I never loved my husband and children so dearly as now. Tell my brother and sister who are absent, to remember the advice of good Mr. Williams in his Diary, to pay attention to religion before the heart is '*hard and brassy*' through sin."

In the afternoon she became insensible, and continued so until about a quarter before eleven, when she fell asleep in Jesus.

On Friday, March 30, her remains were deposited in the burying-ground attached to the Independent Meeting-house, Thetford. She was followed by her afflicted husband, her parents, and a numerous train of relatives and friends. The Rev. James Elborough delivered a short funeral address to a considerable number of spectators, from 1 Cor. xv. 54; "Death is swallowed up in victory."

On the afternoon of the following Sabbath, he complied with her last request, and preached her funeral sermon, from 1 Thess. iv. 13, 14, to a numerous and deeply affected audience.

Among the numerous losses which the church of Christ, relative affection, and private friendship, have been called to sustain, there are few so affecting as the present. Her memory is blessed. Her example lives. God grant that she may be as extensively imitated, as she was deservedly beloved.

J. E.

## CHARLES BARRACLOUGH.

The Obituary of Charles Barraclough, grandson of the late Rev. W. Crabtree, of Bradford, is necessarily deferred till our next number.

# Review.

*Brief Observations on the present State of the Waldenses, and upon their actual Sufferings, made in the Summer of* 1820, *by Georges Lowther, Esq.* Sewed. 52 Pp. Booth.

THIS pamphlet gives a statement of facts derived from "personal observation, and the most accurate information." It appears that while the inhabitants of the valleys of Piedmont were subject to France, (from the year 1800 until the fall of Buonaparte,) the Waldenses were rescued from the state of slavery under which they had groaned for so many centuries, being placed on a footing with their fellow-subjects. But since the restoration of the King of Sardinia, the persecuting edicts have been restored to their full vigour; and if they have not been so openly persecuted as in past centuries, nothing has been left undone which might injure them privately.

The author has given, in an Appendix, some of the rigorous edicts which at different periods have been passed against these afflicted persons, whose ancestors were confessors and martyrs for the truth, long before Wickliff and Luther exposed the abominations of the Mother of Harlots.

Some conception may be formed of their wretched condition, when it is known, that they cannot reside beyond the limits of their boundaries; that the minister cannot visit a sick person beyond those limits, unless he is accompanied by a catholic layman; and that his stay must not exceed twenty-four hours.

The pastors are allowed but twenty pounds a year, which sum is levied upon themselves.

They have petitioned the king for a full liberty of conscience; that the celebration of their religious rights may be insured; that they may be placed under the protection of the *laws*; that their religion may be no *hindrance* to their holding places in *the civil* administrations, and in the army; that they may be allowed to settle in whatever part of his majesty's dominions their affairs, or other circumstances, may require; that they may be allowed to purchase such books as are necessary for their church service, printed in his majesty's dominions, and to procure others in foreign countries; and that they may be permitted to enclose their burying grounds with walls, and to make all necessary repairs.* They pray further, that the catholics may not be allowed to entice children before their fifteenth year, nor to constrain them by force to do so afterwards.

From a table annexed it appears, that there are in the valleys 26 parishes, containing 19,710 Protestants, and 1,905 Catholics. The Protestants have 13 pastors; 13 central schools; and 34 schools in the mountains; but the fund is so trifling towards paying the masters, that several of them have fallen into disuse. One of these had been shut up for two years for want of means to pay the minister, which, although no more than one pound per annum, could not be raised, owing to the extreme poverty of the people.

The proceeds of this pamphlet are to be devoted to a fund for educating young ministers, selected from among the Waldenses for the service of the ministry, and who are usually sent to Lausanne for that purpose.

* "Victor Amadée, one of the princes of the House of Savoy, had been secured in the house of one Durand, a Waldense, for several weeks, and was safely conveyed away from his enemies. On his departure, the royal Duke said, he could never do too much for his kind protector, adding, For which reason I grant you and your family in perpetuity, to use your own garden for a burying-ground!"

"The want of Bibles is also prodigious: in many instances a Bible has frequently been torn in parts, in order to divide it in several portions for families living at a distance from each other."

Amongst those who have engaged to receive subscriptions are the names of the Right Honourable Lord Teignmouth, J. C. Villiers, M. P. and W. Wilberforce, Esq. M. P. We hope the benevolent design of the author will be realized, to "lessen the leading privations and sufferings of this interesting people, both civil and religious."

*An Antidote against Deism. An Essay on the Truth and Inspiration of the Holy Scriptures. By the late Rev. Dan Taylor. Recommended by the Rev. W. B. Collyer, D.D. F.A.S.* Mann, 36, Commercial-road, &c.

THOUGH we are far from concurring in the statements of the late Mr. Taylor on some topics of great importance, we cherish a regard to his memory as a very distinguished servant of our common Lord. As a preacher, he excelled in "plainness of speech;" and, as a writer, few theologians are to be compared with him for purity, precision, and perspicuity of style.

The Essay before us is one of the most valuable of his numerous publications. It is divided into twenty sections of moderate length, and the notes supply a reference to the best authorities, both British and Foreign. The Author adds fact to fact, and links them together by reasonings close and cogent; and thus he forms a strong, bright chain of demonstration, which cannot be broken.

We recommend this Essay particularly to the young persons of pious families, who have already learned from the Catechism the elements of Christian truth. It contains an ample store of important information, and such as must not be expected from the ordinary labours of the pulpit. Theological students will find here a summary of facts and arguments, scattered through many ponderous folios and quartos, which have been written at different times, and in various countries, in defence of the Old and New Testaments.

About thirty years ago, when infidelity came in like a flood, Mr. Taylor had the honour of being one of those valiant men, by whose instrumentality the Spirit of the Lord lifted up a standard successfully. We need scarcely say, that this new attempt to circulate an Antidote to Infidelity is highly seasonable. Nor can it be apprehended that it will meet with less attention from the religious public when they see it is recommended, in a short, neat Preface, by Dr. Collyer. We have great pleasure in being able to announce, that our readers, for the small sum of *eighteen pence*, may put themselves in possession of a large pamphlet, containing 181 pages, which must have cost the laborious writer no small degree of labour and research.

*The Cottage Minstrel.* 36 Pages. Sewed.

THIS little work contains fifty hymns, composed by Mr. Edmeston, to assist cottagers in their domestic worship. It is recommended by the Secretaries of the Home Missionary Society, in a Preface, from which it appears, that the Committee of that Society have printed these hymns for the laudable purpose of encouraging Cottage Prayer-meetings. The progress of the Home Missionary Societies may well be represented as "delightful," by those who have witnessed their success. In several obscure villages, where the light of truth had hardly dawned, there are now held, under their auspices, meetings among the cottagers for prayer and praise. The piety, simplicity, and good taste, manifested in these hymns, are creditable to the disinterested author; and we hope the benevolent friend, at whose request they were composed, will be gratified by their extensive distribution. The following may be considered as a fair specimen.

HYMN III.

These meetings of prayer, oh, how sweet
For hearts that are troubl'd and torn!
How soft and how calm a retreat,
For souls that are weary and worn!

Oh, Saviour, breathe o'er us to-night,
Be present, and teach us to pray;
Assembl'd we kneel in thy sight,
Oh send us not empty away.

Come, make it thy temple of grace,
Wherever thy people are found;
Thou surely wilt hallow the place,
And scatter refreshment around.

## LITERARY INTELLIGENCE.

### *Just Published.*

Leifchild's (Rev. John) Lectures on the Beatitudes. 8vo. Price 7s. 6d.

The True Age of Reason; a fair Challenge to Deists. By the Rev. G. Redford, A.M. 12mo. Price 1s.

Incidents of Childhood. Price 2s. 6d. neatly half-bound.

Memoirs of Mrs Barfield of Thatcham, Berks, with Extracts from her Correspondence. By her Brother. 12mo. Price 4s.

Youth's Evangelical Library, Part I. Price 1s. 6d.

Eliza Harding: a Tale founded on Facts. Price 2s. 6d.

Churchill's (Rev. Mr.) Reflections on the Death of the Queen. Price 3d.

The Christian Recorder, and British and Foreign Intelligence. Vol. I. 8vo. Price 6s. 6d.

A Sailor's Visit to Surry Chapel. Also, Fisher's Net. Both by the Rev. G. C. Smith, Penzance. Price 2d. each.

Michael Kemp. New Edition.

Cottage Dialogues. By the Author of Ditto.

Clavis Apostolica. By the Rev. Joseph Mendham, A.M. of Sutton Coldfield. Favourably noticed by Bishop Magee and Mr. Horne.

The Aged Pastor, a Biographical Sketch of the Life of the Rev. H. Field, late Minister of the Congregational Church at Blandford. By Richard Keynes. 8vo. Price 4s.

New Editions of Persuasives to Early Piety. By J. G. Pike. 18mo. 2s. bound. fine paper 2s. 6d. in 12mo. extra boards 3s. 6d. ditto royal paper 6s.

The Consolations of Gospel Truth displayed in various interesting Anecdotes, &c. By J. G. Pike. Vol. II. Price 3s. 6d.

A Sermon on "Brotherly Love," preached at the Rev. J. Knight's Meeting-house, Ponder's End, before the Middlesex and Hertfordshire Union. By Thomas Pinchback of Hoxton, and published at their unanimous request.

The First Principles of "Christian Baptism" deduced from the New Testament. By Thomas Eisdell of Enfield. Price 1s. 6d.

We have seen Funeral Sermons for the late Queen by several Dissenting Ministers, (the Rev. Messrs. Churchill, Clayton, Fletcher, Fox, &c.) which may be noticed in a succeeding Number.

### *In the Press.*

Printing by Subscription, (102, Great Guildford-street,) Scripture Similitudes: consisting of about 500 short Poems, on Sacred Metaphors, selected from the Holy Scriptures. By Thomas Gale. The Work will consist of short Poems in various Metres, selected from the Holy Scriptures. The Poems are intended as short Illustrations of the Nature and Spiritual Meaning of the Sacred Emblems, for the Instruction and Edification of Young Persons, but (under the Divine Blessing) the Author hopes that the Work will not prove unacceptable to those who may be more advanced in Years. Price 3s.

Fuller's (Andrew) Works, Vol. V.

*** The 1st, 2d, 3d, 4th, 6th, and 7th are already published.

The Preciousness of Faith in Times of Trial; a Sermon preached in Eagle-street Meeting, by Joseph Ivimey; to which is prefixed, an Address delivered at the Interment of the late Rev. Wm. Button, forty years Pastor of the Church in Dean-street, by William Newman, D.D.

A Key to the Parsing Exercises contained in Lindley Murray's English Grammar, in which all the Examples will be parsed at full length; and in the Syntactical Examples, the Rules will be quoted; with Notes. Intended for the use of all young persons who are studying the English Language, but particularly for such as make use of the deservedly popular work of Mr. Murray. By J. Harvey.

Mental Discipline, or Hints on the Cultivation of Intellectual Habits, addressed particularly to Students in Theology and Young Preachers. By Henry Forster Burder, M. A.

The Rev. Mark Wilks is preparing an English Edition of the Old Cevennol, by Rabaut St. Etienne.

# Intelligence, &c.

## THE QUEEN's FUNERAL.

"When the mourners were all arranged in the tomb, the minister, whose name was J. W. G. Wolff, preacher of the cathedral church, a mild and sensible-looking man, about sixty years of age, stood at the head of the coffin, and in a voice, tremulous with emotion, uttered a prayer in the German language, of which the following is a translation."

### THE PRAYER.

"Transient is our life, perishable all the fortune and glory of the earth! Thus, All-wise God, Thou hast ordained it! But in death are terminated all the hardships, troubles, and sufferings that attend the life of man in this state of imperfection. Not in this world, where we are strangers—where we live in a constant struggle with adversities and our own infirmities—no, only in that to come, for which Thou hast created our immortal spirits, do we find the desired felicity, and purer, untroubled, unperishable joys. Penetrated, even in the inmost recesses of our hearts, by this solemn and consoling truth, we elevate with pious devotion our hearts to Thee, the infinite One! in this sacred place, and at the coffin of the deceased, whom thy All-wise will once destined for a terrestrial throne, and now, after a rare change of destiny, has called into the land of eternal peace. With hearts deeply affected do we view the burying-place of this descendant of a beloved and princely family. Thou, her benign Creator, didst adorn her with high advantages of mind and body, and didst bestow upon her a heart full of clemency and benignity. Thy providence placed her where she could and was resolved to do much good, to the honour of her high family, and for the weal of the country whose Princess she was. Unsearchable, O Eternal, are thy ways! After a transient and troublesome life, she has now finished her earthly career, and her unanimated body returns to the vault where her ever-memorable father, her brother, her relatives are resting.

"Almighty God! with elevated hearts we glorify thy grace for all the benefits Thou hast given to the deceased during her life, and we infinitely revere thy wisdom in the present termination of her severe trials; whereby, after thy most benign intention, she should be purified of human infirmities, and be prepared for a better life. Thanks to Thee for the comfort Thou hast richly granted her in her last hours; thanks for the great strength thou didst inspire her with, both in her life and in her last moments, to a patient and courageous endurance of her sufferings and grievances; thanks for the hopes strengthened in her soul, wherewith, full of desire and serenity and faith, she passed from a mortal to an immortal life. Now may her released soul enjoy the peaceful and blissful tranquillity which this imperfect world cannot grant! and may thy grace, Thou all-just and most righteous Lord, recompense her in that state of perfection for what was but deficient here on earth! But to us let her ever-memorable remembrance be a moving and beneficial lesson, thus to believe, thus to hope, thus to live, that we may courageously pass over to the life of just requital. And now, most gracious God, preserve likewise to us graciously the remaining members of our princely family, for our joy and for the welfare of our country, and attend their days with thy richest blessing! Grant our most pious wishes! Amen."

We should have been highly gratified in hearing from good authority that the late much-lamented Queen was employed in her last hours in looking for help and relief from him who is the consolation of Israel. Great indeed, we know, are the disadvantages attendant on high rank. It is reported of Queen Elizabeth, that she often wished she had been a milk-maid. If the broken-hearted Caroline had been a milk-maid at Hammersmith, she would have had many to take her by the hand, and lead her to Him who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. ii. 28. Alas! pierced to the soul, she seems to have

looked only for justice and requital, instead of looking for the *mercy* of our Lord Jesus Christ!

We regret exceedingly that the minister of the Cathedral at Brunswick, who is said to be sixty years old, should on this very solemn occasion present this most extraordinary prayer, *without one explicit reference to a Mediator.* Not even the name of our adorable Saviour is mentioned! Had Mr. Wolff forgotten what he must have often read in John xiv. 6? "I am the way, the truth, and the life: no man cometh unto the Father but by me." Without stopping to notice other very exceptionable passages, we cannot forbear saying, If this be a specimen of German theology, the inhabitants of that interesting country must be in a very deplorable state indeed. We hope the "hundred young ladies, who strewed flowers upon the floor," will soon be placed under a more evangelical guide. Surely there must be many thousands in Germany who will read this beautiful and pathetic composition with a strong feeling of pious horror, on account of the surprising omission referred to.

The Editor of *The Times* professes to be a Christian, and a member of the Church of England. We lament that in a Journal so much read all through the kingdom, he should lend his sanction to the circulation of opinions so pointedly hostile to the Christian revelation, without a single animadversion. Painful is the reflection too, that thousands of English readers will acquiesce and approve, or lightly pass over this dishonour done to HIM who has a name above every name, and of whom exclusively it is written, "Through him we both [Jews and Gentiles] have access by one Spirit unto the Father." Eph. ii 18.

*** Since writing the above, we have seen an extract from the Funeral Sermon, preached by Mr. J. W. Wolff, who is styled an "Ecclesiastical Counsellor." In this extract we are glad to perceive that there is a reference to "our Lord," and that "The undeserved grace of God," is at least once mentioned.

*See The Times, Tuesday, Sept.* 11.

## TRIAL OF MR. WALLER.

*Extract of a Letter from Manchester.*

THIS trial took place at our last *Quarter*-sessions, before the Rev. Mr. *Hay*, the newly created Vicar of Rochdale, who is Chairman of the Bench, and two other magistrates. The indictment consisted of three counts; the first charging the defendant with creating a nuisance by obstructing the King's highway; the second and third, with collecting a tumultuous assembly, and causing disturbance by noises of singing, shouting, &c.: the evidence attempted in support of the two latter, was totally rejected by the Jury, and it was on the first count alone he was eventually found guilty. The indictment, indeed, very strongly resembled that on which the celebrated trial of Penn and Mead took place in the reign of Charles II. The Counsel for the prosecution treated the matter with great levity and ridicule, and evidently did all in his power to disguise its seriousness and importance. In support of his case, he called two witnesses; the first, Newton, who is a subordinate constable of Ashton-under-Lyne, where the alleged offence was committed. This man, who states, "that being in office, he thinks it right to attend the Established Church," it appears was formerly a zealous Methodist, united in a class, and an active and somewhat obstreperous prayer leader. The second witness, Ogden, described himself as out of employ; under what circumstances he became and continues so, he did not disclose.

The moment the prosecutor's case was closed, the Reverend Chairman, to the surprise of all present, declared his opinion that a nuisance had been so completely proved, that no one would venture to deny it. This, however, the defendant's counsel immediately declared he was prepared to do, and characterised this opinion, so prematurely delivered from the Bench, as "rash," and calculated to injure his client. In a speech of considerable length, and of great ability, he put the matter in its true light, described it as an act of religious persecution, and appealed to the integrity and christianity of the Jury for an acquittal of the defendant. Relying also upon the total failure of proof on the part of the prosecution, (which was the general impression,) he called no witnesses, though several were in attendance, men of high respectability, to rebut almost every tittle of the testimony that had been given. The Reverend Chairman in his charge, repeated and confirmed the opinion he delivered before the defence was made; and the Jury, after deliberating nearly an hour, found Mr. Waller guilty on the first count of the indictment. While the Jury were deliberating, two things oc-

curred, rather singular. First, the foreman complained publicly to the Court, of one individual of the Jury, whom he feared they should not bring over to their mind; and afterwards, on his inquiring of the Chairman if they might find a special verdict, that Reverend Gentleman was of opinion they ought not, but on consulting with the counsel for the prosecution, who was of a different opinion, he said they might. On the delivery of the verdict, the Reverend Chairman expressed the highest satisfaction, and repeatedly complimented the Jury. The magistrates having retired to consider the sentence, and returned, Mr. Waller was ordered into the dock, and placed at the bar, when the sentence of three months' imprisonment, and to find securities for two years, was passed upon him, and he was had away.

Mr. Waller, who is a man of considerable property, and in extensive business as a cotton-spinner, was then shut up in a double-bedded cell, in the common prison, with two convicts, with one of whom he was told he must sleep, and was ordered to prepare to strip to go to hard labour on the morrow. The prison diet was set before him; but wearied and exhausted with a whole day's attendance in the Court, oppressed by the unexpected sentence, and unused to such food, he could not eat it; he was told he must have no other. With a degree of difficulty, short only of impossibility, his friends succeeded in conveying to him a bason of bread and milk that evening. The convicts, his companions, sympathising with his sufferings and respecting his character, voluntarily slept together on one of the beds, in order that Mr. Waller might have the other to himself. After two nights spent in this place, he was, on application to a magistrate, removed to a less disagreeable part of the prison. I had never seen Mr. Waller till he appeared in Court on his trial, nor spoken to him till I visited him in prison, two or three days after his conviction. I found him suffering under extreme bodily illness; soon after, his medical attendants despaired of his life, and he is still in a very debilitated and precarious state.

The offence which has been thus severely visited, when stripped of legal technicalities and false colouring, is simply this: Mr. Waller, who has lately withdrawn from the Methodists of the Old Connexion, and joined the Primitive Methodists, is a man not only of great respectability in business, but of most unexceptionable character. He is *still highly esteemed by his old friends*, many of whom take a most affectionate interest in his trials and sufferings, and have been incessantly labouring, (though in vain,) to procure some mitigation of his punishment. Being in the habit of preaching occasionally, he was invited to preach at a friend's door, which opens to the widest part of the town of Ashton under Lyne. On Sunday the 17th of June last, he preached on that spot, to a quiet and attentive congregation, consisting of not more than about 150 persons. He chose the hour of five P. M. for beginning, because he conceived that then there would be no service in any of the places of worship; he closed precisely at six, (thus occupying only one hour,) in order that he might interfere with no congregations who attended an evening lecture. He prefaced his sermon by begging the people to be quiet, and especially to give way if any carriages should come by, that there might be no obstruction of the highway. In point of fact, the people assembled did not at any time occupy more than half the street, which is nearly twenty yards wide, and one or two carriages (all that approached) passed with perfect ease during the preaching. The sermon was purely theological, and the service concluded with prayer for the King and Royal Family, without mentioning the Queen by name, when the people dispersed in the most peaceable and orderly manner. The only disturbance was caused by Newton the witness himself, who, during the prayer before sermon, vociferously called on the person engaged to desist. For this was Mr. Waller tried and found guilty of a nuisance, and for this is he now suffering the evils of imprisonment, aggravated by sickness.

J. B.

*Manchester, August* 16, 1821.

## SUNDAY-SCHOOL UNION.

THE ANNUAL REPORT for the year ending May 1, 1821, states as follows.

"The attention of your Committee has been particularly directed to the consideration of *Mr. Brougham's Education Bill*. Soon after the last Annual Meeting they appointed a Sub-committee to watch that measure. After maturely deliberating on the subject, your Committee agreed to call a General Meeting of the gratuitous Sunday School Teachers in London and its vicinity, for

the purpose of considering the bill. This meeting was held on the 9th of April, and resolutions were adopted, deprecating the bill, and agreeing to oppose it, as peculiarly calculated to interfere with *Sunday Schools*, and to abstract the children from their present means of *religious* instruction. Your Committee also observe, that many of the Unions in connexion with your Society have adopted resolutions against this bill, and have instituted investigations which satisfactorily show the great inaccuracy of the Parliamentary Reports, the data on which Mr Brougham has founded his proposed legislative enactments. The measures thus adopted by these various united societies, strongly attest the value of such associations. Had there been no united societies, who could have made the necessary investigations?—who would have informed the public mind?—who could have acted for isolated, retired, disunited Sunday School teachers?

"Your Committee have been still occupied with the concerns of the Depot: in these they have met with difficulties, but they trust that some recent alterations which they have made will conduce to its prosperity and usefulness. The publications which your Committee have added to their list during the past year, will be seen by referring to their catalogue.

"£87 16*s.* 2*d.* has been voted by your Committee, either in money or books.

"The following is a brief summary of the returns received from the different Unions and Reporting Societies:

| | Schools. | Teachers. | Scholars. |
|---|---|---|---|
| Four London Auxiliaries | 324 | 4,438 | 48,862 |
| Fifty-eight Country Unions and Societies | 2,456 | 29,217 | 270,894 |
| Unions in Wales | 160 | 310 | 14,685 |
| Schools in the Isle of Man | 46 | 344 | 2,861 |
| Sabbath School Union for Scotland | 676 | 1,918 | 44,683 |
| Sunday School Society for Ireland | 1,353 | .... | 135,600 |
| Grand Total | 5,015 | 36,227 | 517,583 |
| Increase reported since last year | 789 | 3,890 | 90,050 |

Of which 388 are New Schools opened during the past year.

"Your Committee trust the attention of their country friends will be particularly drawn to the following Counties, in which there are no Sunday School Unions; Dorsetshire, Herefordshire, Hertfordshire, Monmouthshire, Northamptonshire, Rutlandshire, Staffordshire, Westmoreland, Worcestershire, and the North Riding of Yorkshire, and nearly all the counties of Wales. Your Committee also regret to state, that the South Lincoln, the Carlisle, and the Warrington Sunday School Unions are dissolved

"Your Committee beg for a moment to press on your attention the smallness of the Funds possessed by your Society for promoting its extensive objects: it is true that your chief strength consists in the zeal, activity, and perseverance of your united Teachers; but still the general cause requires pecuniary support. Many poor children and adults are still untaught, whom your benevolence may bring under the means of instruction; many villages possess no means for the *evangelical* instruction of the rising *youth* in the British colonies, and whole *nations* abroad, are supplicating for the *means of* education."

All Communications for the Sunday School Union, are requested to be forwarded to their Depôt, at John Offor's, 44, Newgate-street, London, directed to the Secretaries.

## BAPTIST CASES.

At the Annual Meeting of the subscribers to the Cases of Baptist Churches in the country, soliciting assistance in building and repairing their places of worship, held at No. 18, Aldermanbury, June 22, 1821, the Committee appointed in London to examine and recommend such Cases, presented the Report of their proceedings for the preceding year, which being approved, was ordered to be printed and distributed under the direction of the Committee, and is as follows.

"That since the last Annual Meeting they have had seventeen new Cases presented to them, eight of which, viz. from Sandy-lane, Thorpe, Southampton, Burford, Keighley, Oldham, Holesworth, and Haslingden, have been received; two have been rejected, and

from Market Drayton in consequence of the ministers, who had signed the Case, having withdrawn their recommendation; and the other from Llangollen, because the trustees for the time being, or the major part of them, have, by the trust-deed, a right to deprive, expel, and remove the minister from officiating in the meeting-house, although the members of the church may be desirous of retaining him; and the other seven remain for further consideration.

"That during the past year the following Cases have been collected upon, viz.

| | £ | s. | d. |
|---|---|---|---|
| Sible Hedingham, on which was collected | 84 | 9 | 6 |
| Blackwater | 70 | 4 | 0 |
| Counter Slip, Bristol | 119 | 3 | 6 |
| Thorpe | 68 | 10 | 6 |
| Lewes | 116 | 8 | 6 |
| Cheltenham | 93 | 18 | 0 |
| Burford | 85 | 0 | 0 |
| Keighley | 89 | 0 | 0 |
| Sandy-lane | 90 | 19 | 0 |
| Oldham | 103 | 4 | 0 |
| Steep-lane | 105 | 19 | 0 |
| Southampton | 102 | 12 | 6 |

And that the Case of the church at Halesworth is now in the course of collection.

"That there are now nineteen Cases remaining before the Committee for collection, or consideration.

"The Committee cannot conclude their report without drawing the attention of the public to the fact, that out of fifteen Cases presented during the past year, seven have already been recommended."

## MOUNG SHWA-BA.

*Extracts from the Journal of the Rev. A. Judson.*

*(Concluded from Page 405.)*

July 18.—In the morning, the teacher again made his appearance; I again asked him whether he preferred being baptized in the day or in the evening; and he again left it to my decision: on which I advised him to wait till night. He appeared very well through the day—his deportment solemn—his conversation spiritual. Just at night I called in two or three of the disciples, read the account of the baptism of the eunuch, made the baptismal prayer, and then proceeded with the teacher to the accustomed place, went down into the water and baptized him.

*On my return, I found that Mah Men-la, whom I had left with Mrs. Judson, had gone away. As soon as she saw that the teacher had actually gone to be baptized, she exclaimed, "Ah! he has now gone to obey the command of Jesus Christ, while I remain without obeying. I shall not be able to sleep this night. I must go home and consult my husband, and return." In the evening we again partook of the Lord's supper, in consequence of the admission of the teacher, and my expected departure on the morrow. We had just finished, when, about nine o'clock, Mah Men-la returned, accompanied by the two other women from her village. She immediately requested to be baptized. The disciples present assented without hesitation. I told her that I rejoiced to baptize her, having been long satisfied that she had received the grace of Christ; and, it being very late, I led her out to the pond, near the house, by lantern light, and thus baptized the tenth Burman convert, and the first woman. Mah Men-la is fifty-one years old, of most extensive acquaintance through the place, of much strength of mind, decision of character, and consequent influence over others. She is, indeed, among women, what Moung Shwa gnong is among men.*

*On returning to the house, she said, Now I have taken the oath of allegiance to Jesus Christ, and I have nothing to do but to commit myself, soul and body, into the hands of my Lord, assured that he will never suffer me to fall away. Several of the visiters spent the night at the mission house.*

*July 19.—In the morning we all met for worship. After I had prayed, Moung Thah-lah and Moung Shwa ba both prayed, with much propriety and feeling. In the course of the forenoon, Mah Men-la's husband, and Moung Thah-a, and the doctor, and several others came in, so that we had quite a house full. At noon we set out for the river, followed by near a hundred people, the women crying aloud, in the Burman manner, and almost all deeply affected. When we entered the boat, I called the teacher and Mah Men-la, and a few others, to go with us to the ship, which lay at some distance in the river. The rest remained on the wharf, bidding us farewell, telling us to come back soon, &c. Thus we left the shores of Rangoon. Those who accompanied us to the ship, staid an hour or two, and returned. We stood as long on the quarter-deck, looking at them, as the others had stood on the wharf looking at us.*

## ASSOCIATIONS.

*Northamptonshire.* At Kettering, June 12, 13, 1821. 34 Churches. Arnsby (James): Blaby (Evans): Braunston (Bate): Bugbrook (Wheeler): Burton upon Trent (Jones): Braybrook: Clipstone (Mack): Collingham (Nichols): Dunstable (Anderson): Derby (Birt): Fenny Stratford (Crudge): Foxton (Burton): Gretton: Guilsborough: Heckleton (Knowles): Kettering (J. K. Hall): Loscoe (Swaine): Luton (Daniel): Loughborough (Capes): Lincoln (Davies): Moulton (Wheeler): Newark (Perkins): Nottingham (Jarman): Northampton (Blundell): Oakham: Olney (Simmons): Road (Heighton): Sheepshead (Peters): Southwell: St. Albans: Sutton in the Elms (Burditt): Sutton in Ashfield: Swanwick (Fletcher): Walgrave. 2754 Members. Increase, 56: Engaged, Messrs. Birt (Ps. v. 7); Blundell; Burditt; Burton; Capes (2 Thess. ii. 16); Crudge; Evans; J. K. Hall; Heighton; Jarman; Mack (Matt. vi. 10); Millar (Woodford); Nichols; Patrick (Northampton). Circular Letter, by Mr. Jarman; *The Duty of Christian Churches to promote the interest of religion in their own neighbourhood.* The next Association to be held at Derby Whit Tuesday and Wednesday, 1822.

*Welsh S. E.* At New Bridge, Radnorshire. June 5—7, 1821. Engaged, Messrs. D. Roberts, *Tromant*; J. Davies, *Pembrokeshire* (English, Ps. cxix. 68); J Edwards, *Rhuthyn* (Welsh, 1 Tim. i. 15); M. Jones, *Merthyr*; J. P. Davies, *Tredeger* (Welsh, Heb. i. 13); M. Thomas, *Abergavenny* (English, John vi. 44); E. Evans, *Anglesea* (Welsh, Col. i. 21, 22); F. Hiley, *Llanwenarth*; T. Morris, *Newport* (Welsh, Rev. v. 6); J. James, *Pontrhydyryn* (English, John i. 14); J. Harries, *Swansea* (Welsh, Hos. ii. 21, 22); J. Michael, *Pont neer*; D. Saunders, *Merthyr* (Welsh, John iii. 8); R. Pritchard, *Cardiff* (Welsh, Ps. cxlv. 8); D Phillips, *Caerleon*; and M. Evans, *Panty-celyn.* The next Association at Newport, first Wednesday and Thursday, June, 1822. Number of Churches 49. Baptized 549. Restored 102. By Letters 7. Dismissed 24. Died 71. Excluded 156. Increase 407.

*Welsh W.* At Aberduar, Carmarthenshire, June 19—21, 1821. Engaged, Messrs. R. Pritchard, Cardiff; J. Edwards, *Rhuthyn* (John xiii. 31, 32); D. Roberts, *Tromant* (Job xviii. 27); M. Jones, *Merthyr*; D. Matthias, *Cardigan*; H. Davies, sen. *Llangoffan* (1 Peter i. 5); T. R. Jones, *Bristol* (1 Cor. i. 23); J. Harries, *Swansea* (Eph. iii. 20, 21); M. Jones, jun. *Merthyr*; Jones, *Llangollen* (Rev. i. 5, 6); Saunders, *Merthyr* (John iii. 5); C. Evans, *Anglesea* (Rom. viii. 26, 27); and Reynolds, *Middle Mist.* Next Association, Llangloffan, third Tuesday, Wednesday, and Thursday, June, 1822. Number of Churches 57. Baptized 586. Restored 176. By Letters 3. Excluded 190. Died 115. Dismissed 6. Increase 454.

## ORDINATIONS, &c.

1820, Sept. 13, the Baptist Meeting-house at Cheltenham, after having been rebuilt and considerably enlarged, was opened for divine worship. The Rev. J. Thomas of Oxford introduced the service in the morning, by reading the scriptures and prayer. The Rev. Dr. Ryland of Bristol preached from Gal. iii. 13: "Christ hath redeemed us from the curse of the law," &c. The Rev. Mr. Loader, late of Dublin, concluded in prayer.—In the afternoon, the Rev. D. Trotman of Tewkesbury read and prayed; the Rev. T. Coles of Bourton preached from Isaiah lx. 13, "And I will make the place of my feet glorious;" and the Rev. H. Hawkins of Eastcombes concluded in prayer.—Met again in the evening, when the Rev. H. H. Williams, the former pastor, made some remarks on the rise and progress of the Baptist Church at Cheltenham, and afterwards prayed. The Rev. W. Jay of Bath preached from Heb. v. 8 and 9, "Though he were a son," &c.; and the Rev. J. Brown, minister of Cheltenham Chapel, concluded the interesting services of the day in prayer.—The friends belonging to the Baptist interest at Cheltenham, take this opportunity of expressing their gratitude for the liberality of those persons who have contributed towards defraying the expenses incurred in the erection of their Meeting house, particularly to J. B. Wilson, Esq. of Clapham; and as there is yet a part of the debt remaining, they hope that when similar application is made to others, they will be disposed to render what assistance they possibly can.

1820, Oct. 24, 25, was opened the new Baptist Chapel at Holywell. Tuesday evening, Mr. Daniel Jones read and

prayed; and Messrs. Rowland and Robert Williams preached from Gen. xix. 17, and xiv. 23. Wednesday morning, John Edwards prayed, and Messrs. Foulkes and Daniel Jones preached from 1 Cor. v. 7, 1 Kings viii. 27. October 2, Mr. Foulkes prayed; and Messrs. Williams and Edwards preached from Heb. vii. 25, 1 Peter i. 3. At six, Mr. J. B. Roberts, the present minister of the place, prayed, and Messrs. Williams and Jones preached from Psalm cxv. 17, and 1 Peter ii. 5, and concluded with prayer. The attendance was numerous. The number of members is about thirty-six. They worshipped for years in an old barn fitted up for that purpose; but it was too small, as well as inconvenient for the congregation. They looked out a long time for a suitable spot on which to erect a place of worship; and of late, divine Providence has directed their attention to the place where it is built, on the estate of D. Pennant, Esq. The remaining debt, after having collected in the town and neighbourhood, is £350. The chapel is twenty-seven feet by thirty-three, and it has galleries.

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February 6, a plain neat chapel, in the Baptist Denomination, was opened at Attleborough, Warwickshire. Sermons by F. Franklin and J. Sibree of Coventry; the first, from Psalm cxxii. 9; the second, from Matt. xviii. 20. The day was very wet, but the place was filled, and evidences of the Divine presence perceived and felt. — Attleborough is a large hamlet in the parish of Nun eaton, containing more than 1,000 inhabitants; and, till now, has had no place of worship in it in the memory of any person living. A few serious persons, among the poor, who had a preference for dissenting modes of worship, as well as for the doctrines usually preached by the Calvinistic Baptists, invited some gifted brethren from Coventry to preach to them. This they have done for the last three or four years, and with considerable success Several have been baptized, and added to the church at Coventry; others desire it; whilst a congregation is collected of two hundred persons, and sometimes nearly three hundred. The place, (which is 42 feet by 21,) including the purchase of the ground, has cost no more than £350; £200 of which have been collected at about forty shillings expence, or less. The chapel is pewed half way down, and has one gallery, *two vestries, and a baptistery.*—Persons who delight in gospel truth, and in ecclesiastical history, may perceive how this part of the country was blessed under the ministry of Mr. R. Vines, during the last days of Charles I. and the Commonwealth.—*See Brook's Lives of the Puritans, Vol. III. Page* 230.

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March 28, a new place of worship was opened for the use of the Welsh Baptist congregation in the town of Cardiff, Glamorganshire. Service commenced Tuesday evening at seven o'clock. Brother T. Davis prayed; brother Morris of Newport preached in Welsh, from Gen. xxviii. 17; and brother James of Pontyrydhryn in English, from Job xiv. 14.—Wednesday morning, at seven o'clock, brother W. Lewis of Aberdaur prayed; and brother Davies of Argoed preached in Welsh, from Matthew xxv. 1.—At ten o'clock, brother Evans of Cudoxton prayed; brother Maurice Jones of Merthyr preached in Welsh, from Matthew xi. 12; and brother T. R. Jones of Bristol Academy in English, from Isaiah lx. 22 —At three, brother Jenkins of Bassaley prayed; and brother Thomas of Aberdaur preached in Welsh, from Zech. viii. 23; and brother Smith of Penzance, from Psalm lxxxvii last clause of the 7th verse.—At six, brother Hier prayed; brother Evans of Penygarn preached in Welsh, from Lev. v. 17, 18; and brother Smith from Rev. v. part of the 13th verse, and concluded the whole by prayer.

Fifteen years ago there was but one Baptist living in this town, and very few dissenters of any other persuasion. About that time it pleased the Lord to lead a few individauls, who were members of the Baptist Church at Ryeford, near Ross, to live in the neighbourhood. Being destitute of religious privileges, they agreed to meet together for prayer in a room, and to invite the neighbouring ministers to dispense the means of grace among them. The Lord was pleased to bless their endeavours, and to dispose many to hear the word; while some were inclined to make an open profession of faith in Christ. A church was formed September 7, 1806; and shortly afterwards an old barn was bought, and fitted up for a temporary place of worship. In a few years after this, some individuals, who were members of the Baptist Church at Croesypark, came to live in the town. These not being conversant with the English language, and seeing a probability of doing good among the Welsh inhabitants

of the town, took a room, and invited different ministers to preach to them in the Welsh tongue. The word was blessed; many were added to their number; and they enjoy a fair prospect of increasing usefulness. The two congregations have increased within these last two years, so as to suffer much inconvenience from the small dimensions of the rooms in which their worship was conducted.—The prospect which presented itself of doing good, encouraged them at last to attend to the voice of obvious duty, and to build new houses for the worship of God. The Welsh place, 41 feet by 36 in the clear, is filled with attentive hearers. The English house, 46 feet by 35 in the clear, is in a considerable state of forwardness, and the congregation are looking with much anxiety to the time when it shall be completed. It is intended to be opened next September.—The two churches walk in harmony, and find reason to hope that the Lord sanctions their undertaking. They are indebted to their friends and neighbours for the encouragement they have received; but must appeal to the christian public for their help to defray the expense.—The number of members in both churches is about 180.

April 10. the Rev. W. Reynolds, (late of Ipswich, and formerly called to the ministry from the church at Blandford street, London) was ordained pastor over the Particular Baptist Church at Watersham, Suffolk. Mr. Goldsmith of Stradbrook read and prayed. Mr. Payne of Ipswich stated the nature of a Gospel Church; Mr. Cooper of Stoke Ash offered the ordination prayer; Mr. Cole of Otley gave the charge from 2 Tim. ii. 15; Mr Hoddy of Clare preached to the church, from Deut. i. 38, and closed in prayer. In the evening Mr. Row of Hadleigh prayed; Mr. Dowling of Colchester preached from Heb. iv. 16; and Mr. Dickenson of Rattlesdon closed with prayer. In the evening there was a crowded assembly, and we hope it was a profitable opportunity to many.

## NOTICE.

Two ministers, as a deputation from the Congregational Union in Scotland, (which was formed in the year 1812, chiefly for promoting the preaching of the gospel in those parts of Scotland, *particularly* the Highlands and Islands, *which are very* inadequately supplied *with a faithful* public ministry,) are *about to visit* London during the present month, for the purpose of making collections in aid of the efforts of the Union. One of them will be Dr. Wardlaw of Glasgow, who, it is expected, will be accompanied by Mr. Henry of Leith. Several pulpits have been already kindly granted for their use, for an account of which our readers are referred to the List of Lectures on the Cover.

The new Meeting-house on the premises belonging to the Academical Institution at Stepney, will be opened for divine worship on Wednesday the 17th of October next: the service to commence at four o'clock in the afternoon.

On Wednesday, October 3, 1821, by Divine permission, the New Chapel in Henrietta-street, Brunswick-sq. (built for the use of the church heretofore meeting in Burton-street,) will be opened; when Three Sermons will be preached; that in the morning, by the Rev. Robert Winter, D.D.; that in the afternoon, by the Rev. George Pritchard; and that in the evening, by the Rev. Jenkyn Thomas of Oxford. Services to commence at Eleven, Three, and Half-past Six. Collections to assist in defraying the expense of erection will be made.

## CORRESPONDENCE.

We sent to Mr. Draper Dr. Steadman's and Mr. Sharp's letters, and have received the following letter from Mr. Draper to Mr. Sharp.

*To the Rev. Daniel Sharp, of Boston, New England.*

Rev. and dear Sir,

I have this moment received a letter from you, addressed to our mutual and highly-valued friend, the Rev. Dr. Steadman, animadverting on a communication of mine in the Baptist Magazine, which referred to Negro Slavery in the United States of America.

The paper to which you allude is in the publication for 1819, p. 429. On reviewing it, I perceive that I have expressed myself in strong terms on the subject of the Slave Trade. I account for this circumstance, not only from my having been taught, when yet a youth, to abhor it, and from my having relinquished the use of sugar, and other luxuries, in common with many thousands of my countrymen, in order to discountenance this infamous traffic,—but also from my having, at the moment I penned it, arisen with indignant feelings from the

rusal of Mr. Fearon's publication. I d seen and reprobated the writings of utenant Hall, and other persons, who d obviously slandered America, and I ways treated their productions with erited contempt; but I supposed that earon was entitled to more respect, not ily from the air of moderation which ervades his volume, and his occasional ppeal to public documents, but especially because Earl Grey, the avowed id eloquent friend, and the frequent ndicator of America, had named the ork at a public county meeting with probation, as containing, on the whole, faithful picture of men and things in e United States.

You, however, my dear Sir, affirm, that Fearon's book contains a number malicious falsehoods against America; id that the author knew he was telling lsehoods to degrade her, at the very me he was writing them." I give full id implicit credit to your assertion; id because I love America, I rejoice at this is the case, while I most sincerely regret that any British traveller ould have acted so dishonourable a art.

Nothing could have been further from y intention than to calumniate America. I have often blessed God, that e has been pleased to provide so derable a refuge for multitudes of the ppressed and persecuted of almost very other country. Her early and er late history, has often been perused y me with emotions of no common in rest; and I confidently anticipate, at, in future years, great and good and ighty, she will lift her head among the ations of the earth. I fervently pray he Almighty, that this may be indeed e case. I hesitate not to affirm, that ou have not a citizen who would more xult in the real prosperity of America an myself. And it is on this very account,—because from my heart I love er, and am solicitous for her welfare, respectability, and happiness,—that I post deeply regret, that there should be single slave in that widely extended ountry.

Yes,—let me repeat the sentiment,— t is, my dear Sir, because I love America, that I feel the sincerest sorrow, hat you cannot contradict the statement, hat human beings are frequently advertised and sold in her towns by public uction, and that you could not readily pronounce such an ordinance as that I have named in the Magazine for 1819, a shameful fabrication.

You have confined your animadversions *to one short sentence*, which I transcribed from Fearon, viz. "Blacks who are possessed of the rights of citizenship, are not admitted into churches visited by white people." In reference to this assertion you write, "A more palpable falsehood never was published. I have resided in New York more than two years, and have spent several weeks there annually for fifteen years past, and from personal knowledge I can testify, that blacks are not refused admittance where white people worship. In the church of which I was a member at New York, upwards of one hundred blacks regularly attended worship, and many of them were members of the church. There is not a town or city in the United States, where the blacks are forbidden admittance to the churches where white people worship. As to the cruelty with which it is said the blacks are treated, the representation is equally false and unjust."

I most cordially, my dear Sir, give credit to your declarations; and though I am indeed sorry if I have unwarily and unintentionally pained any one of our valued brethren in the United States, for whom I sincerely cherish a high and cordial esteem, and to whom I wish all possible prosperity: yet I am glad, since Fearon's book has been extensively read among us, that an opportunity has been given of effectually contradicting his assertions by so respectable an authority.

I have no doubt, my dear Sir, that in reference to the abominable practice of Negro Slavery, you, and your respected brethren in the United States, have done your duty. You are then no more responsible for instances of cruelty and injustice in America, than we are for similar circumstances in Britain. Good men in both countries must equally lament the existence of this monstrous traffic; and if you do what you can for its abolition, you are without blame. Perhaps, in the warmth of the moment, I may have used a too severe, or even an unjustifiable epithet; if this should be the case, I hope you will forgive me, and ascribe it to the real cause,—a high degree of solicitude to see a country, already distinguished by so much that is excellent and praise-worthy, *altogether* amiable in her aspect, and presenting, *in every point of view*, an example worthy of the imitation of every people on the globe.

Believe me to be, my dear Sir, with sincere esteem, in the bonds of the gospel,

Yours respectfully and affectionately,

B. H. DRAPER.

Southampton, Sept. 14, 1831.

# Poetry.

*Hymns sung at a Harvest-Home in Bedfordshire; composed by the Rev. T. R.* 1820.

See page 432.

## HYMN I.

Brown o'er the wide-extended fields
The heavy harvest waves;
Its bounty to the reaper yields,
And forms the pond'rous sheaves.

With cheerful smiles the toilsome swain
His willing footsteps bends,
To clear the fields of all the grain,
And homeward with it tends.

The barns are fill'd, the yards well stor'd,
And, (harvest now complete,)
Around the master's friendly board
The joyful lab'rers meet.

Once more the harvest-home they sing
With hearts replete with joy;
While praises to the bounteous King
Their grateful tongues employ.

He with his goodness crowns the year,
Who rolls the seasons round:
He bade the harvest-months appear,
The earth with plenty crown'd.

Encourag'd by his favours past,
We'll trust for future years;
On Him our future burdens cast,
And all our future cares.

Till we arrive where toil, and care,
And faith and hope shall cease;
For full fruition will be there,
And faith to sight give place.

## HYMN II.

Now we'll sing, (the harvest ended,)
Grateful to the God of love,
Praise to Him, who condescended
Us to visit from above
With his blessing:
This the present harvest proves.

He hath sent us great abundance
Of supplies from Nature's store:
There is still a rich redundance;
He can give us plenty more.
Let us trust Him, let us praise Him,
And his faithfulness adore.

Things in nature often vary,
But the Lord is still the same:
*They who* trust him ne'er miscarry,
*For Jehovah* is his name.
*Great* Jehovah!
*Thou art* evermore the same.

'Twas the promise of Jehovah,
(Father, Son, and Spirit Three,)
He no more the earth would cover
With the waters like a sea,
But the seasons, should continue
'Till the end of time shall be.

God is faithful to his promise,
None in vain shall trust his word;
But upon his truth relying,
They shall find a faithful God.
He is faithful;
He will make his promise good.

Let us then with voice uniting,
Celebrate his highest praise;
Hearken to his word inviting
Us to taste his richer grace,
'Till in heaven,
We shall join in nobler praise.

## HYMN III.

With gratitude we'll sing,
The praises of the Lord:
He is the universal King,
And be his Name ador'd.

The stars his voice obey,
He bids the planets roll;
The moon by night, and sun by day,
Are under his control.

The wheels of Nature move
At his supreme command;
The earth beneath, the heav'ns above,
By order of his hand.

The winter past and gone,
The spring doth next arise;
The summer months come hast'ning on
With various rich supplies.

Now Earth her produce yields,
Its rip'ning crops appear;
And now the wide-extended fields
Their waving beauties wear.

But autumn now is come;
The fields are cloth'd in white;
The zealous reapers leave their home
And all their pow'rs unite.

By various hands employ'd
The fields are quickly clear'd;
The harvest done; the fruits enjoy'd;
And grateful songs are heard.

Then let us joyful sing,
And praise the bounteous Lord;
'Tis He supplies us day by day,
With ev'ry needful good.

# Irish Chronicle.

*Extract of a Letter from the Rev. Josiah Wilson to the Secretary, dated*

*Sligo, August 21, 1821.*

MY DEAR BROTHER,

I now take up my pen to recommence my correspondence with you, from the field of my labours. But I cannot do this without first acknowledging the Divine goodness so conspicuously exercised towards me during my late visit to my beloved country.

The kindness I experienced personally, and the lively interest so extensively manifested by my countrymen for the great object of my solicitude, the evangelising the poor of Ireland, have made such an impression on my mind, as will, I trust, have a powerful and happy influence on my future labours.

On my way back to this country, I preached, according to appointment, in Birmingham and Shrewsbury, where the same lively interest on behalf of Ireland was evinced, as in all the other places which I had visited. Since my arrival on this side the Channel, I have preached in Kingsend, Dublin, Firbane, Moate, Athlone, near Roscommon, Sligo, Killsellagh, Cooladuramin, Ballinear, Templehouse, Ballymote, and Colloony.

I am happy to say, that I have again received a genuine Irish welcome, and have cheered the minds of many, by telling them that I expect a fellow-labourer in the vineyard, by whose assistance they will have the opportunity of hearing the gospel more frequently. I have not yet seen many of the schools, but find that the opposition to them is still of a formidable nature.

In Roscommon I was requested by a clergyman and magistrate to remain at his house for a day, that I might visit the gaol, in which some gentlemen had endeavoured to establish a school, but the priest had removed the books from the wards. I accordingly went with a gentleman, and we conversed with many of the prisoners; in the first ward that we entered, every one of them was desirous of receiving instruction; we were soon interrupted by two priests, who were surprised that we should act so unhandsomely as to interfere with their flock, or presume to give moral or religious instruction, not having been regularly *ordained* by the *successors* of the apostles!!! A controversy on different topics ensued, in the presence of the prisoners, which lasted for more than two hours.

I advise that a minister be sent to Athlone, to succeed our late brother Mr. Dunlop: so large a town, and especially having a place of worship, (which is so much wanted almost every where in our circuits,) should not be neglected.

It may be added, that a *few* persons there are very desirous of having a Baptist minister, and *many* would attend a good preacher.

I congratulate the Committee on the reception of Mr. C—'s letter! I find he was never *ordained*, but has been educated for a priest. I will give more information respecting him, after further inquiries. I have thought if his letter were published, suppressing the *name* of the party, it might be usefully circulated in this country, under the title of "An Original Letter from a Young Man, educated for a Roman Catholic Priest."

I have not yet received all the information I wish respecting our deceased brother Dunlop; as soon as I do, I will forward it. Brother M'Carthy is publishing the Funeral Sermon he preached for him in Athlone.

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*From Mr. William Moore, a Reader of the Irish Scriptures.*

*Ardnaglass, August 10, 1821.*

REV. SIR,

After I received your note, and sent off Mr. C——'s letter, as you requested, I could not be contented until I had a closer acquaintance and intimacy with him; for be assured, I was far from imagining, when we first parted, that the change was to that degree which I afterward found. During the sixteen days after our first acquaintance, he was wholly taken up reading the passages of scripture which I had marked for him, and his recollection is so

strong, that he committed the whole to memory. Nothing could exceed his joy at meeting me again; but a private place where we could meet without interruption, such a place it was difficult to find: at length we concluded to meet on a waste farm, where there was not a house nearer than a quarter of a mile of us, nor a person to obstruct us. Here we met, as he said, in a Patmos. Three days successively we met there, and three happier days I never spent. He opened the very secrets of his heart to me; and though his abilities are far, very far, superior to my weak feeble abilities, or to those of any other man I ever conversed with, yet he discovered a degree of humility and meekness that was astonishing. He is twenty-five years of age, of a mild, agreeable countenance, and no expense has been spared on his education. We each day had a converted young man with us, one of the London Hibernian schoolmasters, to whom the Lord has made me the instrument of conversion, and who always calls me *father*. We parted in tears both of joy and grief. I told him he would need the heart of a lion, and a brow of brass; for it is evident he will have fiery trials before I see him, which will be next week, the Lord willing. Thus infinite wisdom and power are displayed in searching and finding out a lost sheep of our heavenly Father's, and often, very often, by the most unlikely and unexpected means. But the conversion of Mr. C—— was not the only event that took place on that memorable day on the mountain. I verily believe there was not an individual present, who was not in some degree enlightened in consequence of the mountain meeting that day; as there is not one who was present who has gone to mass from that time to this. One man was upbraided by his brother for not going to mass, who railed against him greatly. He replied, "Do you want me to go see Antichrist?" "No," said he. "Wherever I see him, I will shun him, for it was clearly proved he is an Antichrist, and the young priest could not defend him. And, (said he,) with a mixture of contempt and raillery, I will tell every person I see to be aware of Antichrist." I hope that in a short time the long promised and long prayed for kingdom will come; for of the greatest opposers of the gospel, it might now be said, "their deeds are making manifest to all men," as those of "Jannes and Jambres were."

A man said to one of his neighbours that the free schools were a good institution. The priest was told he had expressed *himself in* that manner. The following *Sabbath* the priest searched for him, and when he found him, he seized him by the collar, tore his waistcoat and shirt, and turned him out of the chapel, and told him, as he liked the free schools so well, he should go to them. Another poor man, that is reading the Irish Testament, and taking great delight in reading it to his neighbours, the said priest scented him out and told him, he had heard he was reading the Testament. The poor man said, he thought there was no harm in so doing. The priest seized him, and dragged him about, and abused him greatly. But what was most extraordinary, the poor man told him, that to the day of his death he would read the Testament, and when he was unable, he would get one to read it for him. Said the priest, "Do not attempt to come near me any more." "You need not forbid me," said the poor man, "for I renounce you." Another brother of his did the same. On the whole, there is a visible blessing attending our labours, which I had despaired of seeing in my day, though the opposition is still great.

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*From an Inspector of the Schools.*

*Sandhill, August* 17, 1821.

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I have been busily employed the past month, as usual, travelling, admonishing, inspecting the schools, and reading the scriptures to the people in various parts of this county, and last of all in Tyrawly; that being the district appointed for me to go by Mr. Wilson. And considering the hurry of the spring work, and the great apprehension that the inhabitants are under, dreading a dearth the ensuing year, in consequence of the stormy weather, which has prevented them from putting down the crop in time, the number and progress of the scholars have exceeded my expectation.

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his blessed Son, than the unscriptural statements of interested priests.

The following anecdotes have been related to me by Roman Catholics, who have experienced similar arts themselves. The first is concerning Priest H—, of the parish of K—, in the neighbourhood of K—; whenever he announces a station to hear confessions in a poor man's house, it is customary with him to send any dainties that remain after breakfast or dinner home to his own house, and also to claim all the corn that is reaped on a Sunday and on holy days to be his own, ordering them to send it to his house; telling them that such things belong to the church. The next is concerning Priest M—, of the parish of R—; he came to a house, calling for ten shillings, (what they call legacy money.) This is what they charge for the ointment; and when a friend of the deceased asked the priest his opinion respecting the soul of the person for whom he wanted the money; the priest told him he did not care if the wicked one had his soul and body, but he should be paid. Such conduct as this in the priests is giving the people to understand, that these are the people that are making "merchandise of them," and trading in "the souls of men."

*Moneys received since the Annual Meeting, June 22, 1821, not acknowledged in the Annual Report.*

| | £ | s. | d. |
|---|---|---|---|
| White's-row Meeting, Portsea, Rev. T. C. Milcham | 7 | 0 | 0 |
| By Rev. Peter Tyler, Haddenham, including Subscriptions from Chesham, Haddenham, and Tring | 10 | 0 | 0 |
| Rev. Joseph Saunders, Whitchurch, Hants, by Rev. Mr. Saffery | 10 | 0 | 0 |
| A Villager, by Mr. Webb of Crouchend | 0 | 10 | 6 |
| Miss Hasledine, Ringstead, near Thrapstone | 1 | 1 | 0 |
| J D. | 1 | 0 | 0 |
| Mr. Stephen Williams, New North-street | 1 | 1 | 0 |
| A Friend, by Rev. Mr Powell of Peckham | 1 | 0 | 0 |
| Collected by Rev. Mr. Lister of Liverpool: | | | |
| At Oswestry, Shropshire, including eleven shillings from the Children of the Sunday School | 2 | 13 | 3½ |
| At Wem | 2 | 0 | 0 |
| At Whitchurch | 2 | 10 | 0 |
| At Wrexham, Denbighshire | 5 | 2 | 0 |
| Mr. Crowther, Upper Thornhaugh street | 1 | 1 | 0 |
| Mr. William Allport, Pontheer ..... Annual Subscription | 1 | 0 | 0 |
| From the Church at Pontrydrum | 1 | 1 | 0 |
| Female Children in Eagle-street Sunday School, by Miss Brunear | 1 | 0 | 0 |

**THE SEVENTH ANNUAL REPORT** of the Society, with an Appendix, &c. &c. is now ready for delivery; and will be sent to the Subscribers and Secretaries of Auxiliary Societies. Should any persons be inadvertently neglected, the Secretary will feel obliged, if they will apply or send to him, (No. 20, Harpur-street,) specifying the number of copies they want, and they will be supplied.

# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

### AUXILIARY SOCIETIES.

#### YORK AND LANCASTER.

On Wednesday, August 1, 1821, was held at Bradford, the Annual Meeting of the York and Lancaster Assistant Baptist Missionary Society. Sermons were preached by the Rev. John Birt, Secretary to the Assistant Society, the Rev. Jenkin Thomas of Oxford, and the Rev. W. Gray of Chipping Norton. The Meeting for business, at which G. Rawson, Esq. of Leeds presided, was very numerously attended, and the resolutions moved and seconded by different ministers and gentlemen, passed unanimously. Liberal collections in aid of the Parent Society were made after the services. We are extremely sorry to find that William Hope, Esq. of Liverpool, who has been the Treasurer of the Assistant Society from its commencement, is constrained by bodily illness to withdraw from his official situation. We have great pleasure in recording the following resolution of the Annual Meeting on this occasion, viz.

"That this Meeting receives with great pain the resignation on the part of William Hope, Esq. of his office as Treasurer to the York and Lancaster Assistant Baptist Missionary Society: and deeply lamenting that bodily illness which occasions his retirement, presents its grateful acknowledgments for the invaluable services rendered by him to this Society."

M. Thackray, Esq. of Leeds was elected Treasurer, in the room of Mr. Hope. Owing principally to the vast extent of country occupied by this Society, it has not yet been found practicable to form with convenience a Committee to represent the general body, and to conduct its affairs in the intervals of the Annual Meetings. The usefulness and propriety of forming an Assistant Society for each of these large counties have consequently been suggested, and this step will probably be found necessary.

The communication officially made by the Secretary to the Meeting, related principally to Female Associations, which had been introduced among the churches connected with that Society during the past year. It appeared that the plan had encountered the difficulties usually presented to those things which are new; but that the experiment had been tried in three of the churches. At first it was conceived that the scheme was almost or entirely hopeless, because it was apprehended that few could be prevailed on to contribute, and if they were, that subscriptions at the low rate of one penny per week would produce very little. The success of the experiment, however, has been such as to produce among them a very different feeling, and to stimulate others by their example. It is true, the sums raised in the first year are not large, nor could this be expected; but the practicability and productiveness of the plan are now beyond doubt. Thus a great point is gained, and auspicious indications are presented of the future. Other churches in this Society are preparing to adopt the same plan, and it may be hoped that it will become general in the denomination. Wherever it is tried it will be found simple, easy of practice, light in its operation, calculated for permanency, and far more productive than could be commonly anticipated.

J. B.

#### CORNWALL.

The services of the first Anniversary of the Cornwall Auxiliary to the Baptist Mission were held in June and July last; at which Mr. Winterbotham of Horsley, then supplying at Plymouth Dock, kindly afforded his assistance. On the afternoon of June 26, Mr. Winterbotham preached an excellent discourse at Redruth, from Psalm cxiii. 3. A public meeting of the

Redruth Branch Association was held the same evening; on which occasion, as well as on others, we received the truly christian support of our Methodist brethren, who contributed not a little to the pleasure of a most happy and impressive service, which was numerously attended. On the 27th, Mr. Clarke of Truro preached in the afternoon at Gwinear, from Nehemiah iv. 6; and a public meeting was held there in the evening, at which a Branch Society was established for that place and its vicinity. The meeting of the Helston Branch was held on the following evening at the Town-hall, and very fully attended by an audience, whose feelings harmonized with the energetic addresses of Mr. Winterbotham, Mr. Smith of Penzance, and other ministers and friends who spoke on the occasion. On the 29th, Mr. Winterbotham preached at Penzance, where, on account of local circumstances, the Annual Meeting of the Branch Society for that town had been held on the 19th of June, on which occasion Mr. Green of Falmouth preached in the morning an eloquent missionary sermon, from Daniel ii. 44; and a meeting was held in the evening, at which several interesting speeches were delivered. On Lord's-day afternoon, July 1, Mr. Winterbotham preached from Luke xix. 13, at the Pit near St. Day, where, notwithstanding the unfavourable state of the weather, five or six thousand people were assembled. In the evening Mr. Winterbotham preached at Falmouth. On Monday evening, at the Methodist Chapel, Flushing, Mr. Winterbotham again pleaded the cause of the Mission, from Isaiah liii. 10.

The Public Meeting of the Falmouth Branch was held on the 3d, and was very fully attended; J. D. Trevosso, Esq. in the Chair. Many important addresses were delivered on the occasion. On the evening of the 4th, Mr. Winterbotham preached at Grampound, from John xviii. 15. On the morning of the 5th, Mr. Winterbotham delivered an impressive discourse at Truro, from Matt. ix. 36—38. In the evening, the General Meeting of the Cornwall Missionary Society in aid of the Baptist Mission was held, in connexion with the meeting of the Truro Branch. Mr. Allen of Hackney took the Chair. The Report was read by Mr. Clarke, the Secretary, which stated that the subscriptions and collections of the different Branch Associations amounted, during the ten months of their existence, to nearly £140. The resolutions were moved and seconded by Messrs. Winterbotham, Read, Green, Rogers, Lane, Morcom, Bond, Croggon, Frankland (Methodist), and Clark.

Thus terminated a series of meetings, in which the Divine presence was eminently enjoyed, and which have stimulated the zeal of the friends of Missions to persevere in serving so good a cause. May that cause go forward till the ends of the earth shall see the salvation of God!

E. C.

## REV. W. WARD.

The numerous friends of Mr. Ward will be gratified to hear, that advice has been received of the safe arrival of the Abberton at Madeira. The letters, which came by a circuitous and tedious route, were dated on the 18th June, at which time all were well.

# Foreign Intelligence.

## CALCUTTA.

We select a few of the most striking particulars contained in the Journal, kept by our brethren at this station, during the month of August last.

Under date of the 8th of that month, one of them writes as follows:

Conversed to-day at one of the places of worship with an old man, who mournfully discovered the strength of early prejudices, and the pernicious tendency of the Hindoo system. What is sin? A trifle. A single enunciation of the name of Ram will take away the sin of a whole life spent in the service of the devil, and leave the pardoned offender as much in love with sin as before. How opposed to the holy character of the Divine Being is this mode of obtaining the pardon of sin! and how consistent with that character is the plan of redemption revealed in the gospel, by which hatred against sin is excited, while its pardon is secured. Yet this is an argument of which a Hindoo, persuaded of the truth of his own system, cannot perceive the force, since it is a primary article of his creed, that God is destitute of all qualities whatever. His character is a simple negation of all attributes, whether good or bad. Indeed, nothing surprises me more than to find how extremely limited are the points of agreement between a believer in the Hindoo,

and a believer in the Christian system—how extremely few of the articles, even of natural religion, can be adduced without contradiction.

12th.—A few days ago, Sarah Robinson, one of the daughters of brother Robinson, died of a typhus fever at Serampore. Dr. Marshman calling on us the ensuing Sabbath day, related some pleasing particulars respecting her preparation for death and eternity.

13th, Sabbath day.—Spent this day at Doorgapore with brother Yates. At Baranagore we had a very attentive audience during the whole of the time. Our native brother Panchoo addressed the congregation at some length, by contrasting the gospel with Hindooism. He observed, that we all had *one* thing to tell them—that we preached *one* gospel, recommended *one* shaster, *one* cast, &c. On the other hand, their system was full of confusion, with many shasters, totally disagreeing with each other—casts many, and gods many. A few received books with seeming indifference.

An old man, who listened the whole of the time, came home with Panchoo, to hear more of *this* way, as he called it. He said he was delighted with what he heard at Baranagore, and that it was quite a new and strange sound to his ears. He said he would willingly embrace Christianity, if it was more ancient, or had more followers. Panchoo told him it was not a new religion, and that the followers of Christ were scattered all over the world.

*Affecting interview with a dying Infidel.*

A gentleman of my acquaintance informed me, that he had been kept up the preceding night, in drawing out the will of a person who was considered in extreme danger, through a biliary fever. The disease had been induced through anxiety respecting a law-suit in which he had endeavoured to resist a fraud that had been practised on him to a considerable amount. I called upon him twice, and found him able to understand what was said—willing to hear, and to make many concessions respecting the wickedness and carelessness of his past conduct, but hitherto wholly ignorant of the power of religion, and even but little acquainted with the leading facts of revelation. He is captain of a ship, and I have been informed, has been a noted duellist, having shot three men in his time. His circumstances are very affecting, and yet he is only one of many who suffer from injustice, tyranny, and fraud—only one of many, who, groaning under the stings of conscience, and the disappointments of life, do not have recourse to the balm of Gilead, the cure for every wound—the solace of every grief.

14th.—This evening brother —— and I called upon Captain ———, but were received in a very different manner from what my former conversation with him had given me reason to expect. We were met at the door by a young man, whom I had seen there before, and who assured us that Captain ——— was at present quite insensible, and, consequently unable to understand any thing we might say to him. We, however, entered, and found him very ill, but not worse than he had been the day before. After a short pause, gasping for breath, and scarcely able to articulate his words, he assured us that he was determined not to change his religious views, and begged us to say nothing to him respecting religion, observing, that if he listened to us, we should hurry him to the grave; and that our religion was not sufficiently mild for him. We asked, what religion could be more mild than that which held out to view a Saviour full of compassion and love, who had given his life for his enemies, and was willing to receive them into his favour, even after a life spent in opposition to his will. He said it was of no use to talk. We asked, if he would permit us to pray with him—he declined it; or to call again—he thought we had better not. Unhappy man! my heart bleeds over him. We were both much affected at this unexpected reception, and felt deeply grieved that an immortal being should, to all appearance, be so near eternity, and yet so unprepared for the change. (He died two days after.)

*Native Female Education.*

19th.—As we were going to Doorgapore this evening, Mrs. —— and myself called at the newly erected school for Bengalee girls. As our visit was entirely unexpected, we were the more gratified with finding fifteen scholars diligently employed in writing the alphabet, figures, compound letters, &c. None of them appeared alarmed, as we had anticipated, by a European entering the school, but on the contrary, seemed highly gratified by the attention paid to them.

*Missionary Prayer Meeting.*

At our social Monthly Missionary Prayer Meeting, our brethren from the Church Missionary Society, who arrived from Europe yesterday, assembled with us. Brethren Hampson, Judson, and Townley engaged in prayer. Fourteen Missionaries, either residing in the city, or passing through it to their destinations, made up the party.

*Mahommedan Objections to the Gospel.*

21st.—Went this afternoon to the chapel for the natives in Bow Bazar, and collected a tolerably large congregation. The attention was very encouraging; but at the close, a Mussulman encountered me with considerable confidence and asperity. What seemed most to offend him, was the divinity and atonement of Christ. He would hear me expose the wickedness of idolatry, and the entire inefficiency of ceremonies, without discovering any uneasiness whatever; but when the name of Christ came up, then his displeasure kindled in a moment. He affirmed that Christ was no more than a prophet, and that his being divine and dying could never be reconciled. I attempted to show in what sense Christ died, and the end to be answered by it. He objected that such a course was altogether unnecessary, for an almighty being could forgive sin, and put an end to it in a moment. I told him that I admitted God could do it, but it became him to do what was wise and just, as well as merciful; but neither Mussulmans nor Hindoos have any knowledge of the moral character of God. I closed in prayer, but before I had concluded my adversary left me.

*Death of Mrs. Johns.*

23d.—This evening our highly valued friend Mrs. Johns, after a fortnight's illness, departed to a better world. Several of our family had the mournful satisfaction of seeing her breathe her last. The following was amongst the last connected expressions which she uttered:

"The dying thief rejoiced to see
That fountain in his day;
O may I there, though vile as he,
Wash all my sins away."

And then she added, "Lord, manifest thyself unto me."

May God support the deeply afflicted heart of our dear brother Johns, now left a disconsolate widower, with three children. On Saturday last, another Christian friend of Mr. Thomason's congregation was also removed, so that, of the few Christian friends we have in this country, two have been removed within a few days of each other. How should these events excite to renewed prayer and diligence, that we may be found ready, and acknowledged faithful, when our great Master shall call us to give up our account.

*Instances of Success in preaching the Gospel.*

26th.—To-day an elderly gentleman called upon one of our brethren, to thank him for visiting him lately when he was dangerously ill. There is an evident change in his character, and great reason to hope that the affliction, and the exhortations and prayers of the brethren, have been blessed to his conversion. What a pleasing contrast does this present, to the lamentable issue of similar visits, as mentioned in the 13th and 14th of this Journal.

He communicated the following pleasing intelligence. When our brother Chamberlain was on board his vessel for his health, last cold season, two of his mates were much impressed with his addresses; and ever since there has been, from all appearance, a decided change. One of them, I was before informed, had lately joined the church of our Independent brethren. It is a great mercy that while God is pleased to try our faith in our native work, he does not leave himself without witnesses amongst Europeans.

## MOORSHEDABAD.

*Extracts from the Diary of Mr. Sutton, towards the close of* 1820.

*Oct.* 21, 1820. To-day had a very narrow escape from death when on my way to Berhampore to preach. The vehicle in which I was riding was overturned, and I was dragged under it for some distance; but through the great kindness of God I escaped with only a bruised leg. I felt exceedingly thankful for this wonderful deliverance, and hope it will be treasured up amongst the many mercies of my existence in my memory. Oh, bless the Lord, who delivereth me in every difficulty, and will yet deliver.

26. The cholera still rages. I have been informed that nearly 100 have died to-day. What a passing from time to eternity! But the population is so great that their loss is not observed. Two years since the cholera was so dreadful, that in some families out of seventeen persons sixteen died; as fast as one was carried out another expired. And this is a remark which may be made here. Instead of any great national calamity driving Hindoos to the worship of the true God, it makes them more earnest in the adoration of their idols, and frequently gives rise to new idols: they think this particular calamity to be a god, and from this crude notion they give it a form, and endeavour to appease its anger by prostrations and offerings.

28. In reading Hindoostanee to-day with my Moonshee, when we had arrived

at the third chapter of John, thirty-sixth verse, he remarked, if this passage was true the Mahomedan system must be false: this brought on a farther conversation, in which my Moonshee told me, that five months since a messenger came from Mecca with an account that one of the priests in the temple there had a revelation from heaven, in which God complained that all the true Mussulmen were forsaking the faith; and my Moonshee added, he had no doubt the time for the triumph of Christianity was approaching.

*Nov.* 13. Spent a part of the day with the Rev. Mr. Morrice, who is going to Benares on account of the Church Missionary Society. He appears a holy man of God, and I was much pleased with my interview with him. On my return from Mr. Morrice, being in a small boat, at about half-past eight o'clock in the evening, I saw at a distance a large fire, which I at first supposed to be a house in flames, but on a nearer approach I plainly saw they were burning a widow with the corpse of her husband. I wish those who speak of the innocency and mildness of the Hindoos could have witnessed this sight, and they would hold their peace; or, I wish that both the friends and enemies of Missionary exertions could have beheld it, and I think it would have caused the enmity of the one to cease, and the exertions of the other to increase tenfold. The darkness of the night, the clamour of voices, the raging of the flames, and the looks of the people, appeared all in unison; namely, as if they were performing a deed which originated in hell. The deed was done, the murder was completed before I arrived, consequently the noise was too great to speak with any success; but yet I conversed with some on the heinousness of the crime: the only answer they made was, it was through her own desire, and no doubt there was great merit attached to such a deed.

24. This morning took an excursion near the mountains of Rajmal; this is a range of mountains which constitutes the boundary of Bengal. The sight of these hills caused peculiar pleasure in my mind, for they are the first I have seen since my arrival in India, and strongly reminded me of departed scenes in Britain. These hills are inhabited by a people very distinct from those of the plains, and they are much behind them in civilization. They are also different in language and in objects of worship, and have no caste. When viewing their cultivated spots and villages upon the hills through a telescope, I almost wished to go and spend my life among them rather than in the plains of Bengal; for it is probable that as they are destitute of caste, and as their religion is not formed into such a compact system as the other Hindoos, that they would be more likely to receive the true word of God. I also visited a place peculiarly revered by the Hindoos situated in a jungle. Upon my arrival at it, I only found a few stones with an aperture between, and upon inquiry why this place was esteemed above others, I was informed it was impossible to fill this aperture with water, and on this account it was honoured as peculiarly holy. In the evening visited the village of Serasing, when many of the people collected, made their objections to the gospel, and heard the answers to their objections, and the reasons and evidences of the truth of the word of God.

## DIGAH.

**In a late Communication from Mr. Rowe, he transcribes an account which he had received, a little before, from Nainsook, one of the Native Itinerants, of a visit he had lately paid to Burtpore, a large City and Fort belonging to a Native Rajah;**

"When I endeavoured to enter Burtpore, (says this Hindoo convert,) I was challenged by a sentinel." *Sentinel*: "From whence did you come?" *Nainsook*: "From Vrindabund." *Sentinel*: "Whither are you going?" *Nainsook*: "To Burtpore." *Sentinel*: (observing a man with him, loaded with something,) "What have you got with you?" *Nainsook*: "I have about four hundred books with me." *Sentinel*: "What kind of books?" *Nainsook*: "These books are about the Son of God, who came into the world to save sinners." *Sentinel*: "Where was he born?" *Nainsook*: "At Jerusalem." I then opened the gospel by Matthew, and commenced reading the 5th chapter to the sentinel. Whilst thus engaged, we were interrupted by a Mussulman who was passing that way. *Mussulman*: "This is a christian, do not hear his words." Then addressing me, he said, "Hence, begone!" After which, turning to the sentinel, he said, "It is not right that this man should be admitted into the city. If the Rajah hears of him, he will have him put to death." *Nainsook*: "Hear, brother! Examine what is written in this book." *Mussulman*: "Have you thrown away your caste for gain?" *Nainsook*: "No,

not for worldly gain, but for salvation. I know but of two castes, the righteous and wicked." By this time about twenty persons had collected around me, and influenced by the Musselman, all united in exclaiming "Jow! Jow! (begone! begone!) you shall not pass this way." Nainsook then returned, and passed through a jungle till he came to another gate, which was about a mile from the former. Near this gate he met with the house of a Byragee, and went up to it. This Byragee had seen Nainsook somewhere before, and had taken some tracts from him. *Byragee*: "You shall have no lodging here. Be off from this. There is a village two miles off, go to that, you shall not enter the city." *Nainsook*: "You give your buffaloes and bullocks lodgings, but will not give me, a man, any. This is very hard!" *Byragee*: "You have corrupted your own mind, and you want to corrupt the minds of others. Wherever you stand you pollute seven cubits of ground around you" *Nainsook*: "Brother! look at your heart, that is polluted, and not the ground on which I stand" The Byragee then vented a great deal of abuse, and Nainsook went on a little farther, where he found a native inn. Here he met with about twenty five persons, and had worship before them. All of them took books from him. Early in the morning he also performed worship before them, and then went on to the gate of the city. Here he met with the porter. *Porter*: "Who are you?" *Nainsook*: "What do you see?" *Porter*: "A native merchant." *Nainsook*: "I am a great merchant." *Porter*: "Come hither and take a seat." About a hundred and fifty persons then collected around him. He pointed out to them the way of life, and distributed about forty books among them The porter then gave him something to eat and drink After refreshing himself, he entered the city, where he remained three days, almost constantly employed in making known the gospel. Many heard him attentively and took some of his books He met with a man who had received a book of him at Vrindabund This man showed much kindness towards him. A number of Pundits invited him to come and tell them what he had to say He went, and they heard him with attention, but would not then receive any of his books. He visited them again the next day, when they accepted some books. Some of these Pundits had access to the Rajah, from which we may hope the gospel message reached the royal ears through them. Nainsook seems greatly pleased with the result of this visit.

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In October last, (continues Mr. Rowe,) I visited a populous village on the other side the Ganges, accompanied by brother Richards of Benares. On our arrival at the Ghaut, we set off for the house of a Zemindar, whom I had visited several times before. Here we found the Zemindar, and a number of natives, sitting in his veranda, busily employed in making bargains with some cloth merchants. After saluting each other, we commenced a conversation on ordinary concerns, and then made a transition to things spiritual. This transition was effected by the Zemindar, who stiffly maintained that we were gods. Brother Richards, who has an admirable Hindoost'hanee tongue, undertook the task of proving that we were no gods. The Zemindar first grounded his argument on the circumstance of the English being in possession of this country. Brother Richards admitted they were in possession of the country, but denied that this constituted them gods. The Zemindar then grounded an argument on the learning and other superior qualifications of Europeans, and insisted that none but gods possessed such qualifications. Brother Richards replied, "We receive all our learning from God, how then can we be gods? Like you, we are made of dust;—like you, we must die;—and like you, we must give an account to God: how then can we be gods? You can never call a thief an honest man?" "No," said the Zemindar. "How then," said Richards, "can you call us, who are sinners, gods?" The old Zemindar bawled out, looking around him, "Speak, brothers! what answer can you give?" *Richards*: "God has made you different from the brutes, he has given you knowledge, and yet instead of worshipping the true God, you worship other objects." To this the Zemindar replied, "Two sahibs were just now at our Ghaut; and they were using force with the people; are not they of the same country as yourselves? How can you say we possess knowledge from God, when they had none?" By this reply he meant to exonerate himself from accountability to God. Brother Richards told them, they were indeed destitute of that knowledge which would make them wise unto salvation; adding, "we are come to impart this knowledge to you. Suppose you wanted to go to Calcutta," said Richards, "and you were to mistake your road and go towards Nepaul; then, on your right there may be a well, on your left a quagmire, and before you a tiger; now, if I saw you in such a situation, it would be my duty to warn you of your danger." An universal exclamation then prevailed: "Who can

answer this!" The old Zemindar, who in his ordinary conversation spoke as if we had been all deaf, vociferated, "Silence! silence! silence!" When he had commanded silence, he said, that if a certain pundit were present, he would be able to answer the sahib. Another of the party replied, if he were here, he would be so puzzled that he would not know what to say. Silence then prevailed for a short time. Brother Richards then commenced a discourse on the incarnation, miracles, death, &c. of our Lord. When he had finished, the old man gave no reply. I then introduced the subject of setting up a school in the village, which is an object I have long endeavoured to effect to no purpose. I mentioned the places in which we have schools, on the other side the river. They said they had heard of several of them. As usual, they then agreed to consult about it, and let us know the result of their deliberations.

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At Digah school, I one day met with three Brahmins, who were on their way from Tirhoot to Benares. On saluting them, one of them told me they were Padrees. I told him I also was a Padree, and I should like to have some conversation with them on the subject of salvation. I begged them in the first place to tell me how I could obtain the forgiveness of my sins. One of them, fixing his eyes upon me, said, "God will do good for you, but it will be in another birth. Your soul will hereafter inhabit the body of a dog, or some other animal; after which you will obtain salvation." I asked him if he could produce any evidence to convince me of the truth of what he said. "The body," I observed, "is nothing but dust; and the soul is evidently the source of all our moral actions. I have seen many dogs, in different parts of the world, but never met with one that appeared to be influenced by the soul of a man." I asked him if he had ever seen one that acted under such an influence, or whether he really believed such a thing to be possible. He replied, No, but so it is written in our books. I then asked him how he could propagate such falsehoods, to deceive the ignorant? To this he was silent. One of them then said he had watered the toolsee-tree eleven years, to obtain salvation. What fruit have you received? I have had three children since I began. But these are temporal things, I am asking you about spiritual blessings. Has there been any change in your moral conduct? Have you left off your evil practices? Or are you no better, in a moral point of view, than you were when you commenced? He said he was the same in these respects. I told him that without holiness no man can see the Lord, and hence it was evident, that he was not preparing for the kingdom of heaven. He acknowledged his ignorance of the way of salvation, and said I was the man of wisdom. I then endeavoured to point out to him the gospel method.

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*List of Contributions received by the Treasurer of the Baptist Missionary Society, from August 14, to Sept. 14, 1821, not including Individual Subscriptions.*

| FOR THE MISSION. | £ | s. | d. |
|---|---|---|---|
| Maze Pond, Auxiliary Society, by Mr. William Beddome, Treasurer | 45 | 0 | 0 |
| Tewkesbury, Collection and Subscriptions, by Mr. Samuel Jones | 38 | 18 | 4 |
| Bedworth, Baptist Church, by Mr. Congreve | 2 | 0 | 0 |
| Oakingham, Collection and Subscriptions, by Mr. Heelas | 7 | 8 | 0 |
| Newcastle-on-Tyne, Auxiliary Society, by Mr. J. L. Angas | 142 | 6 | 0 |
| Yorkshire and Lancashire Auxiliary Society, by William Hope, Esq. | 250 | 9 | 8 |
| Bucks, Auxiliary Society, by Rev. Peter Tyler; viz. | | | |
| Aston Abbotts | £1 | 7 | 6 |
| Chesham | 4 | 9 | 0 |
| Crendon | 1 | 3 | 8 |
| Haddenham | 4 | 10 | 0 |
| Ivinghoe | 1 | 0 | 6 |
| Princes Risborough, Society in aid of Foreign Missions, assisted by a Collection at Bledlow Church, Rev. Wm. Stephen, Vicar, One-half of Annual Produce | 11 | 18 | 0 |
| Swanbourn | 0 | 14 | 0 |
| Quainton | 2 | 3 | 0 |
| Tring | 14 | 3 | 0 |
| *Waddesdon Hill | 9 | 0 | 8 |
| Wingrave | 5 | 7 | 7½ |
| | | 55 | 16 11½ |

* We are desired to notice, that this Collection was, by mistake, omitted in the *Circular Letter.*

| | £ | s. | d. | £ | s. | d. |
|---|---|---|---|---|---|---|
| Essex, Auxiliary Society, by Rev. J. Wilkinson : | | | | | | |
| Braintree | 8 | 0 | 0 | | | |
| Earl's Colne | 6 | 0 | 0 | | | |
| Halstead | 2 | 15 | 0 | | | |
| Langham, Subscriptions | 26 | 3 | 0 | | | |
| Collection, 12th instant | 18 | 3 | 1 | | | |
| Potter-street | 6 | 0 | 0 | | | |
| Saffron Walden | 21 | 0 | 3½ | | | |
| Thorpe | 3 | 0 | 8½ | | | |
| | | | | 85 | 2 | 0½ |
| Cornwall, Auxiliary Society, by Rev. Edmund Clarke, Secretary : | | | | | | |
| Truro Branch | 35 | 9 | 10½ | | | |
| Falmouth Branch | 31 | 0 | 2½ | | | |
| Helston Branch | 21 | 1 | 3 | | | |
| Redruth Branch | 25 | 18 | 8½ | | | |
| Penzance Branch | 22 | 6 | 0 | | | |
| Gwinear Branch (Collection) | 1 | 14 | 6 | | | |
| | | | | 137 | 10 | 6½ |
| Greenock, Female Missionary Association, by Mr. William Tarbet | | | | 15 | 0 | 0 |
| Mr. John Deakin, Birmingham, for the Promotion of the Gospel among the Heathen, in and around Calcutta.....Donation | | | | 50 | 0 | 0 |
| Mr. Joseph Saunders, Whitchurch.....Donation | | | | 10 | 0 | 0 |

## FOR FEMALE EDUCATION.

| | | | | | | |
|---|---|---|---|---|---|---|
| Sutton and Mepal, Isle of Ely, Female Friends, by Rev. S. Green | | | | 4 | 12 | 0 |

## SERAMPORE COLLEGE.

| | | | | | | |
|---|---|---|---|---|---|---|
| Mr. John Warner, *Edmonton*, by William Manfield, Esq. | | | | 20 | 0 | 0 |

## JUST PUBLISHED,

The Annual Report of the Committee of the Baptist Missionary Society, read at the General Meeting, June 21, 1821; together with an Appendix and List of Subscriptions, Donations, and Collections for the Year.

ALSO,

The Insufficiency of Human Efforts contrasted with the All-sufficiency of Divine Power in Evangelizing the Heathen World. A Sermon delivered at Great Queen-street Chapel, Lincoln's-inn-fields, on June 22, 1821, at the Anniversary of the Baptist Missionary Society, by the Rev. Thomas Steffe Crisp, of Bristol. Published by special request. Price 1s. The profits, if any, to be given to the Society. May be had at the Society's Room, 9, Wardrobe-place, Doctors'-commons; or of Holdsworth, St. Paul's Church-yard; Offer, New gate-street; or Whittemore, and Hamilton, Paternoster-row. Where also may be had, Price, to Non-Subscribers, 1s. The Seventh Memoir of the Translations of the Holy Scriptures, carrying on by the Missionaries at Serampore, containing a particular Account of their Progress up to December 1820.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

# Baptist Magazine.

NOVEMBER, 1821.

## OXFORDSHIRE CIRCULAR LETTER.*

THE Oxfordshire Association have published their Circular Letter, written by the Rev. Mr. Hinton of Oxford. The subject is, "An Historical Sketch of the Associate Churches: with suitable Reflections." These "Reflections" are so admirably adapted to promote the edification of our Churches, that we have taken the liberty of transferring them to our pages. We could wish every district in the kingdom would imitate this example, taking Mr. Hinton's pamphlet as their model, and thus furnish a brief history of the Baptist churches.

THE EDITORS.

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THIS brief history of our churches cannot fail to suggest many important reflections to an attentive and teachable mind; some of which it was natural to blend with the narrative, whilst others, requiring a fuller notice, have been reserved to the close of our letter.

1. *It is obvious to every attentive observer, that these Christian Societies in their origin and support are wholly of God.* No human power gave them existence; no human authority dictates their belief, or regulates their discipline; but, for the support of both, they appeal to the plain and simple dictates of divine revelation, unaided by temporal penalties or rewards. Our churches were first raised by the influence of the Holy Spirit accompanying the divine word to the conversion of sinners; they are sustained by the same power, and if this be withdrawn, they must inevitably fall; since death in a few years sweeps away the existing generation from the earth, and no motives but those which reach the heart, and are superior to all worldly influence, can raise up faithful successors. If it be the characteristic of Christ's kingdom, that "it is not of this world," our churches may, without presumption, claim to be one of its departments. To civil governors, in civil concerns, we have full proof that our ancestors rendered, as we do, prompt obedience; but in spiritual things they acknowledged one master only, that is, Christ; and although an adherence to this great principle has often been reproached on earth, it is, beyond all doubt, registered with approbation in heaven. Let us, therefore, brethren, with meekness, but with firmness, as the servants of God, and the friends of the hu-

* See our Number for August last, Page 369.

man race, "stand fast in the liberty wherewith Christ has made us free."

2. *Our ancestors have presented to us an example of suffering affliction with patience and heroic fortitude.* Their conduct rises above all praise, for their meek constancy and unshaken fidelity to the divine Redeemer. Let our youth read with admiring reverence the records of those men, "of whom the world was not worthy;" who, rather than subscribe with the hand to a single line that was contrary to the belief of the heart, would suffer the severest anathema that bigotry, armed with power, could pronounce; who, rather than forego the duties and enjoyments of public preaching, prayer, and praise, would, when exiled from the abodes of men, assemble for these purposes in the recesses of a forest, whence they were often torn by their too diligent pursuers, and conducted to prison and to death. Of such ancestors let us not prove ourselves unworthy. Their names the far greater part of time-serving historians have cast out as evil, but they stand with honour in the book of life, with ten thousand recorded virtues, the memory of which no writer on earth had the opportunity or the fidelity to preserve. Let these reflections endear to us the privileges we now enjoy, and the serious godliness of character which they manifested, to whom, under God, we are indebted for the possession of them. The danger of unfaithfulness in this sacred cause has not wholly ceased; since a frown or a threat, or the fear of some worldly loss, may induce to a timid desertion of the cause of evangelical truth, the descendants of those men whom the horrors of a prison could not appal. In whatever instance we may be called to such an honour, let us at least endure reproach for the sake of Christ and his gospel, remembering that every plan to combine the smiles of the world with the approbation of Christ must fail in its object, and subject those who adopt it to the just charge of insincerity and folly.

3. *At a period in which our churches were most free from persecution, they displayed the smallest degree of spiritual prosperity; and hence we learn the necessity of holy vigilance.*

When William III ascended the British throne, the iniquity of persecution ceased to be established by a law, and for about thirty years after that event, our churches, constituted of those who had suffered in the sacred cause, appear to have improved the blessings of religious liberty, though it was yet but imperfectly enjoyed. But during the next period, from 1720 to 1760, as external privilege increased, most of these congregations, from whatever cause it arose, experienced a sad reverse. In other instances the change has been reasonably accounted for, by adverting to an almost general departure from the doctrines of grace, once highly esteemed in all the reformed churches: but against the churches of our own denomination we believe this charge has not been brought; and it is owing to their escape from this evil, probably, that the falling away which we lament was not a total one. Still a great decline, even in orthodox churches, was visible, and a reference to many of the congregations, whose history we have given, fully proves it to have existed among them. We have reason to believe that this

declension arose from the union of a sound creed with a lukewarm heart; from the combination of an orthodox belief with a spirit of formality, and indifference to the power of vital godliness. "Among those that receded from the pure gospel, *all* beneficial influence decayed; still where the doctrine of the Puritans was fully and faithfully preached, the people felt its influence, and sinners were converted to God: but where the preaching, though pure, was dull and cold, the effect of it was lessened, and the coldness seized the heart. Some good and able men increased the evil, by perplexing themselves too much with secret things which belong to God, when they ought to have been enlarging on the revelation of a Saviour for the deliverance of perishing sinners."*

From such causes as these it doubtless occurred, that, like plants, which having survived a severe winter, expire under the beams of the returning spring, our churches, which had braved all the storms of a violent persecution, became sickly; and some of them even died away under the influence of returning peace and external prosperity. But in connexion with this remark it ought to be observed, that in most of our churches a few were found in the time of their deepest depression, who forsook not the assembling of themselves together, though it were but to pray and read the holy Scriptures in company; and to these pious mourners over the low estate of Zion the Lord hearkened; their prayers he heard; nor did they depart this life till they saw the dawn of the returning day. Had our churches been blessed, in every instance, with but two or three friends thus faithful, it is probable that no one station would have been wholly lost. Our history forcibly teaches, therefore, that the friends of Zion should never give up their assemblies, however small, nor their confidence in Christ, however dark may be the prospect; and, finally, "that they ought always to pray, and not to faint."

4. *In some instances a comparison of the present state of our churches with the earlier periods of their history should produce deep humility.* It is almost impossible to read the meditations, diaries, and letters, written by ministers and others previously to the year 1688, without deep regret on account of our own defects in personal and domestic piety, and in the whole of those attainments which are derived from a close and holy walk with God. Our ancestors of this period were men who declared plainly by all their conduct that they were pilgrims and strangers, seeking another country, that is, the heavenly. Let humility, suggested by this reflection, lead to repentance.

It becomes us also to be humble, when we reflect how very small has been the advance of evangelical piety amongst us during the long period of one hundred and sixty years. It is little known or considered, that the state of religion (regarding it, as we ought to do, in churches of all denominations,) must have been nearly as prosperous in 1660, as it is at the present period. Where is boasting then? Surely it is excluded. In the churches we have now surveyed, several of them were more prosperous in 1720 than they now are, whilst two or three which then

* *Hist. Dissen. Vol. III. P. 386.*

prospered are now extinct. It is true that new interests have arisen; but it will be remembered that many of the fathers who had seen the first temple wept with a loud voice, while the youth who saw the second temple rising, praised the Lord, so that the shouts of joy were mingled with the weeping.*

5. *We rejoice to add, that, comparing the present state of the churches, as to their spiritual prosperity, with that in which they were placed when those of us who are now closing our ministerial labours first entered on the sacred employ, we find abundant cause for gratitude and praise.*

During the past forty years, the means of instruction of every kind have been greatly increased, and the number of those who attend on these means has advanced in equal proportion. Exertions for the public good, both of a personal and pecuniary nature, have been multiplied; and on these, as well as on the preaching of the word, the blessing of God has evidently rested. Nor is it on one department of the church only that the Sun of Righteousness hath arisen. Our brethren in the Establishment, and in other denominations, have equal reason with ourselves to rejoice, that Zion hath been remembered and visited in her low estate; for all have shared in the blessed revival. Into what a state of depression must vital religion have previously fallen, that it should now be considered as greatly elevated! Still the prospect is exhilarating, for it is full of hope; but a remembrance of past declensions should render us greatly anxious, lest the cloud should again return, and hope experience renewed disappointment: "Be not high-minded, but fear." It has been remarked, that the church has seldom seen two successive generations equally eminent for piety and zeal;† but we most earnestly beseech and entreat the rising generation, that they will, by fervent prayer to God, obtain the grace which shall prohibit the repetition of a remark so peculiarly painful, so full of pungent grief to every pious mind; or at least furnish one exception from it to the future historian.

Amongst many causes, or rather means, of our present comparative prosperity, we hope we may mention, with humility and gratitude, the rise and support of this Association, which, by its annual and other assemblies, has dispersed more widely a spirit of christian love, and called into more frequent exercise a spirit of zeal for the public good. To this Association we owe the existence of a fund, from which the widows and orphans of our beloved ministers have received some alleviation of their woes; while the churches, otherwise unable to sustain a stated ministry, have been preserved in the enjoyment of this most important privilege; and many remote villages have, by the same aid, been favoured with the blessing of a preached gospel. To increase this fund, and greatly to enlarge it, is an object dear to our hearts; and we trust it will appear to our brethren at large, that their liberal offerings to its support must be well pleasing to God, an effort of love which will greatly promote the prosperity of religion in their respective districts. To this Association we also owe that very important institution, the Auxiliary Missionary Society, which, in

* Ezrai ii. 12.

† Hist. Dissen.

many instances, by its vigorous reaction has produced a revival at home; and which has received, and still on every account claims, our affectionate and zealous support. The invaluable institutions of Bible Associations and Sunday Schools, have been greatly promoted by the mutual example of the churches, whilst each imparts to each the word of admonition, "Be not weary in well doing, for in due time ye shall reap, if ye faint not." It is impossible to reflect without pain on the former culpable inactivity of our churches in these instances, and in almost every public exertion, by which, under a divine blessing, they might have prevented the melancholy decline which we have noticed. They suffered death to desolate their assemblies, and contented themselves with following good men to their graves, while they neglected all the most suitable means of promoting the work of conversion among the ignorant, and of training up the children of the poor "in the nurture and admonition of the Lord." Let us, as we hope for the perpetuity and increase of our present mercies, "be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."

*(To be concluded in our next.)*

## ON PROVIDENCE.

PROVIDENCE is God's superintending care over created beings; or his direction and control of the affairs of the universe, according to his will.

Being every where present, nothing can come to pass without his knowledge; and, being omnipotent, nothing can effectually resist his power. His absolute determination, or his sovereign permission, must be evident in all things.

Should it be said, that a distinction between his absolute determination and his permission is unnecessary, and that God does most positively determine and foreordain whatsoever comes to pass;—I answer, that the rectitude of the divine nature, cannot be maintained, without admitting, that a decree may exist respecting events without destroying the free agency of man, and rendering him a mere machine; otherwise moral evil could not be fairly charged upon him, but only upon the divine decree, and by consequence upon God himself, at which our feelings revolt; for our consciences forcibly tell us, that God cannot be the author of sin. It is true that Jesus Christ was delivered into the hands of his betrayers and murderers according to the determinate counsel and foreknowledge of God; yet the moral turpitude of that foulest of crimes was laid to their charge; it was by wicked hands that he was crucified and slain. This determinate counsel, therefore, could be no extenuation of their guilt, nor any apology for their crime, unless it could be proved, that the determinate counsel and foreknowledge of God destroyed the free agency of the perpetrators of that abominable act. But man is not the less accountable to God, because his wickedness falls in with his decree: man being a free agent, God and his throne are guiltless. To contend that there is a positive decree with regard to all the events of this world, and yet to allow that it does not so operate as to make God the au-

thor of moral evil, differs only in words, at least so far as the accountability of man is concerned, from divine permission; and further than this we have no concern. If providence is God controlling the affairs of the universe, that control must, in some way or other, extend to every thing. To suppose that events fall out by chance is in effect to deny his government. This was the doctrine of some ancient philosophers who were *without God in the world.* If one event were to take place without him, we might proceed *ad infinitum.* There may, on this supposition, be worlds without the range of his dominion, and that which we inhabit might come into being by a fortuitous jumble of atoms. It was said by Basil the Great, "That *fortune* and *chance* are words of heathens, with the signification of which the minds of the pious ought not to be occupied: for if all success be the benediction of God, and adversity his malediction, there is no room left in human affairs for chance or fortune." Creatures of every description pay homage to the will of God; by his influence one element checks and controls another. He gathereth the winds in his fists, bindeth the waters in a garment, and establisheth the ends of the earth. Stormy wind fulfils his word. He made a decree for the rain, and a way for the lightning of thunder. He saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength. The hairs of our heads are all numbered by him, and not a sparrow falls to the ground without his notice. When Solomon says, "Time and chance happen to all," he means only, that there are various occurrences on which *success* in every enterprise depends, all of which are unforeseen by men. The race is not always to the swift, nor conquest to the strong; prudence and wisdom do not universally command success; nor can skill in trade and science insure prosperity; but a powerful though invisible Agent guides human affairs, and causes them to terminate sometimes contrary to the most sanguine expectations of men; which they who regard not the work of the Lord, nor the operation of his hands, ascribe to chance, or to the caprice of fortune. God, as the Creator, cannot be unmindful of his creatures, nor, as the moral Governor of the world, can he be an indifferent spectator of his subjects. The Epicureans denied that God governed the world, vainly imagining that for him to be encumbered with the care and labour of government was inconsistent with his felicity. There seem also to be men, even among professing christians, who suppose that his superintendence extends only to things in general, without interposing in the concerns of individuals; as though he had at the first set the wheels agoing, and then left them to run on without his immediate and constant inspection; whereas the Spirit of the living creature was observed to be *in* the wheels. (Ezekiel i. 20.) What is commonly ascribed to nature, is attributable to the energy of the divine Being, working in various forms according to the counsel of his own will. We ought not curiously to pry into the secrets of providence; but, in the faithful discharge of our duty, patiently to wait for every event, Secret things belong to God. His ways are often beyond our comprehension; "Clouds and darkness are round about him; righteousness and judgment are the

habitation of his throne." We should be satisfied with knowing what is easy to be understood; walking by faith, and not by sight; placing an unshaken confidence in the power and faithfulness of God. What we know not now, we shall know hereafter. It may be a delightful part of our employment in the better world to contemplate the necessity there now is for affliction and health to succeed by turns; for prosperity and adversity to be set one opposite to the other; with all the varied scenes of light and darkness through which we pass in the journey of life; their connexion with, and their dependence upon one another. "All things work together for good to them that love God, to them who are the called according to his purpose." They work, "*together*," not separately. The skilful physician prepares the medicine according to the disease of the patient, the different ingredients of which in their mixed state are intended to produce the necessary effect. It is thus that God deals with his people. Were he always to afflict them, their spirits would fail; nor would an uninterrupted course of prosperity be to their advantage. "All these things," said Jacob, "are against me," while at the same time they were working towards an end of which he had no idea. There is a connexion between the present sufferings of christians and their future happiness. Our light affliction, which is but for a moment, worketh out for us a far more exceeding, and eternal weight of glory. If we love God we may safely rely upon his gracious care; he may bring us into great and sore troubles, but he will never forsake us. Our way, though rough and difficult, will lead to a peaceful home. We should not conclude that because darkness endures for a night, joy will not come in the morning; the lines of providence all centre in love, though some of them are drawn through impenetrable shade. The man who had observed Haman swelling with rage and discontent, and impatiently seeking the death of Mordecai, and had at the same time observed Mordecai looking to God for deliverance for himself and for his people, and urging Esther and his friends to prayer, could have had no idea by what way God would deliver his servants out of the power of their adversary. But let him wait only a little while, and he shall see the wheels of providence in motion. The apparatus is all prepared, and waits only the appointed moment to begin its operation. The king becomes unable to sleep; his instruments of music incapable of soothing him; till step by step, Mordecai is exalted to the post of honour, and Haman is hanged on his own gallows.

Joseph's brethren, in selling him to the Ishmaelites, had nothing in view so much as to get rid of the object of their envy; yet the Lord accomplished his purposes by what in its own nature was so very unpropitious. The vicissitudes through which this helpless youth passed, were united together like links in a chain; any one of which placed sooner or later might have frustrated the whole design. Had he gone to any other prison than that in which the king's prisoners were bound, the chief butler and the chief baker would not have followed him: he might have lain neglected and forgotten; in which case he would never have interpreted their dreams, nor have been introduced to Pharaoh. Provision would not have been made

for the seven years famine—Jacob and his family, with many more, might have died for want; but it was promised that the posterity of Abraham should be a great nation—that the Messiah should spring from his loins, and that all nations should be blessed in him. Joseph was to bear a conspicuous part in the fulfilment of these promises, and therefore God was with him. The archers sorely grieved him, and shot at him, and hated him; yet his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob. "As for you," said he to his brethren, "ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive." We cannot doubt but that all the events included in this mysterious plan were comprehended in the decree of God, yet no one would imagine from thence that this either took away, or even lessened the freedom of Joseph's brethren; they acted as moral agents, and were accountable to God for their conduct. It is acknowledged that to explain how the thoughts and counsels of men are over-ruled so as to fall in with the design of God, and yet to leave them in the full possession of their free agency is beyond our power; but we may be sure it is so; and we are not at liberty to call its truth in question, merely because we cannot discover how it is brought about. The Roman emperors, who made the world to tremble, employed their power and enmity against the church of God; they shed seas of blood to extirpate it from the earth; but still it was preserved. When pagan Rome became papal, she made herself drunk with the blood of the saints, yet all the force of men, united with the malice of hell, could not overcome it. Had only half the same power been employed against any other people, it would have prevailed to their utter extirpation; but the church of God is founded upon a Rock, against which the gates of hell shall not prevail. The history of the Waldenses, the lives of the puritans, and the memoirs of the nonconformists, with those of Martin Luther, and of John Knox, do in a peculiar manner show the power and providence of God. Our own history affords abundant proof of his care and protection; he has interposed for our deliverance when there was but a step between us and death. In some instances we have not seen our danger till it has been past; when astonished at the review of our escape, we have raised an Ebenezer to his praise; convinced that none but himself could have interposed for our safety. We readily acknowledge a providence, extending to all things in the time of our prosperity; but on account of the weakness of our faith, it is difficult to do so in seasons of adversity. When we are exercised with personal or domestic trials, we are apt to lose sight of God's hand, when we should most attentively observe it; and to murmur at his procedure, when we ought quietly bear the indignation of the Lord because we have sinned against him. The trials of the Israelites in the wilderness were the means of humbling them, and of better preparing them for their rest in Canaan: just so the afflictions of the people of God will make heaven the sweeter to them, and by their means they will be rendered the more meet for the glorious inheritance to which they will be brought, after the perils and dangers of this world are for

ever past. Our times are in God's hand; he draws the lines of our lot, and fixes the bounds of our habitation. He mixes our cup, and apportions the joy and the sorrow that are contained in it. He permits our plans to be laid, and our expectations to be raised; and then, by his invisible, yet certain agency, brings forward the unexpected event, which, at its first appearance, seems of no moment, and yet in the end prevails to give a new direction to the whole course of our affairs, convincing us that the greatest occurrences have an inseparable connection with the smallest, and, that the whole series of external causes are arranged according to the good pleasure of God, and produce their several effects agreeably to his purposes. The chaos of human affairs, where we can see nothing but disorder and confusion, is perfectly clear to him; every circumstance will be brought forward in its time and place. To follow the leadings of providence is to take a survey of our situation, to compare it with the rules of God's word, and to act with a regard to his glory and our own good. If at any time we are in a strait, let us remember that the tokens of God's will are not to be gathered from our own inclinations, nor from the particular frame of our minds; not from sudden impulses, nor from dreams, nor even from detached passages of scripture; but from comparing spiritual things with spiritual, earnestly supplicating the divine will, and in faith waiting his gracious intimations. We should suffer no feeling whatever to prevent a prompt compliance with our duty. If we acknowledge God in all our ways, he will direct our path. "The meek will he guide in judgment, and the meek will he teach his way." Providence may appear to be opposed to the promise, but it is never opposed to the precept. In the way of duty we may safely trust ourselves and all our concerns, both for time and for eternity, in the hand of God: his wisdom and goodness unite to secure our best interests. To the question, Is there not a particular and special providence, as well as a general one? it may be answered, that there do not appear to be two kinds of providence; one is sufficient. The question seems to arise from having observed the peculiar interpositions of God in favour of his church and people, which do not appear to be extended to things in general; and also from some speciality in his promises towards them; but all that is peculiar in these is included in one grand economy which embraces all events. The signs of the times indicate that great things are doing in the earth, and that still greater things may be expected. The great wheel is in motion, and moves with rapidity; the kingdoms of this world shall become the kingdoms of our God and of his Christ. The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. That gracious superintendence which regards the whole church regards every individual of it: not the weakest or the meanest member of the mystical body of Christ is overlooked. Let no christian say, "My way is hid from the Lord, and my judgment is passed over from my God." Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

*B.* GREEN.

## ADDRESS
## TO
## BAPTIST CHURCHES.

It is presumed that the Baptist Mission has strong and indisputable claims upon the denomination whose name it bears, and of which it is one of the greatest blessings. Its Translations and its Schools open the road to extended liberality, and have invited and received the patronage and support of a generous public, while its more immediate Missionary exertions have called into aid, and still ask the co-operation of, its own denomination. The particular object of this paper is to state and enforce the claims which the Baptist Mission has upon our Churches.

First, we would call upon you to cherish a MISSIONARY SPIRIT. This spirit is clearly that of the Bible, and is emphatically the spirit of Him who, though he was rich, yet for our sake became poor, that we through his poverty might be made rich. It supposes a defect of system, and a coldness of heart, which few if any are prepared to defend, to say, that a concern for the salvation of others, or for that of the heathen, should be confined to Ministers and Missionaries. Without this pity and tenderness, *they* indeed would be ill-prepared to endure the privations, and undergo the difficulties, attendant on a life devoted to the work of Christ. But are they the only persons to be affected with the weight of human guilt, and with the crime and misery which fill and desolate the world? Are they the only persons who are to be desirous of plucking the sinner as a brand from the burning, and *of saving* him from the wreck of his transgressions? Is it nothing to us that the soul of a Hindoo, of a Chinese, or of a Hottentot, is of the same value with our own; created by the same power, endowed with like capacities, and having destinies of the same momentous nature awaiting it? Is it nothing that millions should be under the curse of God, exposed to his final displeasure, and hastening to endless woe? Is it nothing that the largest part of the moral world, and the fairest part of the Divine workmanship, lie in desolation and ruin? Is it nothing that Sin and Satan carry on their usurped dominion from age to age, and reckon the victims which crowd around their standard by thousands, and by millions? Is it nothing to us that, in the country where our beloved Missionaries reside, deluded widows burn on the funeral pile, infatuated pilgrims die on their journey, and infancy and age perish in the Ganges? Is it nothing that the female character, which is capable of the softest impressions, and the most endeared friendship, should be sunk into the brutal; and that women, banished from society, should be treated as if only designed to minister to base indulgence, and sordid sensuality? Do these facts meet our eye in the intelligence received from India, and do they lodge no appeal deep and permanent in the bosom? Has the recital been addressed to us in the affecting and impressive statements made by our dear brother Ward, and have they awakened no feeling of regret, touched no spring of benevolence, hitherto dormant in the heart? Have they excited no struggling desire, no panting wish, for the deliverance of the captive, for the pardon of the guilty, for the

salvation of the dying? Or does the distance diminish the claim? Because these evils exist in India, and not in England, shall we sleep undisturbed on the pillow of security, and with indifference leave things to take their course, that is, leave the Heathen to perish without an eye to pity, and a hand to help; without making any effort to save them from the wrath to come? Brethren, the time is short, and the responsibility attaching to local situation great and serious: whatever, therefore, your hand findeth to do, do it with all your might.

Another consideration affectionately submitted is, the duty of MISSIONARY PRAYER. It is admitted that the work of the Divine Spirit is essentially necessary; for neither is he that planteth any thing, nor he that watereth, but God who giveth the increase. With talents of the highest order, with benevolence the most disinterested, and with piety the most unquestionable, without his agency the wisest plans would fail, and means the most appropriate be as water spilt upon the ground. Not by might, nor by power, but by my Spirit, saith the Lord. The world by wisdom knew not God; and its history from the entrance of sin to the present day, proves the imbecility of human power. But prayer is within the reach of the humblest talent, and the poorest christian; it is a duty which belongs to all the household of faith, and which claims a practical regard from the whole family of Christ. If God be revealed as the object of prayer, he is so not nominally, but really. He is so, because he claims and expects that prayer should be addressed to him, and because he is fully disposed to return a gracious answer. The promise is made to prayer, not from courtesy or custom, but to encourage the application; not to lull into security, or to generate presumption, but to strengthen hope, and authorize confidence: it is made, not to imply any merit in the prayer, but to teach the indispensable connection between the means and the end. But has not prayer prevailed? has it not gained admittance within the veil, and entered the holy of holies, where God immediately resides? has it not touched the springs of divine benevolence, and opened the windows of heaven? It has done these things, that we might not slumber under the weight of our duties, nor say that the time is not yet come, but rather consider that our heavenly Father waits to be gracious, that his hand and heart are always accessible, and that the resources of infinite grace, and the plenitude of redemption, are placed within the reach of the effectual fervent prayer of a righteous man. Shall prayer then be withheld from the Missionary cause, which is emphatically the cause of Christ? Shall we act as though the interests of Zion were sufficiently patronized, sufficiently ample in their means, and sufficiently secure, without the divine influence? as though the cause might be left to itself, and might rest on its own merits? or as though human nature were so improved, and the heart so pliant, that reason and argument and persuasion alone are requisite to renew and transform and save? Views like these would be as inimical to religion, as they are mistaken, and as they are contradicted by the whole tenour of the Bible; and to entertain such expectations would lead on to effects the most distressing

and melancholy. Under the deep impression of the absolute necessity of the ministration of the Spirit to convert the soul, it is earnestly recommended to the churches to attend with punctuality and constancy the monthly Prayer Meetings. On the preceding Sabbath let them be announced from the pulpit, under the designation of *Public Missionary Prayer Meetings*. Their object will be promoted by an affectionate invitation, and still more so by a Sermon preached on the kingdom of Christ. It will much contribute to improvement to read Missionary intelligence. The Herald will generally supply the materials; and if its pages do not every month inform us, that new Missionaries are going forth to the heathen,—that new stations are occupied, new translations finished, or new schools opened,—yet matter will be presented to awaken gratitude, and to furnish motive and argument for prayer. At these sacred seasons let every thing be in unison and character; the hymns sung, the scriptures read, the prayers offered, and the address occasionally delivered, all should be Missionary. This branch of duty is committed with much affection to our ministering brethren;—it is for them to call to this holy work, age and youth, wealth and poverty, the male and the female, the bond and the free; to correct the mistaken, to encourage the timid, and to endeavour to awaken, in the bosoms of all, compassion for the souls of men: nor shall the exercise of this ministerial duty go unrewarded; for he that thus watereth others, shall be watered also himself.

Finally, we would press upon your notice MISSIONARY CONTRIBUTIONS. The Baptist Mission must be supported; and the weight of it necessarily and naturally falls upon the denomination. The Saviour has committed it into our hands, and has thereby expressed his own expectations, and our duty. Were we to think ourselves burdened, he might transfer the honour of its support to others who would meet its claims more cheerfully, and sustain them more liberally. The silver and the gold are the Lord's; and rather than his cause shall be stationary, or than it shall recede from its heavenly progress, wood shall be converted into brass, stones into iron, and silver into gold. If the usual communications which its friends have imparted should fail, the sons of the stranger shall come forward to build the walls of Zion. But it is not believed, either that the resources of the denomination are expended, or that its liberality will lessen as its claims shall increase. The cause is peculiarly our own; and while we have property to share, let it be cheerfully shared with the Mission. Have we imparted from our abundance, and has that failed? then let the contributions be given from our necessity, and our poverty. Have we cast in an offering, and shall we now withdraw our hand? rather let us retrench from our table, our dress, our self-indulgence, our journeys of pleasure, and our visits of friendship. We repeat it; the cause must and will go on: and if we stand aloof, or only lend it cold wishes and formal payers,—wishes and prayers which cost no trouble, and involve no sacrifice, —then we shall lose the high satisfaction of being auxiliaries to the best of causes, and shall render our own piety dubious, while deliverance and aid will arise

from other quarters. It is not enough to speak in its praise, and to bestow upon it the epithet of good, and great, and excellent: all this it deserves, but it asks more; it asks you to relieve its present necessity, and to encourage its future exertions. While the commission remains in force, while it stands unrepealed, so long it will be the duty of those who have suitable talents to devote themselves to the work of the ministry at home, or of the mission abroad; so long it will be incumbent upon the churches to devise new plans for the spread of the gospel, and to give those plans effect; and so long it will be required of all the friends of Christ to cherish the spirit of extended benevolence, and to pray for the salvation of the whole world.

Be ye therefore steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord.

W. G.

## DUTCH BAPTISTS.*

(From Mr. Ward's Farewell Letters.)

*Concluded from Page 432.*

In the department of Amsterland there are fifty-two churches. In that of Maasland, five. In that of Utrecht, one. In that of Friesland, sixty-one. In that of Groningen, twenty-one. In that of Overyssel, sixteen. In that of Guelderland, two. In that of East Friesland, three.

*On the Continent.*—In Neustadgodan, one church. In Holstein, two. In the dukedom of Berg, two. On the Meuse, nine. On the Lower Rhine, eleven. On the Upper Rhine, twenty-six. In the department of Upper Viefue, one. In the county of Weisbaden, one. In the principality of Baden, one. In the Upper Paltz, thirteen. On the east side of the Neckar, four. In Prussia, twenty-seven. In the principality of Wied-Newied, one. In Switzerland, several. In the counties of Salm and Saarbruck, two. In the principalities of Minden, Lautern, Leiningen, and Nassau-Weilburg, six. In the Upper Hynschin-Kreitz, one. In Nassau-Leigin, one. In the counties of Walder, Witgenstein, Barlenberg, and Leuwenhof, four. In German Lotheningen, one. At Prisgau, one. Near Markerch, one. At Salmer, one.

In Russia, three churches.

In the United States of America, there are more than two hundred Mennonite churches; and amongst them some churches contain as many as three hundred members each. Besides these, meetings are held in many private houses. They are scattered about in many parts; but in some places the whole population are Mennonites, particularly in Lancaster county and other parts of Pennsylvania. They are mostly the descendents of the Mennonites emigrating in great numbers from Paltz. They are not to be confounded with the English Baptists in America, but agree in doctrine with the Reformed church.

It appears from this work, that many Mennonite churches have no stated ministers, but are either supplied by their own elders or

* The work from which this information is extracted, and which is intitled "A List of the Names of Baptist Ministers in and out of the Kingdom of Holland, with Intelligence respecting the Mennonite Churches," was published at Amsterdam in the year 1815, and was lent to the Rev. W. H. Angas of Newcastle upon Tyne by the Rev. N. Masschaert of Rotterdam.

the neighbouring ministers; nor is it uncommon for one minister to supply several churches.

To the lists thus given, are added notices respecting the removal, death, or settlement of ministers.

The compilers of this work declare, that the Mennonites form one undivided christian body, and that associations are held at different times (about Easter) and places, which appear to be similar to those held in England. In North Holland these associations used to be held annually, but have lately been held less frequently and regularly. Some churches decline all union, as in England, with any association. The meetings of these associations are held in different places. The business of the association connected with Rotterdam appears to be, to provide supplies for destitute churches, and to examine into the state of the Mennonite college at Amsterdam.

There are no buildings connected with this college. The students receive theological instruction in a room containing the library, over the Mennonite chapel. The lectures are delivered in Latin, by the Rev. R. Koopmans, Professor of Theology. The students attend at a literary institution in Amsterdam for instruction in Hebrew, church-history, physic, natural and moral philosophy, &c. They have private lodgings in different parts of the city. This college commenced about eighty years since, and was at first supported by the Amsterdam Mennonites alone; but lately, other churches have sent contributions. Six students receive support from the public fund: they are all intended for *the christian* ministry. Each stu*dent before* his entrance must be *acquainted* with Latin and Greek.

THE

## CLAIMS OF WATCHMEN

ON THE

### *Piety of British Christians.*

THIS appellation has with much propriety been appropriated to civil governors, because they "watch" over the interests of the governed; and it is our duty to pray for them to Him, who alone can prosper their efforts, or turn their counsels into foolishness.

To the ministers also of our churches the term has with much propriety been applied; to them has been confided the most honourable of all duties, that of watching for souls, as those who must give an account. They are to be a pattern to their flocks of holy circumspection, and to warn them faithfully of their dangers from indolence, from sin, and from the enemy of souls.

To parents, as heads of families; to private christians, with respect to their neighbours; to Sunday-school teachers, with regard to their children; to conductors of boarding schools; and to numerous others, this appellation is equally suitable. Indeed it is the duty of all of us to watch over the spiritual interests of all around us; but we ought never to forget, that the first, the most important of all concerns, is to stand on our own watch-tower, ever looking unto Jesus.

In the interestiug publications of the Religious Tract Society, various classes have been affectionately and successfully addressed; but hitherto no distinct appeal has been made to the friends of religion on behalf of those, on whose protection we in some measure confide during the silent hours of night. It would be easy to prove, that WATCH-

MEN have strong claims on christian solicitude. Their peculiar duties often make serious encroachments on their health, especially during the winter months; and they are therefore the frequent subjects of indisposition. Their nights are long, tedious, and lonesome; they have few enjoyments; the cheerful hours of the day, in which the gay and busy world is in full motion, are partly consumed in necessary repose; and they are exposed to temptations from that portion of society, who love darkness rather than light; while the small remuneration which they receive is inadequate to their support, without other employment; and therefore a portion of the day is by many spent in labour. And on the return of the Sabbath, alas, how great a proportion are there, who, wearied to excess from watching by night and labour by day, voluntarily deprive themselves of the ordinances of religion, and in whom we cannot therefore wonder if, in some instances, an utter absence of principle has been too apparent. Does not sound policy therefore dictate, that these subjects of Home Missionary exertions should be speedily taken into consideration, and that their attention should be directed to eternal realities? Will not public security be thereby increased, as well as private happiness promoted?

Many useful hints, sufficient for the purpose of a tract, may be obtained, by considering the particular circumstances in which they are placed.

If the darkness and tediousness of the night precede the cheerful light of day, may it not point them to Him, who, if humbly and perseveringly sought, will turn their night into an endless day? If they have but few enjoyments, yet if he is the object of their love, whilst they hold communion with him under the canopy of the starry heavens, will not their faith be strengthened by the consideration, that the voice which "rolls the stars along, speaks all the promises?" and will not the revolution of the seasons, the changes of which they perhaps feel more than any other class of society, attest his fidelity, who is equally faithful to every word on which he causes them to hope, as he is to his pledge that day and night shall not cease? As the departure of the sun is always followed by the darkness of the night; so will not the turning from the invitations of mercy be followed by an endless night? As they long for the morning, to be relieved from the fatigue inseparable from duty; so to them that love the Saviour will he not appear with healing in his beams? and do not they also long for the hour when he shall come to be glorified in his saints? Cannot we remind them, that though in the darkness of night other eyes, other ears, are closed, yet there is One who never slumbers nor sleeps, but is ever listening to their supplications, ever watching to supply their wants? Do they note the progress of time, and remind others continually of its flight; and shall they forget it as it respects themselves, especially the aged amongst them, whose twelve hours of the day for seeking their own salvation have nearly expired? The morning of the resurrection is approaching, and may overtake them before they are prepared for its arrival. Are they sometimes called when no real danger is at hand? It is not so with their eternal interests.

they are always in danger from neglect; for the roaring lion is ever going about seeking whom he may devour. Is the securing of an enemy to the peace and well being of society sometimes attended with considerable risk of personal safety? so in attempting to conquer the enemy of souls, they may sometimes be wounded; yet they shall ultimately succeed, and he shall flee before them. Have they been the means of bringing many to judgment? The day is coming when, if they die unpardoned, conscience will be a swift witness against them at the bar of God. Have they sometimes been rewarded for their fidelity, courage, and success? So if found watching when the Redeemer comes, they shall also receive a reward; with this difference, that it will be as inexpressible as it is undeserved: for "to them that look for him, will he appear the second time without sin unto salvation." Can nothing but divine power change night into day? So it is He only that caused the light originally to shine out of darkness, who can shine into their hearts. Though the night may be tedious, yet will not the morning surely come? So will the morning surely arrive when the Judge of quick and dead shall call an assembled universe to his tribunal. Is the darkness of the night sometimes very great? The darkest night is light, compared with the gloomy abode of tormented spirits, in which all who neglect and despise the great salvation of the gospel must for ever dwell. On the contrary, of them who are believers in the Lord Jesus Christ, the darkest nights, the heaviest trials, shall shortly end; and when he shall appear, they shall be blessed in Him for ever. WATCHFUL.

## A WORD IN SEASON.

A PROFANE coachman, pointing to one of the horses he was driving, said, to a pious traveller: "That horse, Sir, knows when I swear at him." "Yes," replied the traveller, "and so does *one above*." The coachman seemed to feel the reproof, and became immediately silent.

# Obituary.

## MRS. RUTH MEAD,
AGED 27.

DIED January 25, 1821, at Curry Mallet, Somerset, Mrs. Ruth Mead, sister of Mrs. Humphry of Isle Abbot's. See Bap. Mag. April 1819.

When about fifteen she was in great distress for many weeks about her eternal state, being convinced *of sin*, and fearing that she should *perish for* ever. But she earnestly prayed to God for pardon, through the merits of the Saviour, and she hoped that he graciously heard her, and shone upon her with the light of his countenance, and gave her peace.

Soon after this an all-wise Providence removed her to Bath, where she attended the ministry of the Rev. Mr. Porter, from which she derived much profit.

In 1813 she married Mr. Thomas Mead of Curry Mallet. The re-

mainder of her life she spent at that village, and attended upon the ministry of the Rev. William Humphry, at Isle Abbot's, two miles distant.

In January last she was confined with her fourth child, and soon became sensible of her approaching death. Notwithstanding her constant attendance at the house of God, and the excellence of her character, she was greatly terrified at the approach of the last enemy, crying out, "I am afraid I am not right: I have neglected the means of grace: I have often thought I would be a member of the church, but I have neglected it, and now it is too late: What an enemy has this deceitful world been to me! Pray for me. How dreadful would it be to meet the Redeemer as an enemy! Lord, have mercy upon me a poor sinner, and remember me in thy kingdom." About half an hour before her death, she exclaimed on her knees, "I will die praying,

'Jesus, lover of my soul,
Let me to thy bosom fly.'

I see the light: let me be gone." She has left an affectionate husband and tender father, and three children, to lament their loss. She was interred in the Baptist burial-ground at Isle Abbot's, February 2, and Mr. Humphry preached her funeral sermon on the following Sabbath, from John ix. 4, to a large and deeply affected congregation.

## CHARLES BARRACLOUGH.

The subject of this memoir was the grandson of the venerable W. Crabtree, who was the first pastor of the Baptist Church at Bradford in Yorkshire, and who nearly half a century was an ornament to the denomination to which he was united. Charles was born October 10, 1801. Of his childhood nothing is necessary to be observed, except, that as he grew in years, his behaviour was modest, and his youthful habits marked with becoming sobriety. When he was in his fifteenth year, he was removed from his father's house to learn the business of a relative at Wetherby. It was soon after this removal that he became seriously concerned for the welfare of his soul. A short account written by himself at this time will best unfold the state of his mind under conviction of his being a sinner in the sight of God. "I was born of religious parents the 10th of October, 1801, and brought up in the fear of the Lord; but being naturally of a light turn of mind, the advice of a dear mother, now laid in the silent grave, and the impressions which her advice made, were soon erased from my mind, by the company of my early associates. Thus I went on in sin till about fourteen years of age, but not without repeated convictions, that if I died in this awful condition, I should inevitably perish and be lost for ever. When removed to Wetherby, as I had departed from under the eye of my parents, I thought I should now be enabled to do as I pleased, and have my fill of sin. And then indeed was I always ready for sin, though I committed it not openly, but endeavoured to hide my folly from those under whose care I was placed. Thus was it with me for four years after I was bound an apprentice; when the Lord, who had long watched over me, looked on me in this awful state, and saw fit to visit me with strong convictions of my depravity. When I reflect on this important period, I am ready to burst into tears, and cry out, 'Bless the Lord, O my soul!' To relate every circumstance connected with my then distress, is now out of my power. I used to walk on the shop floor as one on the very borders of eternity, thinking at times that every step which I took, I should be plunged into everlasting misery. To remember these days is not pleasant, but I would set forth the glory of God in the conversion of one who was truly a lost sinner."

From his letters to his sisters the following extracts may be read with interest.—"O the horror of my mind! I can do nothing. O what must I, what shall I do to inherit eternal life? I am beset with sin before and behind: whatever I do,

I see sin is committed by me, O that I had an interest in Jesus Christ! O that the Lord would in mercy look down upon me, and deliver me from mine iniquity! I never can be happy in this world again without a realizing interest in Jesus Christ; and I am awfully and deeply sensible, that if I die in my present condition I am eternally undone. I feel my sins and corruptions so rise, that I fear I shall fall into sin again; O pray for me that the Lord would hold back my hand from evil.—On Friday, November 12, I was in a deplorable condition, weeping and striving against one particular sinful habit. The blood of Jesus only can cleanse me from all sin. My sinful thoughts harass me: Satan seems ready to gain an ascendancy over me, and my heart is ready to give way to his suggestions. I am willing to lie down in the dust and cry out, 'Unclean, unclean.' If the Lord have begun a good work in me, O that he may indeed carry it on, and deliver me from all sin." Afterwards his mind obtained relief by believing in the gospel of our Lord Jesus. He thus expresses himself.—"I trust that I can now say Christ is mine, but I have had hard strugglings with sin and corruption. I hope, dear sister, that we are both travelling to a better world than this, and to see a better friend than any upon the earth, the once crucified Redeemer. I find it my duty to pray to the Lord in all my ways for direction. What a boundless ocean is the love of Jesus! What are worldly riches and pleasures compared with the enjoyment of this love?

'When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.'

I feel, through the Lord's blessing, more resigned and comfortable in *my mind* than I have been for a *long time*, and shall conclude this *letter by* ascribing all power, praise, and glory, to the Lamb who hath redeemed us by his blood." C. B.

On October 20, 1820, our young friend related his experience in divine things before the Baptist Church at Shipley, near Bradford, and was baptised the same day. At this time his health was very precarious, and he appeared consumptive: in a few weeks the disorder grew upon him so rapidly as to cut off all hopes of his life. He observes in a letter to his sister—"I long to be more in your company—but we shall meet in a better world, I have not the least doubt. In that world all are holy, even as the Lord is holy. I find the promises of the Lord are great and precious. 'I know whom I have believed;' and I know he is able to keep that which I have committed unto him. I trust I have a Friend in heaven who sticketh closer than any earthly friend or brother can do. The value of religion appears immensely great in prospect of death, and I feel sometimes great comfort in reflecting on what the Lord is, and on what he has done for me. He turned me from the error of my ways; he snatched me as a brand from the burning. I hope that in this affliction I have been taught so to number my days as to apply my heart unto wisdom."

Through this affliction God was pleased to deal gently with this young disciple. He had much bodily pain, but his mind was stayed upon Christ. He had a good hope of eternal life, and was enabled to believe steadfastly to the end that all was right for eternity.

On March 31, 1821, his spirit was dismissed from the body, and we have no doubt was welcomed to the regions of everlasting peace. On Lord's day afternoon, April 15, 1821, his pastor, Mr. Mann, preached his Funeral Sermon to a large congregation, from Isaiah xli. 10, a portion of holy writ which had greatly encouraged his mind in his affliction. How interesting the declaration of God in another part of the same inspired volume;—"I love them who love me, and they who seek me early shall find me!"

Shipley. L. M.

# Review.

*Defence of the Baptists, or the Baptism of Believers by Immersion the only Baptism of the Christian Dispensation: by George Gibbs, Minister of the Baptist Church, St. Clement's, Norwich.*

Where the principles and conduct of those who think they believe and practise in obedience to the divine word are publicly impugned, it is neither manly nor benevolent, in every instance, to endure this in silence. We do not doubt that God will soon approve the obedient, and ultimately cause his truth to triumph; but we must not on this account always deem it unnecessary to defend ourselves, and to use the best means in our power to refute error: and in the case before us, we think Mr. Gibbs had a clear view of his duty when he determined on giving to the public the present volume. We are informed that it contains the substance of four sermons, which were delivered on occasions when the ordinance of baptism was administered; and that they have been enlarged in consequence of arguments recently advanced by certain advocates of infant sprinkling in the city in which he resides. In an affectionate dedication, addressed to the church and congregation among whom he exercises his ministry, the author assures us, that it was no part of his aim in this work to excite a contentious spirit about what some have denominated the shibboleth of a party; nor to weaken any bond of charity that unites the church of Christ; but to support a divine ordinance, and to vindicate the practice of the Baptists from some opprobrious charges which have been *lately* brought against it. He has very properly, therefore, styled his book a *Defence of the Baptists;* and it is with no mean degree of satisfaction that we reflect on the generally defensive *character of those literary wars respecting baptism,* in which this denomination of Christians has been compelled, at different periods, to engage.

It will not be denied that the statute by which Christians are to regulate their practice, down to the end of time, is recorded in the 28th chapter, and in the 18th, 19th, and 20th verses of St. Matthew's gospel: and to this divine law, the present writer has paid the earliest attention. "The phrase μαθητεύσατε πάντα τὰ ἔθνη, used by Matthew," he observes, "might have been rendered, make disciples among all nations. In doing which, three things were enjoined upon the apostles; *first,* they were to preach the gospel with a view to the conversion of sinners unto God; *secondly,* they were to introduce the converted into the church by baptism; *thirdly,* they were to instruct these baptized persons in all the duties of the christian profession." This just explanation of the import of the passage is shown to have been given by Doddridge, Whitby, Grotius, Poole's Continuators, Bishop Burnet, Venema, and Baxter; and the early christian fathers, and the most learned expositors of modern times have agreed in this sense of the words—The command is, "teach and baptize," not "baptize and teach."

Our author next lays down the principles on which the investigation he had proposed was to proceed. The *first* is, "that the word of God is the only rule of faith and practice in matters of religion;" the *second* is, "that what is not there commanded, is not binding upon the consciences of men." If all Christians, as they wish to honour the laws of God, would study the subject of baptism, in undeviating regard to these sound principles, we cannot believe there would be any material difference of opinion on the subject among them; but when these are deserted, and appeals are

made to human authorities, analogies, and conjectures, it can surprise no one that on the subject of baptism the christian world is divided. Mr. Gibbs proposes, in this defence of the Baptists, to inquire into the *nature*, *mode*, *subjects*, and *design* of baptism, as they appear in the New Testament.

Respecting its *nature*, he shows that it is an ordinance of divine appointment. Here he proves that the Jewish washings had no point of agreement with christian baptism, except in the mere circumstance of the use of water, and, therefore, the evangelical rite had no existence before Christ the Lord appeared. The assertion that the christian ordinance was borrowed from Jewish proselyte baptism, is also examined, and this Hebrew ceremony is shown to have had no existence until after the destruction of Jerusalem. Drs. Owen, Jennings, and Benson, are quoted on this point; to whom might have been added, Bishop Patrick, Dr. Doddridge, and others. Beside, if it could be proved that proselyte baptism was practised before the Lord appeared, it would avail nothing, as it is not any where in scripture commanded of God, nor said to have been attended to by his servants; and, therefore, could only have been a human custom, to make which the source of a divine law, is about as rational as to aver that some small fountain is the origin of the ocean. Christian baptism is then proved to be an ordinance appointed of God, by references to the New Testament.

Still representing the nature of the evangelical rite, our author shows that baptism is a positive duty, binding upon all who profess faith in Jesus Christ. Here it is observed, that obedience to a positive rite must be exact. "Had an Israelite presumed to deviate from the rules given respecting the passover—had he chosen to sprinkle the blood upon the floor rather than upon the door-posts—to boil the lamb instead of roasting it—to eat it with sweet *instead* of bitter herbs—he would *not* have kept the Lord's passover, *but* a rite of his own." And if baptism be immersion, and if believers be the only subjects of it, then, to sprinkle unconscious babes is to perform only a human ceremony. As some have defended infant sprinkling by saying that what is not prohibited, is lawful, a sentiment so baneful in its consequences is justly condemned; and it is proved from the divine word that we are commanded to baptize those who repent of sin and believe the gospel: and from the honest confessions of Bishop Burnet, Wall, Fuller, and Palmer, all Pædobaptists, to whom many others might have been added, it is shown that there is neither precept, rule, nor example in the New Testament for infant baptism. The representation of the nature of the christian ordinance advances by showing that it is a rite of initiation. This is grounded on Acts ii. 41, 42: where it is manifest that the baptized were received into communion with the church. In this part of the work before us, the errors of Pædobaptists respecting the efficacy of the initiatory rite are noticed. To it the Papists are shown to attribute the remission of sins, and the opening of the gate of heaven. And Pædobaptist dissenters say, that *baptism puts the child into the gospel covenant*; the absurdity of which is justly exposed. The inconsistency of all who baptize infants, and refuse them communion at the Lord's table, is here manifested. Mr. Gibbs contends, that a reference to the earliest ages of the christian church will show that baptism and the Lord's-supper were always received by the same persons: "and that in after times, when infant baptism crept into the church, the great patrons of that unscriptural rite, Cyprian, Jerom, Austin, and Pope Innocent, were strenuous for infant communion." Indeed, the reasons that will prove infants to be unfit for communion, will refute their alleged right to baptism.

The perpetuity of the evangelical rite as an ordinance in the christian church, it is of importance to establish, and this is attempted in the volume before us, and satisfactorily accomplished. In doing this, our author takes occasion to notice and refute the opinion that the baptism

in the commission which Jesus gave to his apostles, refers to what is called the baptism of the Holy Ghost.

The mode, as it is here styled, of administering the ordinance of baptism is next determined. That baptism is immersion, is asserted from the meaning of the word so generally used in the New Testament, and to prove that βαπτίζω signifies to immerse, reference is made to the works of classical Greek writers, and such philologists as Stephanus, Scapula, Suicerus, Hederic, Parkhurst, Schleusner, and Grotius; after which it is amply shown that the Greek version of the Old Testament uses it in the same sense as that in which the Greek classics employ it. As it is contended that βαπτίζω signifies to sprinkle as well as to immerse, several examples are given of the absurdity of this opinion in the translation of some passages according to it. The words of Paul, in the 6th chapter of Romans, and the 3rd and the 4th verses, "Know ye not, that so many of us as were *sprinkled* into Jesus Christ, were *sprinkled* into his death? Therefore we are buried with him by *sprinkling* into death," &c. is one of them. There are several more of a similar kind; but one seems quite sufficient for the purpose intended. The two places where this verb is translated to wash, and which the zealous opponents of immersion, as exclusively proper, often use in their cause, are proved to have no power to serve it; and in perfect accordance with this opinion are the explanations of Drs. Lightfoot, Campbell, Hammond, and Grotius,—Pædobaptist critics of the highest celebrity.

The opinion that immersion was commanded by our Lord, when he appointed this rite, and practised by his disciples when they observed it, is proved by reference to the places where it was administered.

For the same purpose reference is made to the constant practice of the Greek church; and last of all, the testimony of learned Pædobaptists is noticed; and quotations are given from the writings of Dr. Wall, Dr. Whitby, Dr. Cave, Venema, Bishop Taylor, Curcellœus, Marlene, Witsius, Campbell, &c. &c.; all of which prove that, in the opinion of these illustrious men, the first Christians always immersed in administering baptism.

In determining the proper subjects of this ordinance, enough is said, as it seems to us, to convince any one that believers of the gospel are exclusively such; and the use of sponsors is treated with a just severity, at which no one acquainted with the gospel of Christ, or the actual effects of this baneful usage, will marvel.

Before Mr. Gibbs inquires into the design and signification of christian ordinance, he examines the consequences which flow from Pædobaptism, the period when the practice first appeared, and the principles on which at different times it has been defended. The consequences here shown to have resulted naturally from the practice of baptising babes, are deplorable indeed. When our author asks for the period at which infant baptism came into practice, he observes that the inspired volume contains neither precept nor example by which it is enjoined or recommended. Luther is referred to, as declaring that the scriptures afford no proof that it was instituted by Christ; or begun by the first Christians after the apostles. Curcellœus, another Pædobaptist, asserts, that in the first two centuries after Christ it was altogether unknown; but in the third and fourth centuries it was allowed by some few; and in the fifth and following ages it was generally received. Other testimonies are given in the work before us; after which it is observed that the only fathers of the first century whose writings are extant, are Barnabas, Clemens Romanus, Hermas, Ignatius, and Polycarp; and that from them nothing can be gathered in support of Pædobaptism. Justin Martyr, who lived in the second century, the first author quoted in defence of this theory, is proved to have supported the practice of the baptism of believers by immersion. Irenæus, who wrote about thirty years after Justin, is proved not to have mere-

tioned the baptism of infants. It is shown that Tertullian, who flourished at the commencement of the third century, was the first writer who mentioned it; but in so vague and undecided a manner as to prove that in his day the practice was novel, and not popular nor general. The boasted testimony of Origen, who lived about 230, so much depended on by his opponents, this writer shows to be unavailing, and that Cyprian, who lived in the middle of the third century, admitted the infants then baptized to the Lord's table; so that if his testimony be of any value respecting their right to the one ordinance, it is equally so as to their right to the other. And, as the Pædobaptists have so confidently appealed to apostolic tradition in support of their theory, these traditions, so improperly named, are traced up to their corrupt fountain, and the evil consequences of regarding such authorities are represented, in a long enumeration of practical absurdities that they sanctioned: among which we find infant baptism and communion. The attempt to trace Pædobaptism to its source, is concluded by showing that it arose out of a belief that the reception of this ceremony was essential to salvation: after which the course of its modern advocates, who defend it by arguments deduced from the Abrahamic covenant, is noticed, and proved to be erroneous.

The elaborate work before us concludes with an inquiry into the design and signification of the ordinance of baptism; and it is shown to be a solemn act of divine worship, in which the persons baptized profess their faith in the doctrine of the Trinity; that it is an outward sign of the work of the Holy Spirit in regeneration; that it is designed to illustrate the purifying nature of the blood of Christ; that it is a lively emblem of the death, burial, and resurrection of Christ; that it is intended to illustrate the believer's spiritual conformity to the death and resurrection of Jesus Christ; and that it prefigures the death of the believer's body, and his resurrection to eternal life. It is now necessary to finish our account of the volume before us, and as it was written in defence of the denomination to which we belong, we have deemed it our duty rather to give an analysis of its contents, than to communicate our own opinion of its merits: and, if it be proper to advance in any degree beyond this, we would strongly recommend those who desire to know the divine will in relation to baptism, to read the present work with much care, with deep meditation, and with fervent prayer. And if we here abstain from eulogizing this noble defence of our denomination, it may be permitted us to add one short passage as a specimen of the style.

"We estimate as highly, and believe as firmly, as any of our opponents, the truths of the Old Testament scriptures; but we deny their sufficiency to direct us in the administration of gospel ordinances. Christ is the sole legislator of his church, and he has given his word, 'whereunto we do well to take heed, as unto a light that shineth in a dark place.' The Church of Rome borrows her mitred priests and smoking incense from the splendid ceremonies of the Mosaic economy: the Church of England, her vestments, her altar, and her tythes, from the same source: and Pædobaptist Dissenters profess to derive their reasons for sprinkling infants from a rite of the same abrogated system: but neither of them recognize the principle, to its full extent, that the New Testament scriptures contain within themselves every thing that is essential to our faith and practice."

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*Sermons adapted for Parochial and Domestic Use, by the late Rev. J. P. Hewlett, A.M. Chaplain of Magdalene and New Colleges, and Curate of St. Aldate's, Oxford.* Simpkin and Marshall.

Few persons, we believe, will peruse this volume without cordially sympathizing with the congregation which has recently lost by death, and in the prime of his days, a pastor so excellent as these discourses prove the late Mr. Hewlett to have been; and with the interesting family which has, by the same event, been deprived of its chief protector and friend.

We give full credit to the declaration prefixed to these discourses, that they were written solely for the pulpit, "without the remotest idea of their ever being offered to the public in the present form." Such a statement might form a just apology for a far greater number of familiar expressions than they are found to contain; if indeed, considering their design, such expressions could need any apology at all. We regard them as calculated to add greatly to the utility of these valuable sermons, which, if they had been studiously prepared for the press, would probably have lost much of that natural freedom of manner which they now retain. In their present form they are in general correct, whilst they display the genuine flow of a pastor's heart, unchecked by a single thought of an approving or disapproving eye, save that of infinite mercy. The man of God imparts to his beloved charge not only the gospel of Christ, but his own soul also, because they were dear unto him.

It must be a high gratification to benevolent persons, that by purchasing this volume, they will alleviate the afflictions of the widow and the fatherless; but independently of this consideration, the intrinsic value of the sermons must procure for them an extensive circulation.

For domestic worship and village instructions they are well calculated; and for these purposes they will form a highly acceptable addition to the volumes of Burder, Jay, and Beddome.

These Discourses involve no controversy; but a vein of sentiment decidedly evangelical imparts vitality to them all. The style is perspicuous and manly, and often through the fervour of the author's piety rises, as it were, without design, to a natural and impressive eloquence.

The sermons are twenty-nine in number; the subjects,

Consideration and Prayer, 2 Tim. ii. 17.
The Importance of the Ministerial Office, Ezek. xxxiii. 7—9.
The Minister's Commission, Mark xvi. 15.
Christ the Object of supreme Regard, Heb. xii. 2.
Predictions of momentous Events, Matt. xxiv. 25.
The Saviour's Legacy, John xiv. 27.
Christ crucified, 1 Cor. ii. 2.
The Rainbow, Gen. ix. 13.
The Purport of the Messiah's Embassy, Luke xix. 10.
The Nature and Advantages of Acquaintance with God, Job xxii. 21.
The important Inquiry, John ix. 35.
Genuine and delusive Hope contrasted, Psalm cxix. 116.
The consistent Christian, Matt. v. 16.
A Refuge in Trouble, Psalm l. 15. (Two Sermons.)
The Christian Pilgrimage, Numb. x. 29. (Two Sermons.)
On the Improvement of Time, Ephes. v. 16.
A Call to early Piety, Eccles. xii. 1.
The Sleeper in Harvest, Prov. x. 5.
The Consolations of a faithful Minister, Coloss. iv. 11.
The Christian's Song in Exile, Psalm cxxxvii. 4.
Consolation under Spiritual Darkness, Isaiah l. 10.
The happy Effects of the Gospel, Acts viii. 8.
The grateful Retrospect, Gen. xlviii. 15, 16.
Pious Youth commended to the Blessing of God, Acts xx. 32.
The Servant of God, Acts xxvii. 23.
The returning Saviour welcomed by his people, Rev. xxii. 20.
The Pastor's valedictory Address, Rev. xxii. 21.

It seems immaterial from which of the discourses we select a specimen of the author's manner. The eighth sermon, entitled the Rainbow, has the following passage, page 114.

"'The thicker the cloud, the brighter the bow.' Thus, as threatening afflictions abound, encouraging consolations much more abound: it is when the world proves unsatisfying, and trials most severe, friends most unfaithful and unkind, and enemies most cruel and powerful, that we most feel the value of Christian supports and principles. It is in the darkest, heaviest, most threatening storm, which seems as if it would dash our little bark in pieces, that we most truly and sweetly feel and know the value of that hope, which, if Christians, we have 'as an anchor of the soul both sure and stedfast, and which entereth into that within the veil.' When disappointment and distress, sickness and sorrow, assail us from every quarter, O, then to enjoy the delightful so-

lace—nevertheless my God has 'made with me an everlasting covenant, ordered in all things and sure: this is all my salvation and all my desire.' When we feel heart and flesh failing, and every earthly prop giving way, then to be enabled to add, 'but God is the strength of my heart, and my portion for ever,'—oh! it is heaven's brightest smile reflected on the darkest cloud of human sorrow; and amidst all the ruffling scenes of time, it diffuses in our bosoms a calm serene, a peace which earth can neither give nor take away."

The exordium of sermon 6th (the Saviour's Legacy,) possesses considerable beauty.

"The whole history of our Lord Jesus Christ is one continued manifestation of love and grace. Love and mercy, truth and grace, mark his benign career from Bethlehem to Calvary; but their mildest, and yet most majestic radiance, beams in his parting moments, as the setting orb of day gilds with most refulgent and glorious, yet with more attempered rays, the horizon beneath which it is just about to descend, and seems as it were to beam a farewell of benevolent composure, and a promise of a glorious reappearance. The dear Redeemer, the Sun of Glory, the Prince of Peace, thus benignly and gloriously closed his mortal course. 'Having loved his own, which were in the world, he loved them unto the end,' and devoted the last parting moments of personal intercourse to establishing, encouraging, and supporting their minds against the terrors of that dark and doleful night, whose shadows were just thickening upon them, by assurances of gracious support, and promises of the return of light and glory. How wondrous, how matchless, were the words of grace and tenderness he spake to soothe the minds of his sorrowing disciples!

"Surely if those who delight to spend hours and days, (perhaps even Sabbath-days,) in reading fictitious tales of love and tenderness, pity and woe, can leave unnoticed, or read unmoved and uninterested, these truly pathetic, simple, and sublime expressions of parting affection, constancy, and solicitude; they prove that, under all their affectations of extreme sensibility and refined taste, are concealed senseless apathy and real perverseness. Oh may we ever find our taste gratified, and our admiration excited, by the sacred records of his words and deeds, who spake as never man *spake*; and, above all, may we be partakers of the salvation he purchased, *promised*, and dispenses!"

We shall add only one more extract; it is from sermon 16th, (the Christian Pilgrimage,) page 285.

"Perplexing, and intricate too, and thick beset with dangers, is the path appointed for the Christian through this world's wide wilderness. At first his sins appear like a mighty ocean, opposing his course heavenward, insurmountable and impassable; but when he is enabled to cast the eye of faith on 'the Lamb of God which taketh away the sins of the world;' a way is made through the mighty flood, and he passes over singing, 'O Lord, I will praise thee; for though thou wast angry with me, thine anger is turned away, and thou comfortest me.' Through all the desert, the word of God is a light to his feet, and a lamp unto his path; he is fed with 'the bread of life, which came down from heaven; and with the water of life, drinking which, he thirsts no more for earth and sin;' he is dressed in the spotless robe of Christ's righteousness, a garment that shall never wax old, nor wear out, but shall shelter and adorn him all the days of his pilgrimage, and shine bright and accepted in the presence of God above. The Spirit of God directs, and supports, and upholds him, through faith unto salvation; the Captain of Salvation overcomes the enemies that would oppose his progress, and overrules for good the events that discourage and distress. When death, the mighty flowing Jordan, presents itself to his affrighted view with mildest majesty, Jesus, the great Author and Finisher of his faith, appears to silence his fears, to support his steps, to bid the waves retire and bear his chosen through in safety, if not in visible triumph, to that heavenly Canaan, where are no enemies to overcome; but which he, our spiritual Joshua, has long since entered, and taken possession of in our names, and as our forerunner; and where he waits to welcome travellers home, and appoint to his overcoming saints, seats on his throne of glory, like to his, which, having overcome, he has obtained on his Father's throne."

We could easily add many extracts of equal merit; but it is unnecessary, as many of our readers will, we hope, procure the volume for themselves.

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*The Doctrine of eternal Reprobation disproved, and Sovereign distinguishing Grace defended. An Essay. By Philanthropos.* Sewed. 72 pages. 1s.

This pamphlet is said to be writ-

spectable minister of our
mination, and it is edited
equally respectable. The
nits,
ection is a doctrine revealed
e. It is indeed (says he)
abundantly revealed. It is
implied, or expressed, in
y page of holy writ, and
given up or denied, what-
l consequences its opponents
ased to charge upon it."

ier admits—
some persons are elected or
rs are not *elected*; in other
r are *left*." P. 41.

tly—
here was no *assignable cause*
*ects* themselves, why some
chosen or elected, and the
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ng in the creature, and Je-
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nd passing by the rest, then
was not absolutely sovereign
P. 42.

ugh the author thus ad-
election, or preterition, he
approve of the term "re-
" justly remarking what
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, but means persons "lost
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object of this Essay be in-
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aware, however, that the
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d unconditional reprobation,
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ay, 'Though the word is re-
d the name demolished, that
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the doctrine, remains. By
name we may please to call
me persons are chosen, others
ft who are not included in the
ction. These were not given
o be redeemed and saved by
her we call them reprobates,
n-elect.' This objection con-
leads us to the third division
bject, and is what I propose
sider." P. 36.

bjection in our opinion is
*ed. The word* indeed i
*ut the thing* itself remains

namely, non-election, or preterition. All that the Author attempts to prove is, that this procedure of the Divine Being is not *injurious* to any of the sons of men; that it is not the *cause* of their sin or misery; and that it is not the *ground* of their future punishment. These undoubtedly are most important truths, and must never be given up. But election cannot exist without non-election: by merely changing the term, therefore, while the thing is retained, we see not what valuable purpose is effected, except showing that the term "reprobation" is a misnomer.

Since our Author *admits* non-election, we can see no just reason for his bringing forward the repeatedly answered objections of the Pelagians and Arminians against it; especially as they are pointed not merely against *non-election*, but against *election* itself, for which he *pleads*. In reality they are levelled not merely against Calvinism, as they are intended solely to be, but against indisputable facts; indeed, against every system which admits the existence of an omniscient, or even of an omnipotent Being, if his goodness be also admitted. They equally affect Arminianism, Pelagianism, Socinianism, Deism, and, in a word, every system except Atheism. As this remark applies to every one of the objections, we will not select, but take as an example the first that is adduced.

The Objector is made to ask,

"Where are the justice and equity of God if he ordains
[it should have been said, *if he decrees to permit or to leave*, for that is the Calvinistic doctrine]
millions of the human race to sin and rebellion against himself in this world, that he may condemn them, and consign them to inevitable
[it should have been said, *certain*]
and inexpressible misery in the world to come?"

May not the same objection be raised against men's being *brought into existence*, who, it was foreseen, would be consigned to certain misery? Or, if the divine prescience be denied, may it not be raised against their being *continued in existence* after they have sinned, and against their being permitted not only to persevere in a course of sin, but to

wax worse and worse, thereby aggravating their guilt and increasing their future misery?—"Who (it might be asked, in the language of the Objector, *mutatis mutandis*)—who can reconcile this with the general expressions of God's universal love and good will to mankind? Can it be believed that God hates sin, if he continues men in being to practise that abominable thing which his righteous soul hateth? And if he does continue them in being who will die in a state of impenitence, is it not that they may aggravate their guilt, and increase their condemnation? God cannot in this case be viewed either as a loving Father, or an equitable Judge. This would represent him rather as a cruel and an unfeeling tyrant, than as a most merciful, compassionate, and kind Creator. Such an opinion is perfectly repugnant to all our ideas of the love, mercy, grace, and compassion of God."

We neither say nor think that there is the least force in these objections. We know that there is not. All we mean to say is, that it is in the power of the Calvinists to turn against the Arminians their own weapons. Of this the Universalists are so well aware, that, to avoid this difficulty, they deny the eternity of future punishments. But this does not avail them: nothing can do this short of the denial of future punishments altogether, the next step after which would be to go over to Atheism.

If any one ask, Is there then unrighteousness with God? we answer in the words of Dr. Gill, "There is nothing but goodness in God, and nothing but goodness comes from him. There is no iniquity in him; nothing evil in his nature, no unrighteousness in any of his ways and works. He is *light* itself; all purity, holiness, truth, and goodness; *and in him is no darkness at all*, of sin, error, and ignorance, 1 John i. 5. nor does any thing that is evil come from him. He is not the author of sin, nor does he impel, nor persuade to it, nor tempt with it, *but strongly* forbids it under pain of *his displeasure*. Indeed his decree *is concerned about it*, for it could *not be*, he not willing it by his *permissive* will; but then, though he *suffers* it to be, he overrules it for good." Body of Div. Vol. 1. P. 164.

It becomes us to treat this subject, not as though there were no difficulty or mysteriousness in it, but with the most profound humility and reverence, and to say with Archbishop Leighton, "Here it were easier to lead you into a deep, than to lead you forth again. I will rather stand on the shore, and silently admire it, than enter into it. This is certain, that the thoughts of God are all no less just in themselves than deep and unsoundable by us. His justice appears clear, in that man's destruction is always the fruit of his own sin: but to give *causes* of God's decrees without himself, is neither agreeable with the primitive nature of the being of God, nor with the doctrine of the scripture. This is sure, that God is not bound to give us further account of these things, and we are bound not to ask it. Let these two words (as St. Augustin says) answer all; *What art thou, O man?* Rom. ix. 20. And, *O the depth!* Rom. xi. 33."—Comment. 1 Pet. ii. 8.

"I remember," says Mr. Fuller, "when a boy of about ten years old, I was bathing with a number of other boys near a mill-dam, and the hat of one of my companions falling into the stream, I had the hardihood, without being able to swim, to attempt to recover it. I went so deep that the waters began to run into my mouth, and to heave my feet from the ground. At that instant the millers seeing my danger, set up a loud cry, 'Get back! get back! get back!' I did so, and that was all.—What the millers said to me, modesty, sobriety, and right reason, say to all such objectors as the above: 'Get back! get back! get back! You are beyond your depth! It is enough for you to know that God HATH created men and angels, and this notwithstanding he knew what would be the result; that he HATH NOT blotted them out of existence; and that he HATH NOT prevented the propagation of the human race in their fallen state. These being FACTS which cannot be disputed, you ought to take it for granted, whether you can under-

stand it or not, that they are consistent with righteousness: for the contrary is no other than REPLYING AGAINST GOD.'

"Whatever objections (continues this powerful Reasoner) may be alleged against an hypothesis, or the meaning of a text of scripture, on the ground of its inconsistency with the divine perfections, yet, in matters of acknowledged *fact*, they are inadmissible. If God HATH DONE thus and thus, it is not for us to object that it is inconsistent with his character; but to suspect our own understanding, and to conclude that, if we knew the whole, we should see it to be right.—Paul invariably takes it for granted that *whatever God doeth is right:* nor will he dispute with any man on a contrary principle, but cuts him short in this manner: 'Is there unrighteousness with God? God forbid!' It was enough for him that God had said to Moses, 'I will have mercy on whom I will have mercy!' This, as if he had said, is the FACT. 'He HATH mercy on whom he will have mercy, and whom he will he HARDENETH.' He knew what would be the heart-risings of the infidel—'Thou wilt say then unto me, Why doth he yet find fault; for who hath resisted his will?' But does he attempt to answer this objection? No; he repels it, as Job did: 'He that reproveth God, let him answer it'—'Nay but, O man, who art thou that REPLIEST AGAINST GOD? SHALL THE THING FORMED SAY TO HIM THAT FORMED IT, WHY HAST THOU MADE ME THUS?' Rom. ix. 14—20." *Essays*, p. 254.

It is well known that no one could more detest the idea of ascribing the *sinfulness of actions* to the Divine Being than the late excellent Dr. Williams, and yet he says, "That the divine purpose or plan comprehends all events, is a doctrine which I believe in the fullest sense, and sincerely rejoice in it. I believe there is no *act* whatever of a free agent, past, present, or to come, which is not comprehended in the divine purpose." Lett. to the Editor of the Theological Review.

With the Bible in our hands we cannot give up the foreordination of all events. "It is not denied, but that an extrinsic, coactive, and purely natural necessity is incoherent with liberty; yet we positively affirm, that an intrinsic, spontaneous necessity is most connatural to and preservative of human liberty. And that this has been the avowed hypothesis of christians and the learned in all ages of the church, namely, of Clement, Irenæus, Tertullian, Hilary, Epiphanius, Macarius, Basil, Eusebius, Chrysostome, Cyril, Augustine, Prosper, Fulgentius, Beda, Damascene, Anselm, Bernard, Hugo, Lombard, Aquinas, Scotus, Altisiodorensis, Parisiensis, Bonaventure, Henricus à Gandavo, and others, Jansenius, in his *Augustinus*, tom. iii. lib. vi. cap. 6. &c. has amply and invincibly demonstrated." Gale's *Court of the Gentiles*, part ii. book iii.

The motive of our Author is good —"to justify the ways of God to men." Let this be done; but let it not be done by concealing any part of revealed truth, by endeavouring to deprive it of its mysteriousness, by making improper concessions to its enemies, or by bringing forward their objections to it as unanswerable. Whilst we live under the constant impression that the ETERNAL MAJESTY is infinitely holy, just, and good, and that whatever he does is and must be right, let us equally remember that it is not in the power of such short-sighted and depraved creatures as we are to comprehend "his unsearchable judgments," and to explore his ways which are "past finding out."

## LITERARY INTELLIGENCE.

Mr. Ivimey is preparing the third Vol. of his History of the ENGLISH BAPTISTS, intended to comprise the principal Events of the Denomination from 1700 to 1760. He will consider himself obliged to any of his brethren who will assist him with Communications respecting the Ordinations of their Pastors, the Erections of Meeting-houses, the Characters of distinguished Benefactors, &c. &c.

Shortly will be published, by subscription, a Second Book of Original Hymns, containing in number 543. 12mo. By T. Row.

# Intelligence, &c.

## ORDINATIONS, &c.

April 18, 1821, at ROSS, Herefordshire, the Rev. Benjamin Coombs (late student at Stepney Academy) was set apart to the pastoral office. Mr. Fry of Coleford commenced with reading and prayer. Mr. Page of Worcester stated the nature of a christian church, and asked the usual questions. Mr. Winterbotham of Shortwood commended the minister and people to God in solemn and fervent prayer. Mr. Waters of Pershore delivered an affectionate and impressive charge from 1 Tim. iv. 16. "Take heed unto thyself," &c. Mr. Drayton of Gloucester gave out suitable hymns. And Mr. Horlick (Independent) of Mitchel Dean concluded the morning service. In the evening, Mr. Williams of Ryeford prayed. Mr. Winterbotham addressed the church from 1 Cor. iv. 1. "Let a man so account of us," &c. And Mr. Penhall of Doward (Independent) concluded. The truly solemn and delightful services of the day were eminently favoured with the divine presence. May the devotional feelings then excited never be forgotten, nor suffered to diminish!

April 20, a Baptist Church of ten members was formed at BIDEFORD, North Devon. Mr. Pulsford of Torrington baptized two persons in the River Torridge, and at eleven preached from John i. 25. Mr. Mitchell of Barnstaple formed the church, and preached from Eph. v. 15;—and at six from Matt. xvi. 18, and Mr. Pulsford administered the Lord's Supper.—Twelve years ago there were not a dozen Baptists in North Devon; and now there are four churches. 1. BRAYFORD, [Q. Bearford?] nine miles south of Barnstaple; November 18, 1817. Engaged, Messrs. Sharp, *Bradnich*, Humphrey, *Collumpton*, and Glanville. 2. BARNSTAPLE, Rev. Mr. Mitchell; Nov. 19, 1817. Engaged, the abovementioned ministers. 3. TORRINGTON, Rev. Mr. Pulsford. 4. BIDEFORD, as above.

April 22, the Rev. J. Snelgar's Chapel at HAMPSTEAD having been shut up a few weeks for painting and repairs, was reopened on Lord's-day, the 22d of April; when Mr. Snelgar preached two sermons;—in the morning from Exodus xx. 24; and in the evening from Proverbs xxvii. 1; three valuable characters, belonging to the church and congregation, having been removed by death during the short period the place was under repair.

May 8, a new Meeting-house, situated in Parker's-row, in the City of GLOUCESTER, was opened for divine worship, and the use of the Baptist church, which has existed for a few years past in that town. The services were as follows.—Morning, quarter to eleven, reading and prayer by the Rev. Thomas Waters of Pershore. Sermon, Rev. W. Winterbotham of Horsley from Isaiah lxii. 6, 7. Closed by prayer, Rev. Mr. Franklin C. H. connexion. Afternoon, quarter to three, reading and prayer, Rev. J. Cousins, King's Stanley. Sermon, Rev. D. Trotman, Tewkesbury, Luke xxiv. 29. Closed by prayer, Rev. B. Coombs of Ross. Evening, six o'clock, reading and prayer, Rev. J. Fry of Coleford. Sermon, Rev. T. Waters of Pershore, Isaiah xl. 9. Closed by prayer, Rev. J. M. Byron, Wesleyan minister of the town. The morning and afternoon services were well attended; and in the evening, the house, 30 feet by 45 within the walls, and three galleries, was completely filled with respectable hearers. The day is spoken of by ministers then present, and by the inhabitants of the town, as one in which they felt peculiar pleasure and satisfaction, and which they indeed testified by a liberal contribution at the doors, in addition to a considerable sum previously subscribed in the city towards discharging the debt which has been incurred in the undertaking.

N.B. It is proper to observe, that this is the *first* Baptist church that was ever established in Gloucester, and the *only* meeting-house that has ever been erect-

ed for their use; facts (it is hoped) that will recommend the case to the public, and ensure success when application is made for aid in reducing the debt.

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May 15, ten persons were publicly formed into a church at Prince's-road Chapel, LAMBETH, eight of whom were from the church of Christ under the pastoral care of the Rev. James Upton, Senior; and two from Portsea, under the pastoral care of the Rev. Isaac Tilly.

Mr. Robert Upton commenced the service by prayer; the Rev. Mr. Upton requested the friends who were to be united, to give an account of the place; after which the Rev. Mr. Pritchard gave a short address, and called upon the friends to give each other the right hand of fellowship. Rev. Mr. Upton engaged in prayer, and the Rev. Mr. Shenstone preached to the people. The service was solemn and interesting, and it is hoped great good will be done.

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May 16, Mr. C. Larom, (late student at Bradford Academy,) was publicly set apart as the pastor of the Baptist Church in SHEFFIELD. At seven o'clock in the morning, a public prayer-meeting was held, to implore the divine blessing upon the solemn engagements of the day. At half-past ten, the ordination service was opened by reading the scriptures and prayer, by Mr. Boden (Independent); Mr. Stevens of Rochdale stated the nature of a gospel church, asked the usual questions, and received Mr. Larom's confession of faith; Mr. Hudson of Masbro' offered the ordination prayer; Dr. Steadman (Mr. Larom's tutor) delivered an impressive charge, from Eph. vi. 20; Mr. Jones of Chesterfield concluded the service with prayer. In the evening Mr. Mathen (Independent) read the scriptures, and prayed; and Mr. Morgan of Birmingham addressed the church from 3 John 8. The hymns were given out by Messrs. Richards and Dixon (Independents,) and Mr. Docker (Independent) concluded the interesting services of the day with prayer.

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May 30, was opened the Baptist Meeting-house at CHIPPING SODBURY. Preached Messrs. Jay, Crisp, and Winterbotham. The old meeting-house was very small, damp, and uncomfortable. Pastors. 1. CHRISTOPHER LUDLOW, 1709. 2. EBENEZER LUDLOW, his son; grandfather to the present barrister. 3. BENJAMIN FRANCIS, who removed to Shortwood. 4. Mr. FERABEE, who laboured there for more than forty years.

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June 15, Mr. Charles Thompson was ordained over the Particular Baptist Church of Christ at OLDHAM in Lancashire. Mr. Galland (Independent) of Greenacres commenced the services by reading the scriptures and prayer. Mr. Stephens of Rochdale, with his usual ability, described the nature and constitution of a Christian church, asked the usual questions, and received Mr. Thompson's confession of faith; Mr. Fisher of Liverpool (Mr. Thompson's pastor) offered the ordination prayer, and gave a very serious, affectionate, and solemn charge, from Rev. ii. 10. "Be thou faithful unto death;" Mr. Hargreaves of Ogden, from 1 Thess. v. 13, exhorted the church "to esteem their own chosen pastor very highly in love for his work's sake;" Mr. Dyer of Bacup announced the hymns, and concluded the services by prayer. The place was crowded, and the divine presence rendered the solemnities of the day interesting and profitable. May the great Head of the church bless the pastor and the people.—The Baptist cause at Oldham is in its infancy: though Mr. Hargreaves has preached in the town and neighbourhood occasionally for several years, yet it was not till 1815 that there was any prospect of an interest being raised. In the course of that year a few poor, praying people hired a room, and invited Mr. Hargreaves and others to preach for them as often as convenient. In 1816, a meeting-house, in the centre of the town, was purchased, and was opened on the 6th day of September the same year, when fourteen persons were baptised, and formed into a church; since which time they have been supplied by the neighbouring ministers, and the students from Bradford Academy. In May, 1820, Mr. Thompson came to supply them for a month, and has continued his labours among them ever since, with great acceptance.—The church now consists of thirty-five members, who wish to express their gratitude to those friends who so freely contributed to the liquidation of their debt, which is now reduced to something less than £200: this they hope will, in a little time, be wholly removed, by the assistance of friends and their own exertions.—The pastor and people desire the prayers of all who wish well to Zion. There are, it is supposed, twenty thousand souls within one

mile of their chapel, and most of them perishing for lack of knowledge.—"*O Lord, we beseech thee, send now prosperity, and make this little one at Oldham become a thousand. Amen.*"

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July 4, the Rev. William Upton was set apart to the pastoral care of the Baptist Church at ST. ALBAN's. The Rev. J. Harris of Market-street commenced with reading the scriptures and prayer. The Rev. Mr. James of Hertford delivered the introductory discourse, on the nature of a gospel church, and asked the customary questions. Before Mr. Upton delivered his confession of faith, he gave a concise and impressive account of the Lord's dealings with his soul, in which he declared that though he was brought up under the sound of the gospel, the first deep and abiding impressions on his mind were produced, through the blessing of God, by means of the faithful and affectionate letters of a young man, a member of the church of which his father is pastor, and also a teacher in the Sunday-school. The young man was present, and about fifty fellow-members, to testify their christian love, and to unite in devoutly praying, "O Lord, we beseech thee, send now prosperity." Mr. James Upton, Junior, preached the preceding evening, from Psalm cxxii. 6, 7. Mr. Upton, Senior, preached in the evening, after the ordination, from Phil. i. 27, "Only let your conversation be as it becometh the gospel of Christ." The ordination prayer was offered by the Rev. Mr. Daniels of Luton. The Rev. Mr. Upton, Senior, of London, delivered the charge to his son, from Jeremiah i. 7, "But the Lord said unto me, Say not I am a child," &c. The church was addressed from Deut. i. 38, "Encourage him," by the Rev. Mr. Tomlin of Chesham, who also closed the solemn service with prayer.

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July 13, H. Jones, late of Birmingham, was ordained pastor of the Baptist Church at TAMWORTH, Staffordshire. The Rev. James Jones of Monk's Kirby commenced the service by reading and prayer. The Rev. James Robertson of Stretton-under-Fosse delivered the introductory discourse, asked the usual questions, and received the confession of faith. The Rev. George Jones of Wolstone offered the ordination prayer; the Rev. Isaiah Birt of Birmingham gave the charge from Luke xiii. 42—48; the Rev. Robert Hall of Leicester preached *to the people* from Psalm cii. 16, "When *the Lord* shall build up Zion, he shall appear in his glory." The hymns were read by the Rev. Mr. Burdett of Sutton; and the service concluded with prayer by the Rev. Mr. Salt of Litchfield. The Rev. James Jones of Kirby preached in the evening.

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July 19, the Rev. W. Johns, late student at Abergavenny, was ordained pastor over the Particular Baptist Church at CAERWENT near Chepstow. The Rev. Thomas Leonard of Magor commenced with reading and prayer; the Rev. D. Phillips of Caerleon delivered the introductory discourse, asked the usual questions, and received the confession of faith; the Rev. J. Lewis of Chepstow implored the divine blessing on the newly ordained pastor, which was accompanied with the laying on of hands; the Rev. Micah Thomas, Mr. J.'s Tutor, delivered an impressive charge from Acts xxvi. 18, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith which is in me;" and the Rev. J. James of Pontrhydyrun preached to the church and congregation from Jude 3, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints." The hymns were given out by the Rev. Joshua Lewis of Chepstow.

In the evening Mr. Roberts of Abergavenny, and Mr. Jonathan Davies of Brecon, preached from 1 John v. 10. and Job xiv. 10.

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July 25, the Baptist Meeting-house at FENNY STRATFORD, Bucks, which has lately been considerably enlarged, was re-opened, when three sermons were preached. That in the morning by the Rev. Mr. Hobson of Maulden, from Psalm xc. 16, 17, "Let thy work appear unto thy servants," &c.; that in the afternoon by the Rev. Mr. Simmons of Olney from Psalm cx. 4, "The Lord hath sworn, and will not repent; Thou art a priest for ever after the order of Melchisedek;" that in the evening by the Rev. Mr. Anderson of Dunstable, from Hebrews x. 25, "Not forsaking the assembling of ourselves together, as the manner of some is." The devotional services were conducted by Messrs. Wake, Gilbert, Whitbread, Edes, and Crudge, the minister of the place. The Divine presence was evidently enjoyed.

August 14, Mr. Ebenezer West, from the church in Fetter-lane, London, was ordained pastor of the Baptist Church at CHENIES, Bucks. Mr. Samuel Stennett commenced with reading the 72d Psalm and part of the 20th chapter of Acts; Mr. Ivimey introduced the service, with some remarks on the liberty enjoyed by Protestant Dissenters, and the care they should exercise in avoiding every abuse of that liberty in conducting the discipline of their churches. He then asked the usual questions from the church and the pastor, and received interesting and satisfactory replies. The confession of faith was sensible, serious, and evangelical. Mr. Elvey (late pastor of Mr. West) delivered some suitable sentiments, founded upon 1 Tim. iv. 6, "A good minister of Jesus Christ;" Mr. Godwin of Great Missenden delivered some excellent advice to the church, from 1 Thess. 5, "And we beseech you, brethren, to know them that labour among you," &c. The ordination prayer was offered by Mr. Sexton of Chesham; and the Independent minister of Chesham concluded. Mr. Ivimey preached in the evening, when the devotional services were conducted by Mr. Gillibrand (Independent) and Mr. Cooper of Amersham.

August 14, the Rev. Andrew Smith (formerly pastor of a church in Brewer-street, London) was settled over the Particular Baptist Church at RYE. The service commenced with singing; after which Mr. Todhunter (Independent Minister in the same town) read Isaiah lii. and prayed; Mr. Gates of Sandhurst, delivered the introductory address, asked the usual questions, and received Mr. Smith's confession of faith, &c.; Mr. Shirley of Sevenoaks offered up the ordination prayer; Mr. Williams of Grafton-street, London, gave the charge from 1 Tim. iv. 16, and likewise addressed a member of the Church, who had been previously set apart to the office of Deacon, from 1 Tim. iii. 13; and Mr. Davies (Independent) of Hastings concluded in prayer. Suitable hymns were given out by Mr. Tidd of Wadhurst. In the evening Mr. Tidd read and prayed; and Mr. Shirley addressed the people from 1 Peter iii. 8, and concluded. The Name of the God of Israel has been recorded in this place for many years, and the labours of Mr. Smith have already been much blessed during a six months' residence here; six young persons having joined the church, who have given satisfactory evidence of the influence of divine grace upon their hearts.

Sept. 5, the Meeting house at WITNEY, which had undergone considerable alteration and improvement, was re-opened. The Rev. J. Hinton of Oxford, W. Gray of Chipping Norton, and J. Wilkins of Abingdon, preached on the occasion. The devotional exercises were conducted by the Rev. B. Howlett of Burford, J. Kershaw of Abingdon, and Dobney of Ensham. The town of Witney, containing a population of 5 or 6000, and a very populous neighbourhood, presents a large sphere of labour; and it is sincerely hoped, that the present attempt to revive the drooping cause, will be approved and blessed by the God of Heaven. "Send, we beseech thee, O Lord, send now prosperity."

## YORKSHIRE AND LANCASHIRE ASSOCIATION.

At Colne, the Rev. Mr. Dyer of Bacup Moderator, June 13, at 6, the Rev. Mr. Hyde of Salendine-Nook preached from Matt. xii. 32. June 14, at 10, the Rev. Mr. Birt of Manchester preached from Jude 1, and the Rev. Mr. Hargreaves from 2 Cor. ii. 17. There were also engaged the Rev. Messrs. Calvert, Copley, Fisher, Jackson, Mann, Scott, Smith, and Steadman. The Circular Letter on "Brotherly Love" was drawn up by Dr. Steadman. Number of Members in 33 of the 36 Associated Churches 2532. Increase 81. The next Association is to be held at Shipley, Whit-Wednesday and Thursday, 1822.

## SEAMEN'S LIBRARY.

The "Port of London Society" have determined to form a Library at the Floating Chapel for the use of Seamen in Port; and also to place a few books in Vessels sailing from the Port of London, as a sort of "Ship's Library," where it is likely to be duly appreciated. The Committee will feel grateful for donations of books, not only religious, but which tend to convey other useful instruction, especially relative to a sea-faring life. They may be deposited at Mr. R. H. Marten's (Treasurer), Commercial Sale Room, Mincing-Lane; Mr. William Cooke's (Secretary), 67, Great Prescot-Street; Mr. Shepherd's, 8, Green Lettuce-Lane, Cannon-Street; Mr. Harvey's, 254, Wapping; or at the Floating Chapel.

# Poetry.

## ADDRESS TO THE POMEGRANATE.

Thou mystical shrub! whose bell-shapen flower
Divine order decreed Aaron's robe should adorn,
Say, why wast thou chosen, or what was thy power,
To prefigure a pitying Saviour to man?

When I look on thy thorn-pointed spray, and red bud,
All busy my mind is, the semblance to trace,
With the thorn-piercing wreath, stain'd with innocent blood,
That encompass'd the brow of the Author of Grace.

Thy fruit hangs so pendent, in form like a heart,
And, full ripen'd, exudes crimson dew on the ground;
Ah! was it not thus, in Gethsem'ne apart,
With the agonis'd Jesus, when Deity frown'd?

Its smooth painted rind, when it met with a stroke,
Effus'd such a flow as to startle the eye;
Ah! was it not so, when his swollen heart broke,
Struck by Justice relentless, for mankind to die!

Thy fruit, both refreshment and healing afford;
Lucid gems that dissolve to delectable wine;
And picture, how precious the heart of my Lord,
When it bled in atonement for sin—even *mine*.

The feverish palate owns grateful the taste
Of thy mingled astringence with acid and sweet;
So my sin-mourning soul, on the antitype plac'd,
Feels her conscience restor'd, and her comfort replete.

As the *rose* on the mountains of *Sharon*, so fair,
The *Beloved* amongst the well-favour'd of men:
So thou, Pomegranate-tree! in the glowing parterre
Art the brightest, most interesting shrub to be seen.

Holy awe fill'd my soul, and my frame felt a shake,
As the sacred comparison flow'd from my pen:
It has serv'd my reposing devotion to wake—
May it never, O! never, be languid again!

*Digah*, 1820. HAZENIA.

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## TO MISS E. K.

### UNDER HEAVY AFFLICTIONS.

"The Lord will strengthen him upon the bed of languishing: thou *wilt make all his bed in his sickness.*"

PSALM xli. 3.

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Great Ruler of the starry sky,
And Guardian of the land,
At thy rebuke diseases fly,
And come at thy command.

How frail our mortal bodies are!
What pains and aches we feel!
Should not these warnings, Lord, prepare
Our souls to meet thy will?

Disease, the just desert of sin,
*On* Adam's offspring fell;
And 'tis our portion while we in
This earthly mansion dwell.

Kind is the promise of the Lord,
When mortal aid seems fled,
"That he will needful strength afford,
And ease the sufferer's bed."

O may thy mercy fill our tongues
With notes of heavenly praise;
And gratitude excite our songs,
To Jesus and his grace!

This fleeting life will soon be o'er;
Then farewell grief and care;
The happy souls on Canaan's shore
Are strangers to a tear.

Jesus shall wipe them all away,
Ne'er to return again:
Their holy souls shall never say,
I fear, or feel, a pain.

SYDNAS.

Jan. 26, 1820.

# Irish Chronicle.

*Further Particulars respecting Mr. C. one of the Maynooth Students.*

The Committee continue to receive the most encouraging assurances of the real conversion of Mr. C. the young man who has been mentioned in the "Chronicles" for September and October, as having been educated for the priesthood in the Church of Rome. The Rev. Josiah Wilson says,

"With respect to Mr. C. of whose conversion, by the instrumentality of Mr. William Moore, you have received such pleasing accounts, I must say a few words. I have had an interview with him, and think that the expectations entertained in a *Note* in the Irish Chronicle for this month are fully authorized. He is a man of considerable attainments, of a very strong memory, and if I mistake not, of *genuine piety*. He does indeed promise fair to be a preacher of the pure gospel of Christ.

"The reason of my introducing his name here, is to recommend that something be immediately done for him. Three months ago he had about twenty scholars, whom he taught Latin for his support; this number, the last time I heard from him, was reduced to four, in consequence of the change, known or suspected, which has taken place in his principles: this is what was to be expected. His mother has already discarded him on account of his heresy; and his uncle, with whom he at present resides, is a rigid Roman Catholic, who does not as yet credit the reports in circulation respecting his nephew. I have seen a recent letter from Mr. C. to Mr. Moore, in which he appears to have counted the cost, and to be ready to suffer the loss of all things for the sake of the Lord Jesus. I beg leave to advise, that for the present he be employed as an Irish Reader and Inspector of schools; we very much want such a man in the Barony of Tyrawley.

"I have recommended this as a precautionary measure, and should the evidences of his having experienced a radical change of heart be apparent; and if he has a talent for public speaking, (of which I have yet had no opportunity of forming an opinion,) it would be desirable he should reside for a year with some Divinity Tutor, previously to his being engaged in the public ministry. I shall expect to receive the instructions of the Committee on this subject after the next meeting."

Mr. William Moore says, "We cannot tell when and where the word of God will accomplish that whereunto it is sent. There is an instance of this in the miraculous conversion of Mr. C. He who was a determined enemy, and who came to the meeting on purpose to oppose me, and to expose my weakness and error, is by the word humbled in the dust, and is earnestly contending for the faith, which, if in his power, he would a few months since have destroyed. There are not, I am persuaded, two hearts more closely united than his and mine are. I am persuaded he has to undergo some severe trials; some of which he has experienced already, because of his change of sentiment. About ten days ago, when I parted with him, it was with tears: they were tears of love. He is fully reconciled to all the dispensations of Providence that may be appointed for him."

The Committee have directed, should Mr. C. need their assistance, and be willing to engage in the service of the Society, that Mr. Wilson be authorized to appoint him to the office of a Reader of the Scriptures, and an Inspector of the Schools, with the usual allowance.

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*Extract of a Letter from the Rev. Josiah Wilson to the Secretary, dated*

*Ballina, Sept. 20, 1821.*

— The above is the statement of the Schools, Readers, &c. &c. for the present quarter. There are some other schools appointed, according to your directions; the *designations* of which, and other particulars, I defer mentioning till the next quarter's journal.

The examinations have not been so satisfactory as usual, owing to the very unsettled state of the weather, the children being on the watch to improve every fine day, or even hour, to the best advantage, in relation to the harvest, &c. for the failure of which serious apprehensions are entertained, and not without cause: there have not been *twenty-four hours* free from rain for the last month, and it has frequently fallen in torrents. O that men would observe the operations of Jehovah's hand, so as to make a practical improvement of them!

I have just returned from Westport, where I preached the two evenings past to more numerous and respectable congregations than I had ever before the plea-

sure of addressing in that beautiful and mercantile sea-port town. I may say the same of the large town of Castlebar, eight miles from it, where I also preached two evenings: my congregations amounted to nearly 300 persons. In Ballina my congregation is still small. The facts mentioned by Mr. William Moore, as to the number of persons who have been converted from error and sin by the labours of the Readers of the Irish Scriptures, must be truly gratifying to the Committee and the supporters of the Institution.

With respect to the two persons he mentions, as having recently died in his neighbourhood there is good reason to hope they are both in glory; and that himself and the other Readers were the instruments of conducting them to the only way which leads to it. One of them I knew, from her constantly attending worship, when I have preached in Richard Moore's cabin. I and R. Phibbs were preaching there on the evening of her death, and had she not been quite delirious, I would have seen her. She was the mother of the little girl mentioned in a former journal, who, though but eight years of age, could repeat *seventy two* chapters in the New Testament.

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**The Journal of Mr. Thomas will be read with peculiar interest by those persons who have felt ardent zeal to promote that part of the Society's plan, which relates to the instruction of the Aborigines of Ireland. This information is the more pleasing, as it relates to a part of Ireland to which the attention of no other Society has been directed, and where, but for the Baptist Society, the inhabitants would have been without the means of scriptural instruction. The Committee will comply with the request of Mr. Thomas, and plant several more schools in that district, so soon as he can recommend suitable persons for masters.**

*To the Secretary.*

*Limerick, September* 20, 1821.

MY DEAR SIR,

It it with heart-felt gratitude, and with tears of joy, while I inform you that the Lord appears abundantly to bless the Society's labours, the Schools in the county of Clare, at Nenagh, and Ballynahynch, near Newport, in the county of Tipperary, are in a state of pleasing prosperity. The children have made great improvement in *spelling*, writing, arithmetic, reading, and *committing* the scriptures to memory; *order* and cleanliness are observed; the Schools are crowded with children, even at this season, when those are employed who can be of any use in endeavouring to save the harvest.

When we consider the great opposition, the influence of prejudice and priestly power, together with a long reign of ignorance, particularly in those dark parts, we must conclude, "This is the Lord's doing, it is marvellous in our eyes." In the parish of Moynoe, where there is neither church nor chapel, priest nor minister, there is a good school; the scriptures are read and committed to memory, and also read by the schoolmasters *in the Irish language to the poor people, who had never seen a Testament before.*

I wrote you a letter last month from FODERA, which is about seventy miles west of Limerick, in the county of Clare; I stated the great want of schools, and entreated the Committee to allow me to establish three or four, or more, if possible.

A poor man came to me when there, who is a Roman Catholic, and said, "Sir, I should be very happy if I could get an Irish Testament." He appeared ashamed to ask for it, esteeming it too great a gift to receive. I said, "Why are you so desirous of getting one; can you read it?" "I can read it, Sir, and I want to learn the knowledge of God; for, * * *, we know nothing about him, and that is a dreadful thing; and I want to read it for my wife and children, and for my neighbours: * * *, we are all wild and ignorant!" I was very much affected with his address, and the simplicity and apparent sincerity with which he spake. He added, that if a penny would purchase it, he could not obtain it; but he would cheerfully work for threepence a day to make up the price of a Testament, if he could get employment. I immediately gave him a copy in the Irish letter, which he received with inexpressible gratitude and joy. He instantly opened it, and read very perfectly, collecting the sense of every verse, and explaining it in Irish and in English to those who were present. An interesting conversation took place between them, and the people praised the Lord in their own language! *In this place nothing but Irish is spoken: I soon disposed of as many* IRISH TESTAMENTS *as I took with me, and promised to send them more.* I also encouraged poor John Nash, of whom I have been writing, to read the Irish Scriptures in that populous and benighted place, and also in the surrounding villages; saying that I would recommend him to the notice of the Committee, and if he proved a diligent good man, I made no doubt but that they would send him something to keep the cold from him in winter; which made the

poor man rejoice greatly. He promised to be very diligent. I also asked him how much he would take for reading the Irish Scriptures to the people, and teaching a School. He said, that £12 a year would keep his family in potatoes, milk, and turf, and that then he would be happy. It gives me great pleasure that that benighted and neglected part of Ireland has been visited with the beams of divine mercy; where the word of God was neither seen, nor I believe heard of, till, through the instrumentality of the Baptist Irish Society. O may the Lord accompany it with his blessing, and the influences of his Spirit! All the efforts of his people to extend the knowledge of his salvation, and to enlighten and to save precious souls, will be in vain, until the Spirit be poured out from on high. Then the wilderness and the solitary places shall be glad for them; and the desert shall rejoice and blossom as the rose.

I mentioned in a former letter that I had discontinued two of the schools, which the priests, through violent efforts, had reduced to so low a state, that any good that might be done, would not compensate the Society for the expense; and that when I could to advantage, I should re-establish them in other places. One of them I commenced about a month ago, in a most benighted and wicked part of Limerick: no place requires it more. There is a good school-room, and I hope it will increase; the children have made great progress since it commenced: priestly influence is very great, and no where greater than in Limerick.

For the other School, a Roman Catholic gentleman of respectability and influence, has just applied, through our worthy friend Major C———, which I immediately granted. This gentleman lives thirty miles north of Limerick, in the county of Clare, in a most wretched place for darkness. He says that he will build a fine school-house, that he will give every encouragement, and that the Bibles and Testaments shall be read: nor dare any one oppose him! Another gentleman has applied for a School, through the Major, but I could not grant it without the orders of the Committee.

Please to send me, as soon as possible, another chest of English Testaments, some second class Spelling-books, and as many Tracts as possible. The word of God is making great way, principally through the means of education, and the children in many instances are become teachers, and missionaries to the parents. I am happy to state to the Committee, that I am greatly pleased with the conduct of the schoolmasters; they are very much enlightened *to what they were*, and benefited in every possible way. They have expressed their gratitude to the Society for the punctual payment of their salaries, by which they and their families are rendered clean and comfortable: they are diligent, well-conducted men.

I trust I have endeavoured to preach Christ crucified, even in those places where his name was not known.—In the school at Nenagh, I have discontinued the second master, and have employed a female teacher in his place, by whom the girls are taught spinning, knitting, and needle-work, in addition to spelling and reading. It is become a fine institution, taught for £22 a year; and though the fine new school-house holds near three hundred children, it appears necessary to add as much more to it, for the accommodation of those poor children who wish to attend. The worthy Mrs. B. is indefatigable in superintending the girls' school.

In the fifteen schools there are 1405 children, of whom there were 1024 in attendance at my last inspection: 628 are spellers, 341 are reading in the New Testament; and these have committed to memory 492 chapters. The three Sabbath Readers of the Irish Scriptures are well behaved men, and very attentive.

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*Journal of the Rev. C. T. Keen.*

*Cork, Sept.* 10, 1821.

To the Committee.

GENTLEMEN,

The following is the account of my itinerating, since my last, with the inspection of the Schools.

*July* 17.—Preached in the little town of Kilfinnan, thirty miles from Cork; and as the Committee will remember, this is the station formerly occupied by brother Thomas. I preached in a part of the prison to about sixty persons, who heard with much attention, and manifested a great desire that I should go there again soon.

On the 19th I had the pleasure to baptize Mrs. Thomas, the wife of brother Thomas. We regretted not being able to administer this ordinance in a public manner, so as to preach a sermon on the occasion: this, however, was not practicable. It was rather a remarkable day with you in London, it being the day of the King's Coronation. We repaired to the banks of the River Shannon, about seven o'clock in the morning, accompanied by a few friends. After the administration of the ordinance we sat down in the fields and sang, "*Crown him Lord of all*," and several other hymns; and enjoyed, I believe, as happy a morning as any of the gay inhabitants of London on that memorable day. Mrs. Thomas is, I have every reason to believe, a person who lives near to

God, and adorns the doctrine of God her Saviour in all things. I spent one Sabbath in Limerick with brother Thomas, and preached in the morning of the day in the court-house of that city, and brother Thomas preached in the barracks in the evening. On the evening of the following Tuesday I preached in Mr. Thomas's house to a room full of persons.

*Monday, Sept.* 9.—Went to Clonakilty with the hope of preaching there in the evening; here I was disappointed, as the *ball-room* in which I preach, was engaged for a dance: the gospel of Jesus Christ was, therefore, obliged to give way to the service of the Devil. It shall not be always so, for "he must reign till he hath put *all enemies* under his feet."

*Tuesday.*—I went to Dunmaning; inspected the School near that town. There were on the list as follow:

Testament Class, 23, Present, 14. First Spelling-book Class, on the list, 18, Present, 4. Second ditto, on the list, 24, Present, 12. Total on the list, 65, Present, 30.

Preached in the evening of this day, in Dunmaning, to about sixty persons.

*Wednesday.*—Inspected the School in Newsom Town, in which there are only 25 children; 20 of whom were present. I intend to remove this School to the next barony, on my next inspection.

The School near the town of Bandon is doing well. I found on the list 46, of whom 32 were present.

The reason of the difference between the number of names on the list, and children present, is the time of the year with the poor people in this country.

Gentlemen, yours sincerely,

C. T. KEEN.

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*Journal of the Rev. Isaac M'Carthy.*

*Tullamore, September* 18, 1821.

I left home the 19th of July, 1821, and preached at Mountrath, the Poor-man's-bridge, and Shanahe, on my way to Abbeyleix, where I preached twice on Lord's-day the 22d, and on Monday evening likewise. The masons' work of the meeting-house is going on rapidly. I expect that by the time of my return, it will be fit for the roofing. On Tuesday and Wednesday I preached at Dunnacleggon, and on my return to the King's County I preached again at Mountroth, and had a long conversation with a young woman of a respectable family near the town, who has lately been brought to "the knowledge of the truth as it is in Jesus," and has resolved, the first opportunity, to be baptized in his divine name. What a pleasing thought, that sinners are returning to the Shepherd and Bishop of souls! I preached to a crowded congregation at Rahue, the 29th, and after communion two persons were proposed for baptism. Monday I left home to see a young man, one of the clerks of the Bank of Ireland, who was at the point of death; but as the day was very rainy, I stopped at Ferbane, and preached that evening: the next morning arrived there about eight o'clock; but the vital spark had fled to heaven. He was a precious believer in the name of the Lord Jesus, and one with whom I have taken sweet counsel respecting the things of heaven. He died resting his whole dependence for salvation on the finished righteousness of the Lord Jesus. As he died without what is called the benefit of the clergy, it created a wonderful impression all through that part of the country. Several Catholics and Protestants came to the funeral: I stood up in the midst of them, and without any introduction said, "My friends, if you knew the believing dependence our departed friend had on what Christ accomplished for the salvation of his soul, and what little dependence he placed on all outward things to accomplish that end, you would not be so much surprised at his dying without what you call the rites of the church." I showed them that they were without any scriptural evidence for such things, and that it was because the people did not know the scriptures, neither the power of God, that they resorted to such refuges of lies at their dying moments. After addressing them on that subject for near a quarter of an hour, I took my Testament out of my pocket, read an appropriate text, and preached to a crowded auditory for near half an hour, during which time all seemed to have their attention riveted to what was said on the subject, and as if one said to the other, "This man brings strange things to our ears." We then proceeded to the churchyard, and when his remains were deposited in the grave, their astonishment was again excited at the omission of the funeral service. I then said, "My friends, it was the decided opinion of the deceased, that the Lord Jesus by one offering has made full satisfaction to divine justice; and that all who repent and believe the gospel shall be saved; therefore, he deemed all prayers for the dead, and over the dead, unscriptural and unnecessary: hence you need not expect any thing of that kind to take place here to-day." I informed them that I purposed preaching his funeral sermon at seven o'clock in the evening, at which time I had the place crowded with both Catholics and Protestants to hear what more I had to say on the subject. During the whole of the proceedings the people behaved remarkably well.

# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

### AUXILIARY SOCIETIES.

#### ESSEX.

On Wednesday, September 12, 1821, the second annual meeting of the Baptist Auxiliary Missionary Society for the above county was held at Langham. The public service commenced at eleven o'clock, when the Rev. J. King of Halstead began by reading and prayer. An appropriate sermon was then delivered by the Rev. J. Dyer, from Prov. iii. 27; the Rev. J. Payne of Ipswich offered the concluding prayer. The hymns were given out by the Rev. J. Wilkinson of Saffron Walden, Secretary to the Society.

At three o'clock in the afternoon was held the meeting for business. Daniel Blyth, Esq. was called to the Chair, and various resolutions, expressive of the interest which the meeting took in the welfare of the Mission,—the conviction it had of the necessity and importance of Divine influence for its continued prosperity,—the wish it cherished for the success of similar institutions among other denominations of professing Christians,—the sense it felt of the advantages derived from the exertions of its friends in various parts of the county,—and the desire it expressed for the continuance of the Treasurer and Secretary in office for the ensuing year, were moved and seconded by the Rev. Messrs. Dyer, Miller, Payne, King, and Miles, as well as by S. Jackson, Blyth Foster, and William Foster, Esqrs. and the whole was summed up and concluded by the Secretary, with a vote of thanks to the Chairman, and to the Secretary of the Parent Institution, for their presence and conduct on this occasion.

It was a truly delightful meeting, and, we earnestly hope, will be productive of increasing regard and support to the objects of the Parent Society, until the light of divine truth shall spread its cheering and heavenly influence over those extensive regions to which its attention is directed.

Collections were made at the close of each service, and subscriptions received from the representatives of the various churches belonging to the Auxiliary, who were present, amounting to £88 2s. 0½d. which, added to the other sums sent to the London Treasurer from different parts of the county since the last annual meeting, and what yet remains to be received, makes a total of nearly £200. W.

*Saffron Walden, Sept.* 18.

#### EXETER.

The friends of the Baptist Denomination at Exeter formed themselves into an Auxiliary Society in the year 1812; but though they have sent to the Parent Society upon an average £28 per annum for nine years, and though the Female Auxiliary Society has been regular in its operations, yet they thought it necessary to have an extraordinary meeting, to rally the energies of the friends of the Baptist Missions, prior to their regular union with the Western Auxiliary Missionary Society. With this view, the friends met in the Chapel, South-street, on Thursday, September the 6th, and having entered into several resolutions of a local nature, finally resolved, that after the next general meeting, the funds of their different Societies should be paid into the hand of the Treasurer of the Western Auxiliary Society, by their Treasurer, Mr. William Moxey.

The general meeting was held on Tuesday and Wednesday, September 11th and 12th, in the following order. On Tuesday evening, the Rev. Joseph Baynes of Wellington preached an interesting sermon from Rev. i. 18, in the Chapel, St. Sidwell's, to a crowded and serious congregation, and a collection was made at the doors.

Wednesday morning, eight o'clock, the Rev. Samuel Kilpin addressed a congregation of 200 children in the same place of worship, and exhibited to them the follies of the heathen in some of their idols. There was no intention of collecting at this meeting, but the anxiety of the children was very manifest, and those prepared threw in their halfpence, and those unprovided honourably brought their free-will offerings the next morning. A desire was here expressed to establish a school among the Hindoos; and this morning congregation, connected with a Daily School of Industry of more than ninety girls, held in the same place, instantly entered their names, as weekly subscribers of one halfpenny. A cry was heard, "the *Irish*, the *Irish*, we must have a school for the *Irish* also." This was seconded by the children and young friends in South-street Chapel, and we doubt not but our Irish neighbours will have a blessing, as well as the children of the East. At eleven o'clock, the Rev. T. S. Crisp of Bristol preached an admirable Missionary Sermon in the Chapel, South-street, nearly a mile distant from the Chapel in St. Sidwell's: collections were made at the doors. In the evening at six o'clock, a more public and general meeting was held in the Egyptian Hall, Congdon's Hotel, which, in a little time, was filled to the stairs. The Rev. Thomas Roberts of Bristol having been requested to give an account of the origin and progress of the Society, occupied a large portion of the time with his usual animation and ability. Several ministers of different denominations addressed the meeting, and many were prevented from delivering their sentiments by the lateness of the hour. A goodly number of the brethren belonging to the district were present, as were also most of the Dissenting Ministers of the city; and this Missionary treat passed over, exhibiting the true spirit of union and benevolence.*

S. K.

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* With a view to remove the difficulties that some of our friends may feel on account of the supposed *expense* of these meetings, allow me to add, that the ministers and other friends, thirty-eight in number, dined at my house, and from Tuesday evening to Thursday evening, seventy-two persons dined, drank tea, or supped there, and the whole expense did not amount to three guineas and a half.

S. K.

## OXFORDSHIRE.

On Wednesday, the 26th of September, 1821, was held at Cirencester the sixth Anniversary of the Auxiliary Baptist Missionary Society for Oxfordshire and its vicinity. On the preceding evening, the Rev. J. Thomas of Oxford read and prayed; the Rev. W. Gray of Chipping Norton (the Secretary,) preached from Job ix. 2, and closed in prayer.

Wednesday morning met at eleven: the Rev. T. Coles of Bourton read and prayed; Rev. W. Winterbotham of Nailsworth, (in the absence of Dr. Ryland, who was prevented by indisposition,) preached from Isaiah xxxii. 16, and concluded in prayer. In the evening, the Rev. W. Walton of Cheltenham read and prayed; the Rev. J. Thomas preached from Isaiah xl. 4, 5; Rev. W. Phillips of Chedworth (Independent) closed in prayer. The meeting for public business was held in the Chapel in the afternoon. R. Pelley, Esq. of Nailsworth presided. The Report was read by the Secretary, and several ministers and other gentlemen moved and seconded the resolutions, which were unanimously adopted. It is stated with much pleasure, that a spirit of great seriousness pervaded the very respectable congregations which were assembled. Much regret was felt at the depressed state of the funds of the Parent Society, and the determination formed, and the pledge given, to renewed and multiplied exertion. The meeting felt the cause of the Baptist Mission was their own, or rather it was the cause of their Divine Master, and therefore claimed their sympathy, their prayers, and their liberality. In several of the churches weekly contributions, under the direction of pious females, have been added to subscriptions and collections, and it is not doubted but by the general adoption of this plan, pecuniary supplies would be amply and easily imparted. In one or two cases, the Sunday school has lent its aid, and particularly at Blockley, where, during the past year, the weekly gift of a penny or a halfpenny amounted to £1 14s. 7d. It is affectionately recommended to our ministers, to be active and diligent in the good cause. They are expected to originate plans of benevolence, and to suggest counsel and advice as to the best method of attaining the object; nor can it be questioned but the greatest blessing which can be imparted to the churches will be a thorough Missionary Spirit. "He that watereth others, shall be watered himself."

W. G.

N.B. The List of Contributions will appear in the next Herald.

# Foreign Intelligence.

## CALCUTTA.

**We have lately received a continuation of the Journals at this station, from which we shall, in future numbers, present extracts for the information of our readers. We insert, for this month, an account of an itinerating excursion, by our brethren Yates and Pearce, as far as Moorshedabad, undertaken in October last.**

Leaving home on Wednesday morning, October 11, and attending an interesting Anniversary of the Calcutta School-book Society, we proceeded to our boat, kindly lent us for the trip by a friend; and having called in our way at Doorgapore for our native brother Paunchoo, who was engaged to accompany us, we went with the tide to Serampore, where we arrived in the evening. Here we called on the brethren, and heard an excellent sermon from Dr. Carey; and late at night started for Chinsurah.

Thursday, Oct. 12.—We arrived at Chinsurah about seven, and immediately proceeded to brother Pearson's to breakfast. Here we met with brethren Townley, Trawin, and Mundy, and we all united in social prayer for the Divine blessing on our Missionary engagements. As soon as the tide favoured us, we proceeded on our journey, and arrived in the evening at Trivinee, where there is a celebrated Mussolman mausoleum, formerly a Hindoo temple. We collected a few Mussulmans, to whom one of us spoke a few words about the way of salvation, in Hindoostanee.

On Friday morning we reached Sooksaugur, (where our late brother Petumber Singh laboured several years ago,) and after breakfast went into a public part of the town, where we soon collected a good congregation. We found, however, that there was a considerable difference between Calcutta and the country, as scarcely one of our hearers, although they appeared above the common sort, was able to make out a tract; while in Calcutta, amongst a congregation equally numerous, many would have been found able to read with fluency any thing we might have given them. The capacity of deriving instruction from printed books, possessed by so many of the inhabitants of the metropolis, appears to give it a decided advantage as a Missionary station over every other part of the country. Independent of the more general knowledge of reading and writing we might expect to find in a large city, this improvement may be attributed to the introduction of printed books into almost all the native schools in Calcutta, through the exertions of the School Society, and to the extensive distribution of tracts by our Independent brethren and ourselves, at our places of worship, during the last two years. Hearing there was a celebrated pundit in the town, we walked nearly a mile in the sun to see him. He was very respectful and pleased till we told him our message, but this seemed to awake all his prejudice; we, however, prevailed on him to take a Sunscrit tract, which we saw he could understand, and then took our leave. Having reached our boat, we proceeded on our voyage till the evening, when we landed, with the hope of getting a congregation, but were disappointed.

Saturday, 14th.—We reached Santipore, a large town, this morning to breakfast, and having proceeded to the market-place, collected a larger congregation than yesterday; they were very attentive, and many by their nods and smiles expressed their approbation of what we said. Many were very eager to obtain our books, but very few able to read them. We pursued our voyage till evening, when we anchored at a distance from any town.

On Sabbath morning, at breakfast time, we reached a small village, where we went ashore. Here, under a large tree, we found a poor woman, about fifty years old, brought to die by the side of Ganga. She complained of no pain, but seemed labouring under great weakness. Having unfortunately no medicine, we gave her a little brandy and water, and dispatched her relations into the village, to make her some gruel. At this time was brought to the same spot, an interesting young woman, about twenty years old; and on the other side we found lying on the ground, deserted by her friends, a third, about twenty-five. All these could speak without difficulty, were free from pain, and would probably in a short time have perfectly recovered if properly attended; but yet we fear are doomed to perish, through the neglect and superstitious cruelty of their relatives. We got a promise of nutritious food for them all from their relatives, and having no medicine with us, after giving the two latter likewise a little brandy and water, (which they would take, although given by us, as medicine,) left them with a heavy heart. Well may it be said, that the dark places of the earth are full of the habitations of cruelty! Continuing our voyage, we reached Soojunpore, the residence of our friend Mr.

Johnson, about eleven o'clock, but finding him at his brother's, we followed him thither, and returned with him to worship in the evening.

On Thursday we went with Mr. Johnson to a market held in the village, from whose inhabitants brother Lawson procured the original of his Bruhma,* which, with his two companions, we saw laid at the foot of a large tree. We had here a good congregation, and instead of giving a tract only to such as could read, (which is our usual practice,) we gave one to each grown up person in the assembly. We did so, as they came from many surrounding villages, and promised that they would get them read to them by some person in their neighbourhoods.

On Wednesday we left the hospitable abode of our friend Mr. Johnson, and proceeded on our journey, spending the whole of Thursday with Mr. R. while our boat was getting round an immense bend of the river.

Friday, 20th, in the afternoon we reached Cutwa, and immediately proceeded to brother W. Carey's, where we found all well. We then accompanied him to the town, where, at one end of the bazar, we found a very neat Bengalee place of worship, built of brick, with pillars, at the expense of the Calcutta Baptist Missionary Society. Brother Carey himself preached from the parable of the money hid in the field, to a large congregation, who were very attentive. On our return to his house, we passed through the bazar, in the heart of which we had the pleasure of seeing another place of worship. In the evening we returned to our boat.

Saturday.—This morning early we left Cutwa, and at breakfast time arrived at a small village, where we recommended to a few people the way of life. About noon we landed again, to go to a larger village; but finding scarcely any body in the bazar, it not being market-day, we did not attempt to collect a congregation, but dispatched a Sunscrit tract each to five celebrated pundits residing in the village.

Lord's-day, 22d.—This morning about ten we arrived at a large village, called Kobileeshur, and understanding it was market-day, immediately proceeded some distance to the place where it was held. We found, however, that the people would not assemble till one, and therefore returned to our boat till that time; we then visited the bazar again, and obtained a good congregation, whom we addressed, and amongst whom we distributed many books, which they appeared anxious to receive. After travelling all day on Monday, on Tuesday morning at breakfast time we reached Moorshedabad, and proceeded to brother Sutton's. He soon reached home from Berhampore, where he had spent the preceding day, in addition to the Sabbath, as several European soldiers of the church in the 59th regiment were going home as invalids. We went with him through the principal streets of Moorshedabad, the late capital of Bengal. Having reached the limit of our journey, and being confined as to time, we were obliged to make arrangements for our return, and brother Sutton agreed to accompany us as far as Berhampore. Here we were kindly received by Quarter-master Franklin, of his Majesty's 59th regiment, with whom we spent the evening, and at night returned to our boat.

Wednesday, 25th October.—Left Berhampore late last night, and passing Cutwa arrived in the evening at Dewangunj, a large town. We went into the market-place, and procured a good congregation, who received us very readily.

Thursday, October 26th.—Left Dewangunj this morning early, and arrived at Nuddeah in the afternoon about four. This is the great seat of native literature in Bengal; and to give the learned men an opportunity of becoming acquainted with the gospel, by means of the Sunscrit language, (which they well understand, and to which they are very much attached,) was one great object of our journey. We had, for this reason, just before our leaving home, printed a Sunscrit translation of the first part of the True Durshun, containing some remarks on the importance of divine knowledge, the necessity of a revelation from God to acquire it, and some general recommendations of the scriptures as suited to supply this need. This little work, with one we had previously published, being more direct proofs of the truth of Christianity, are, we believe, almost the first attempts made to communicate a knowledge of Christianity by means of *tracts in Sunscrit*. In order to distribute them with effect, we wished to address a packet, containing these two tracts, to each of the principal pundits of the place; and, therefore, on our arrival sent a person into the town to ascertain their names. We were, however, in a short time agreeably surprised by seeing twelve or thirteen pundits, who came to see what we had to dispose of. We conversed with them for some time, shewed them our tracts, and were highly gratified at the ease with which they read and understood them; evidencing an acquain-

* See the Missionary Herald for August, 1819.

ance with Sanscrit very superior to that of any whom we had met with except in Calcutta. They appeared much pleased with our visiting them, and all of them well disposed to receive and read our publications: but being very near the bed of the river, through a superstitious idea inculcated in the shasters, requested they might have them given them at a little greater distance; with this we complied, and sent a person to a prescribed distance, who very readily distributed all he had. We would hope and pray that this introduction of the gospel into the only university of Bengal by means of publications in the Latin of the East, may be productive of lasting and beneficial effects.

Leaving Nuddeah we made the best of our way to the residence of our friend Mr. Johnson, where we arrived at a late hour in the evening, and the next morning proceeded to Calcutta, in order to arrive there before the Sabbath, which object we were just able to accomplish.

## DIGAH.

THE following interesting narrative, given by one of the native itinerants at this station, is extracted from a communication recently received from Mr. Rowe.

When one day deploring the little success attending our labours among the heathen, Roopdas quoted the words of our Lord: "For judgment I am come into this world; that they which see not might see, and that they which see might be made blind." I asked him how his eyes came to be opened. To this he replied, by giving me the following account of his past experience. "My parents," said he, "were worshippers of idols, and for this purpose always kept them in one corner of the house. When I was a boy, and without wisdom, I used to imitate others in the external acts of idol-worship, such as bowing to the idol, saying this is my god, &c.; but my *heart* had nothing to do with these things. My parents would frequently say, 'You must bow to the god,' and I followed their advice; but the whole of my worship then amounted to nothing more than repeating what I heard others say in their addresses to the idol. When I was about fifteen years of age, I felt a strong desire to know what was right, my mind became more enlightened, and I rejected idol worship. I also threw away every thing that was connected with the worship of idols. These convictions were first produced by reading attentively some of the Hindoo shasters, in which the worshipping images made of wood and stone was forbidden. In these shasters it was also said, that God had sent his Son into the world to teach men the way of righteousness. The way exhibited was an entire system of good works, and there was not a word respecting Christ or his atonement. I resolved upon adopting this system in the most rigid manner, and to live, what was pointed out in the shasters to be, a life of holiness. I abstained from flesh, liquors, and all sensual indulgences; adhered to truth in all I said; and was particularly cautious not to inflict pain of any description upon any living being. I sent my wife to her relations, left my father's house, and became a Fakeer. I travelled a great deal, in hope of gaining more knowledge respecting God, and the way of salvation. I was then in the habit of regularly praying to God, two or three times a day. As a preliminary to this exercise, I used to turn my face to the north, take off my turban, and place it on the ground by my side, spread my upper garment on the ground before me, and bow three times. The substance of my prayer was: 'Great God! I am a sinner! I am helpless! I repent of my sins. Give me food. Give me raiment. Keep me from evil. Keep me in health. Forgive my sins. Deliver me from sin. Take me to heaven.' For about twelve years I was tolerably satisfied with this system of good works. At this period I was led to think more on what I was about to obtain salvation, and I had many misgivings of mind on the subject; and the more I thought, the more my mind became unsettled. While in this state of mind, I had the following dream. I thought I saw a person come to me clothed in white, and saying: 'Go to some of the English people, and inquire of them respecting the way of salvation.' The person then disappeared. When I awoke I related this dream to some of my friends, and said I would certainly go. They ridiculed me much, and told me I was gone mad. After this I took a journey to Calcutta, to visit some of my friends, and returned in about a year. I then repeated my determination to go to some sahib to inquire respecting the way of salvation. My friends treated me as before, with the exception of one (Seebdas, who was afterwards baptized,) who agreed to accompany me. With this object in view, we proceeded to Dinapore, without knowing any thing about the Missionaries at Digah. When we arrived opposite the Mission premises, I walked backwards and forwards in the public road, thinking within myself, 'here are many sahibs, to

which house shall I go?' While revolving this over in my mind, the native schoolmaster, seeing I was a Fakeer, came to me, made his salam, and asked me to go into his school. After asking me from whence I came, whither I was going, &c. he told me to sit down. Soon after, Seebdas took up the Hindoostanee New Testament, and read part of our Lord's sermon on the Mount. I then asked, 'What kind of a book is this?' The schoolmaster replied, 'This is the word of God, for every one to hear.' I told him this was the very thing I came to inquire about. Brethren Brindabund and Kureem, who had been out publishing the gospel, now returned and entered into conversation with me. The next day was Lord's-day, and I attended Hindoostanee worship. What I heard and read came home to my heart. I renounced my cast, eat and drank with the brethren, and resolved to become a disciple of the Lord Jesus Christ. Seebdas also did the same. When all this reached the ears of my friends, many of them came to me, prostrated themselves at my feet, and intreated me with tears to return to them. They promised to obtain my cast again. However, I was determined to become a disciple of Christ, and resisted all their attempts to divert my attention from this object. When they found nothing would induce me to return, they gave me a great deal of abuse, and left me." Since Roopdas made an open profession, which is now several years ago, we have had to mourn over some things in his conduct, but I still hope his heart is right with God.

## GUYAH.

**By a letter from a pious soldier, quartered at Ghazeepore, we have received some little intelligence respecting this distant and infantile station. His words are—**

Brother Rughoo-nat'ha from Guyah was here, and tells me he has four men who have given up their cast, and eats with him the same as he does. He wishes to have them baptised; but they do not wish to leave Bacha, as they have some land there. One of the four has been a kind of teacher to the people, and when any one comes now to inquire of him, instead of instructing them as he once used to do, he reads to them a portion of scripture out of the New Testament. He says they have many inquirers at Bacha.

## CAWNPORE.

**Nriput Singha, the native itinerant at this station, expresses himself as follows, when writing the brethren at Serampore—**

I am still labouring in the work of the Lord, endeavouring to scatter the seed of life in this dark corner; but no fruit has appeared yet. Some would like to eat of the loaves, but are not willing to bear the cross; but the Lord will give the increase in his own good time, so we have only to strive with full purpose of heart in presenting our petitions to him.

## COLOMBO.

**The following extracts from Mr. Chater's letters will show the progress making in his various Missionary labours.**

You will, no doubt, wish to know how far we have advanced with our Singhalese translation of the Old Testament. You are aware that the book of Psalms and the Proverbs are completed. The former is printed, and the latter is now going through the press, and the Pentateuch is translated to about the middle of Leviticus. We hope, therefore, to have three of the five books of Moses through our hands before our next anniversary. Nothing affords me more solid satisfaction than the prospect we have of giving the whole of the sacred volume to the natives of this island. My prospects of doing good by preaching are, I think, as favourable as they have been for a long time. All my places of worship are better attended than they have been for some time past, that is, when I preach in Portuguese and Singhalese. For I have but very few hearers in English at present. On a few occasions the number was so small that we turned our public worship into a prayer-meeting. But on one of these occasions a serjeant of the 16th regiment came in to join us who has occasionally heard Mr. Dunlop in Ireland, and he has been the means of bringing eight or ten more. Major A— and Dr. F— of the 16th, (who, with their ladies, were hearers of Mr. Dunlop,) have been twice to our English worship, and I am on very friendly terms with them; and as often as I can, spend an evening at one or the other of their houses, in the

exercises of religion. Family worship in the houses of gentlemen of their line of life in Colombo, is quite a new thing. O that it may prove a blessing, not only to the families where it is conducted, but to many others!

My regular engagements for preaching are still six in the week. In the Fort on Sabbath-day, in Portuguese, at nine, A. M. In English at half-past six in the evening; and immediately after that in Portuguese in the Pettah. On Wednesday evening again in Portuguese in the Pettah. Thursday evening in English in the Fort. Friday in Singhalese at the Grand-pass. I have it in contemplation to add to these one more stated service. I have some time ago mentioned Cotta, one of the villages at which we have a school, as a place to which I was very desirous of paying particular attention; and I have last month got access to another neighbouring village, in which there seems, by going in a regular and stated manner, a probability of collecting a small congregation. These two places I am very anxious to visit if possible, each once a fortnight on a Sabbath-day.

### Some weeks after he mentions a visit to Hangwell, and the formation of a little christian church in that village.

This day week I went to Hangwell, where I staid till Wednesday morning last. Brother Siers came and preached to my congregations on Sabbath-day. My object in going to Hangwell was to have some conversation with several who have for some time past wished to unite with brother Siers as church members. We saw so much reason to be satisfied with the knowledge, experience, and character of Mrs. Siers and two more, that I did not hesitate to admit them to the solemn ordinance of baptism. It was quite a primitive baptism. A fine river rolls itself so near to our place at Hangwell that we can walk from its banks to brother Siers' house in the clothes with which we have gone down into the water very conveniently.

After baptism this little society formed themselves into a church, choosing brother Siers for their pastor, and Don Carolus, the eldest of the two young men who were baptized, as their deacon. They are two brothers; the other's name is Cornelius. In the afternoon brother Siers administered the Lord's-supper to them, in which I joined them. I hope this is the source of a little stream that may in time become a river.

## SUMATRA.

We have lately received some interesting intelligence from this new station, letters having arrived, dated in March and April last, both from Mr. Burton and Mr. Evans. It appears that the latter found his strength unequal to the combined exertion of conducting the School, and acquiring the native language, and therefore it was arranged, on Mr. Burton's return from Natal, that he should remain at Bencoolen, at least for the present, and Mr. Evans proceed to the northward. As, however, the settlement at Padang is under the Dutch jurisdiction, it was deemed advisable that Mr. Evans should go first alone to request permission to settle there, before removing his wife and child. He sailed consequently from Bencoolen on December 21, 1820 arrived at Padang on the 25th, where he was hospitably received by a Mr. K. a Scotch gentleman residing there, and found the Dutch resident, a Mr. Dupuy, fully disposed to accede to his wishes. Thus encouraged, Mr. Evans engaged a house, which he could not procure for less than 25 dollars per mensem, and after various disappointments in procuring an opportunity of returning, embarked at length with a medical gentleman, in the suite of Sir Stamford Raffles, and reached Bencoolen on the 16th of January. On the 28th of the same month he re-embarked for Padang with Mrs. E. and their infant, and, after a tedious passage, reached this new station on the 12th of February. Soon after his arrival, he was requested by some British and American gentlemen, visiting Padang for commercial purposes, to commence divine worship on the Sabbath; permission for which was readily obtained from the resident, and the attendance was more numerous than could have been expected. Mr. Evans had also explained to the resident his wish to attempt the formation of Schools among the natives, to which he had expressed himself friendly; and Mrs. E. had begun to receive a few children for instruction. From various particulars mentioned in Mr. Evans's letter this appears to be a station of much promise. In our next we hope to insert copious extracts from Mr. Burton's account of his visit there and subsequent return to Bencoolen.

*(Some interesting intelligence from Jamaica is unavoidably deferred till next month.)*

*List of Contributions received by the Treasurer of the Baptist Missionary Society, from September 14, to October 14, 1821, not including Individual Subscriptions.*

| FOR THE MISSION. | £ | s. | d. |
|---|---|---|---|
| Donnington, Friends at, by Mr. Noble | 4 | 0 | 0 |
| Cloughfold, Collection, by Mr. Heyworth | 1 | 0 | 0 |
| Phipps Bridge, Mitcham, Collected by Mrs. Pratt | 3 | 0 | 0 |
| Kingsbridge, Sundries, by Rev. John Nicholson | 7 | 16 | 0 |
| Portsmouth and Portsea, Collections, &c. by Rev. John Dyer | 94 | 17 | 9 |
| Eye, Quarterly Subscriptions, by Mr. John Branch | 6 | 5 | 6 |
| Royston, Subscriptions, &c. by Mr. John Pendered | 9 | 7 | 6 |
| Newport Pagnel, Friends by Rev. G. Fosket | 7 | 3 | 6 |
| Guilsborough, Collection, by Rev. John Mack | 5 | 13 | 6 |
| Wales, Annual Meeting at Cardigan, by Rev. John Reynolds | 46 | 16 | 6 |
| South-East District, by Rev. Micah Thomas | 83 | 16 | 6 |
| Foxton, Penny-a week Subscriptions, by Rev. Joshua Burton | 8 | 10 | 0 |
| Lutterworth, Independent Church, by Rev. R. Hartley | 5 | 0 | 0 |
| Bridgnorth, Collection, by Rev. Thomas Morgan | 7 | 8 | 7½ |
| Fenny Stratford, Collection, by Mr. W. D. Harris | 5 | 0 | 0 |
| Pill, Produce of a Missionary Box, by Rev. Dr. Ryland | 2 | 5 | 0 |
| Blakeney, Baptist Church, by Mr Cotton | 1 | 4 | 8 |
| Stirlingshire and its Vicinity, Society in, by Rev. John Smart | 40 | 0 | 0 |
| Frenchay, Subscriptions by Miss M. A. Maurice | 17 | 12 | 1 |
| Tetbury, Subscriptions, &c. by Rev. Dr. Ryland | 11 | 1 | 0 |
| Crayford, Female Auxiliary Society, by Mrs. Smith, Treasurer | 5 | 5 | 0 |
| Exeter, Auxiliary Society, Subscriptions and Collections, by Mr. W. Moxey | 30 | 19 | 4 |
| Robert Westley Hall, Esq. *Ilford*, by Rev. James Smith | 5 | 0 | 0 |

| FOR THE TRANSLATIONS. | | | |
|---|---|---|---|
| Waterford, Church meeting in Lady Lane, by Messrs. Harris and Bracken | 9 | 7 | 9 |
| Shiffnal, Collection at, by Mr. Samuel Hollis | 2 | 0 | 0 |
| Paisley and East Renfrew Bible Society, by Rev. Robert Burn, and Mr. James Thompson, Secretaries | 30 | 0 | 0 |
| * Shrewsbury Association, by Mr. T. Crumpton | 42 | 10 | 6 |
| Frenchay, Subscriptions, by Miss M. A. Maurice | 3 | 0 | 0 |
| Richard Phillips, Esq. London, by Mr. Burls ..... Donation | 5 | 0 | 0 |
| E. by Ditto ..... Donation | 5 | 0 | 0 |

| FOR THE SCHOOLS. | | | |
|---|---|---|---|
| Lyme, Seventh half-yearly Subscription of a Penny-a-week Society, for the Support of a Native School, by Mrs. H. Flight | 7 | 10 | 0 |
| Richard Phillips, Esq. London, by Mr. Burls ..... Donation | 5 | 0 | 0 |

| FOR THE COLLEGE. | | | |
|---|---|---|---|
| A few friends by Miss Birmingham, Chelsea, for the education of two Native Preachers for a Year | 21 | 0 | 0 |

* This sum would have been acknowledged earlier, but that the remittance was unaccompanied by any directions as to the object to which it was to be applied.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

# Baptist Magazine.

DECEMBER, 1821.

## MEMOIR OF THE REV. ROBERT DUNLOP.

Mr. Dunlop was born March 28, 1775, in Drumgaw, in the county of Armagh. His parents, who were Seceders from the church of Scotland, brought up their children in the fear of God. His father was a respectable tradesman, and was occasionally assisted in his business by Robert his only son; but his mother was desirous from his youth that he should be *educated for the ministry*. This however she did not live to see realized.

It appears that even in his younger years our departed brother enjoyed the good will of his associates, and was what may be termed a well-disposed youth. But however excellent any individual may appear to his fellow-creatures, something is still lacking. "All have sinned and come short of the glory of God;" and therefore, "If ye would enter into the kingdom of God, ye must be born again," may be addressed to every child of Adam.

The instrument of producing this change in the present instance was the late Rev. G. Hamilton of Armagh; and the particular sermon was founded on these affecting words, John iii. 18, "He that believeth on him is not condemned, but he that believeth not is condemned already," &c. By this text and sermon he was convinced that he was in a condemned state before God, and was for a long time in great distress of mind, not being able to discover the way of salvation through the finished work of Christ. Nor was it till he went to Edinburgh that he enjoyed "the glorious liberty of the children of God," by a more clear discovery of divine truth, and by the application of it to his own mind.

It was not till the year 1798, that he made a public profession of religion; but he was then distinguished in the congregation by his extensive knowledge of the scriptures, his gift in prayer, and his zeal for the cause of Christ. Soon after this several persons in the congregation began to go in different directions in the country to hold prayer-meetings, and to read Burder's Village Sermons, &c. among whom Mr. Dunlop was very active; and many now living can testify by their happy experience that much good was done in this way.

About this time a change took place in the form of church government at Armagh, from the Seceding to the Independent order, the minister and most of the congregation thinking this

the most scriptural. Of this number was Mr. Dunlop; but he had to feel the effects of his father's disapprobation of this measure, by his property being curtailed, on account of his "disgracing himself by *forsaking the religion of his forefathers*."

In the year 1802 Mr. Dunlop went to an academy in Edinburgh, where he remained three years. "But," says a fellow-student, "he never lost sight of the grand object;" the truth had still an impression on his mind, and he was among the first of the students who went out round Edinburgh to preach the gospel.

On his return to Ireland, after preaching in different places, he was settled in Colerain, where he laboured six years and a half, and many seals were given to his ministry. At this time his views respecting baptism were changed; he saw that none but believers were the proper subjects of that ordinance, and that when scripturally administered it must be by immersion; and accordingly, when a Baptist minister came to Colerain, he was baptized by him. Again, he found that, by strictly obeying the dictates of his conscience, he incurred the displeasure of some who had previously appeared to be his best friends.

In May 1812 he had so severe an attack of the pleurisy that his life was despaired of; but health being restored, he resumed his delightful work. In November, 1814, soon after the formation of the Baptist Irish Society, he was engaged by the Committee of that Society as one of their Itinerant preachers, and was appointed to preach in the town of Sligo and its vicinity, where his efforts were blessed to the conversion, *edification*, and consolation of *many*.

His talents as a ***preacher*** were not what are generally understood by the term ***popular***; but his extensive acquaintance with scripture, his facility in expounding the word of God, and his very peculiar manner of conversing on religious subjects, rendered him extensively useful. These qualifications for usefulness were not a little strengthened by the very ***rare spirit*** that he cherished, and universally evinced; for of Mr. Dunlop it may be truly said, that if "the poor in spirit, the meek, the merciful, the pure in heart, and the peace-maker," be blessed, he was blessed. He ***was blessed*** by many of his fellow-creatures while on earth, and those who knew him best, feel assured that his glorified spirit is now blessed in the celestial world. And if one circumstance more than another contributes to the happiness of the inhabitants of heaven, to our deceased friend ***that*** will be his dislike of contention: ***peace*** seemed to be the only atmosphere in which he could breathe; ***peace*** was the spirit which he evinced; and ***peace*** was what he in every way endeavoured to promote.

During his residence in Sligo, as well as before he came thither, Mr. Dunlop gained the esteem of persons, not only of different ranks in life, but of different denominations in religion. He possessed the happy art of introducing religious subjects in conversation in the least offensive way, so that even enemies to it were almost insensibly brought to serious reflection—to ***think*** about their souls; and his ***manifest*** concern for the spiritual welfare of others, has been the means of bringing them to cherish a lively solicitude for their immortal interests. It is not in the recollection of his friends ever to have heard him speak to the pre-

judice of any *absent* person; and if this was attempted in his presence, he would invariably endeavour to turn the conversation.

His love of peace was also evinced in reference to the religious opinions of others. When they differed from his own, even on some important question, his strongest language was generally "You will see otherwise by and by;" or, "Well; think of that again." Such conduct endeared him to those who differed from him, and occasioned many to come to him for information, knowing that he understood and followed the injunction of the apostle, "Be gentle, showing all meekness unto all men." It is no small confirmation of these remarks, that on leaving the town of Sligo, some ladies of the *established church* presented Mr. Dunlop with an elegant quarto Bible, as a testimony of the high esteem which they entertained for his character.

In the year 1818 Mr. Dunlop was removed, by order of the Committee of the Society with which he was connected, to Athlone, where a small church and congregation, raised by the efforts of the Society, had become destitute of a minister by the removal of the Rev. Mr. Thomas, to superintend the Society's schools in the county of Clare. Here also Mr. Dunlop's usefulness was apparent, in his expositions of scripture, and in his social conversations, particularly among the officers in the army, several of whom, there is reason to hope, were brought, through his instrumentality, to enlist under the banners of the cross, and to become the willing and zealous subjects of the King of kings. And here also, by his loving spirit, his gentleness of manners, and his disinterested zeal, he gained the good will of all who had the happiness of an acquaintance with him.

A mind thus directed, a conduct thus holy, and a spirit thus manifestly above the world, strongly evinced that his "citizenship was in heaven," and that his "affections were set on things above." Accordingly, a few days previous to his departure, in conversation with a friend, he said, "I am willing to go whenever my Lord pleases to call me." His death was sudden and unexpected. He retired to rest as well as usual, desiring to be called at six in the morning, that he might attend preaching in the Methodist chapel. The servant knocked at the door at the time appointed; but no answer being given, she supposed he was asleep, and made no further efforts to wake him. On his not coming to breakfast, the door was broken open, and it was found that he had died of apoplexy; "he *was not*, for God took him."

Thus died this man of God, June 22, 1821. "Mark the perfect man, and behold the upright; for the end of that man is peace."

## *OXFORDSHIRE* CIRCULAR LETTER.

*(Concluded from Page 469.)*

*6. You will suffer, brethren, from your pastors and elders, who wish above all things your spiritual good, a few words of exhortation and of caution, respecting some important duties which our present station and circumstances in the church of Christ demand.*

In taking a brief survey of the conduct of those who once filled

the post which we now occupy, whose character is made up and registered for eternity, the reflection must forcibly strike our minds, that every year we spend on earth is filling up our own character; each adding a most important page to the history of our own lives, which must be published to surrounding worlds in close connection with that history which we have now contemplated, at the day of final retribution. "Seeing we look for such things," how much should it be our care to imbibe larger degrees of the spirit of love and holy zeal; to labour more abundantly, that we may be found in peace of him who can never smile on the slothful servant, or withhold his approbation from the diligent and faithful! For this cause we would warn every one, and teach every one of you who are committed to our care, whether a communicant, or yet only an attendant on our ministry, most fervently desiring that we may present you all accepted before Christ at his coming.

Addressing ourselves more particularly to those who constitute the churches under our care, we feel it right to blend expressions of caution with those of approbation. Be not inattentive to those among you who discover evidences of incipient piety; but watch the earliest dawn thereof with holy care, and meet it with the kindest expressions of a judicious friendship. A thousand kind and proper things are uttered by pious friendship, which, though too particular to find a place in public instruction, are useful in a high degree, if introduced in a well-timed and appropriate conversation. That you are not eager to make proselytes to your own churches, is a virtue to be commended; but a promptness to lead inquirers in the path of truth, like that which Philip discovered towards Nathaniel when he led him to Jesus, well becomes the members of any Christian society, and is one of the most pleasing and most effectual means, from which each of them will derive support according to its diligence. We would caution you against the contrary danger, which is that of indiscreet haste in the admission of new converts to a public avowal of their faith, and to a place at the holy table. Of this evil, we know not any instances, and we believe you are watchful against it; yet it is perhaps a fault to which smaller and recently formed churches, and some whose minds are naturally ardent, may be most exposed. "Let them first be proved," is a salutary caution in this as well as other instances, and we trust it will be applied especially to the consideration, whether the candidates have by *their whole spirit and conduct given proofs of their devotedness to the service of Christ.* The dangerous sentiment (which we regret to see countenanced even by evangelical ministers of other communions,) *that the Lord's supper is to be administered to wordly and unconverted persons, as a means of leading them to repentance, as well as to those who have through grace believed, for a solemn profession of their attachment to Christ, and a means of its increase,* has not found, and we trust will never find, an advocate in our churches. "When the King cometh in to see the guests" at his holy table, we cannot think of a character more awful than that of a communicant who "has not on the wedding garment," who is a stranger to communion with Christ, and bears with him the unaltered enmity of the carnal heart against

the humbling and purifying doctrines of the cross. Let us not offend our Lord or injure his cause by guiding into our churches any but those whom we fully believe to have been "renewed in the spirit of their minds." Others, having no root, will wither away; or they will prove but roots of bitterness, which, springing up, will defile many. A numerous church is desirable indeed, if it be a holy one, but not otherwise; since no other kind of increase can be permanent, or will in the end prove valuable.

These remarks are closely connected with *the preservation of holy discipline, regulated by the express commandment of Christ.* If immorality of any kind be tolerated within the pale of our communion, the glory is departed, and the doom of such a church, if it repent not, is sealed. If we now hastily admit to fellowship persons of a worldly spirit and an incorrect conduct, by whom shall Christian discipline be *hereafter* sustained? That church *must* fall into decay which is constituted of members too loose in their lives, or too indifferent to a spirit of piety, to reprove, with any hope of benefit, those who deviate from the way of righteousness. We hope also that all our Christian brethren are too well taught in the mind of Christ, and too watchful over their own spirits, ever to suffer any temporal concern, or personal misunderstanding, to interfere with the sacred duties of attending on Christian ordinances in a spirit of Christian charity, or to be urged as an excuse for the neglect of obedience to him, who, with equal authority and love, saith, "Do this *in remembrance of* ME." These observations, brethren, are suggested not as reproofs of existing evils, but as a guard to your present and future peace and prosperity.

Allow us to add a still stronger admonition on a subject not remote, at least in its consequences, from that which we have just stated—a subject which we greatly fear that all our christian friends do *not* regard as they ought to do, with a spirit of holy and determined obedience to the will of Christ, our supreme Ruler and Lord. We refer, with regret, to the frequency with which professors of the name of Christ can choose for their future companions in life those whom they themselves acknowledge to be destitute of personal piety, and with whom it is impossible therefore that they should walk together as fellow-heirs of the grace of life. The effects of a deviation from the rule of Christ in this instance are, as our churches can often testify, some of the chief hindrances in religion which we have to bewail; and we fear that, through the levity with which this evil is treated, it may become in a high degree injurious to the cause of Christ among us. We have observed with pain, that apologists for these irreligious connections often urge that *good may arise out of the evil;* but we earnestly entreat them to abandon the dangerous maxim that would lead the professed disciples of Christ to *do evil that good may come.* With the law of Christ in his hand, and the love of Christ supremely ruling in his heart, let every one kneel and say, "Lord, what wilt thou have me to do?"

Before we close our list of *cautions*, allow us to add one which respects the *Christian ministry, and its due support.* This is a subject which pertains to our congregations at large, since all are deeply interested in that conduct,

whatever it may be, which God has been pleased usually to bless, for the raising up and preserving an efficient ministry amongst us. We observe with great pleasure, that our churches have, in later years, discovered an attention, which we hope will be persevering, to the education of young ministers; but when, brethren, shall we see them enabled in after life to improve that education, of which in youth they lay but the foundation, and to apply its benefits to their respective congregations, by *devoting themselves wholly to their ministerial work?* When shall it be said, "No man that thus warreth is entangled with the concerns of this life, that he may please him who hath called him to be a soldier?" If, however laudably engaged in other works of piety, our churches should unhappily neglect the great duty to which we have thus alluded, we much fear it will be in vain for them to expect any great or enlarged prosperity. We most earnestly hope, on the other hand, that every christian pastor among us will suffer nothing but urgent necessity, personal or domestic, to remove or divert any part of his attention from the duties, whether public or pastoral, which he owes to the flock of God committed to his trust.

The Christian ministry may also be supported in its essential interests, by regular, early, and serious attendance on its instructions; by holy prayerfulness for its success; by every kind attention to those smaller, but oft recurring difficulties, by which its labours are discouraged or suspended; and by a daily and constant attention to the kind and pleasing precept, "Encourage them in the Lord."

7. *We subjoin a few affectionate requests, and we offer them with that respectful confidence of their acceptance, which is congenial with the habitual temper of our minds towards the people of our charge.*

We confine not our love to those who are already members of our respective churches: on the contrary, we long to see many bear that sacred relation to us which they yet hesitate to assume; and as we must give a solemn account of our conduct towards all our hearers, we trust we are earnestly desirous that all may obtain salvation and eternal glory. Allow us then to entreat all those in our congregations who love the Lord Jesus, to avow that love, to profess his name, to declare on the Lord's side, and stedfastly to adhere to his cause. None of you, we hope, will be contented to be *hearers only*, because that would be to deceive your own souls. Look at the rising storm, and survey the ark of safety. Hesitate not, but enter in and be for ever safe. Zion is a secure dwelling place; and could we see our beloved friends enter therein, it would to us and them be a truly happy one.

As, next to your immortal safety, we desire your present honour and felicity, we request also your attention to that due *proportion of character*, which is so necessary to adorn *in all things* the doctrine of God our Saviour. We read in the word of God of the character of one, on whom the severest criticism could fix no censure, *save in the matter of his God*. Let us eagerly covet this honour in all its parts. If attention to religious duty, with constancy, zeal, and fervour, be your whole reproach, then happy are you. If as parents you are pious, firm, and gentle—if as children you are humble, dutiful, and affectionate—if as ser-

vants you observe towards your employers all good fidelity—if at the family altar, as well as in the house of God, you are constant and serious—if in general conduct the young shall study reverence of age, respect for its counsels, and every method of requiting parents for the ten thousand anxieties which their children's welfare impresses on their hearts—if it be the mutual study of the aged and the young to benefit each other, by kind indulgence and paternal counsel on the one hand, and by prompt and dutiful activity on the other—if the elders rejoice to aid the exertions of youth, and the young honour those whom Christ hath appointed to guide his flock—if one principle, the common good, and in that the glory of Christ, animate every heart (and no other is worthy of the heart)—if clothed with humility, and inspired by benevolence, all press forward in the cause of God with one accord, then "righteousness shall look down from heaven; and truth shall spring out of the earth.—The Lord shall give us that which is good when he setteth us in the way of his steps."

Such a conduct, you are well aware, will tend effectually to promote the internal prosperity of our congregations. That you may procure due respect from other Christian communities, and *deserve* at least a good report of all men, we entreat you, brethren, to cultivate a spirit of liberality and candour to the utmost extent of those limits which truth and integrity prescribe; to maintain on all occasions your well-known attachment to the throne, and to the constitution of your country; to avoid carefully every tumultuous assembly, and to prove your gratitude to God for the unspeakable blessing of religious liberty, by rendering, in all civil concerns, due obedience to the king, and to all that are in authority under him, because this also is right in the Lord. Of conformity to the world in its favourite pleasures you will be constantly aware, yet to all you will be affable and courteous; pursuing whatsoever things are virtuous and lovely, and worthy of praise. You will see that no man render railing for railing, but contrariwise, blessing; and who is he that will greatly harm you, if ye thus follow that which is good, before God and towards all men?

The support you have hitherto rendered to Sunday Schools, Bible Societies, Christian Missions, and the distribution of Religious Tracts, will be constantly renewed, and on no account suffered to become languid. As long as you are thus humbly and zealously employed for God, his blessing shall be with you.

8. *In concluding this address, we ask with anxiety, Shall it not be successful? Shall it not in some good degree excite our churches to new activities for Christ and his cause?* These questions admit of a hopeful solution. If the love of Christ be *shed abroad in our hearts, by the holy Spirit given unto us,* this shall be the happy result; for the love of Christ necessarily includes the love of our brethren; and if the former be ardent, so also shall be the latter. The love of Christ necessarily includes the love of immortal souls, and a longing for their conversion; and if the former be ardent, so also will be the latter. The love of Christ necessarily includes a desire for the universal extension of his kingdom; and if the former be ardent, so also will be the latter. What then is necessary but a solemn re-

gard to the holy precept? "Ye, brethren, building up yourselves in your holy faith, keep yourselves in the love of God, looking for the mercy of God unto eternal life." Shall not believing fervent prayer procure an abundant effusion of the sacred influence of this grace, constraining, bearing us powerfully along in that course of obedience, in which we shall imitate our divine Master, and secure his eternal approbation?

Survey carefully, brethren, by helps always at hand, the districts through which we have hastily passed in the foregoing history, and you will observe, with deep regret, large tracts of country still morally desert; still unoccupied by faithful ministers of any denomination; by public instructors, who *seek* in order that they may save those that are lost; who possess the spirit expressed in the affectionate expostulation of our Lord, "O that ye knew in this your day the things which belong to your peace!" Our Lord had compassion on us, and shall we not have compassion on our fellow-sinners? Is not each sinner converted, a soul saved from eternal death? Let each in his station come to the help of the Lord. The harvest is great; the labourers are few—Much land remaineth to be possessed—Time is short—Our lives fleet away—The day shuts in: the night is at hand—Our history is closing, and our great account, quickly succeeding, shall present all to our view without the possibility of amendment—What our hands find to do, let us do it with our might—All will appear small and unsatisfactory to ourselves in a dying hour—All *is* infinitely small, compared with our obligations to him who loved us, and gave himself *for us*. Yet if we act under the influence of his love, what may we not expect, ere yet all of us who now live shall close our mortal race? It cannot be too much to expect that he will honour the Christian ministry, and the exertions of his people, with far greater degrees of usefulness than they have yet known; that some of us shall yet see larger portions of the desert blossom as the rose, and bring forth fruit as the garden of the Lord. This expectation is not presumptuous, for it is founded on the faithful promises of God. Let it then be cherished in the way of well doing, and it will lead on to its own full and delightful accomplishment.

In connection with this animated hope, and tending greatly to its support, we are thankful to observe amongst our fellow christians in general a deeper conviction than we had hitherto witnessed, of the necessity and infinite importance of the influence of the Holy Spirit, in order to render the means of grace successful to the edification of the church, and the regeneration of the world. We trust this conviction will become universal, and thus secure a full, constant, and serious attendance on those assemblies in which prayer is wont to be made, whether in a social or a more public manner. If at our quarterly and annual meetings a large portion of the *public* services were allotted to prayer, or if one of the prayers in each service were expressly devoted to the object now stated—if, also, the members of our churches and congregations should consider it to be their duty and their privilege to attend these public meetings of the Association, in far greater numbers than they have yet done, (though such attendance should involve some small sacrifice of worldly interest,) for the sake of

aiding us in these solemn exercises —if the blessed prediction be fulfilled, "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; and the inhabitants of many cities shall say, We will go also"—finally, if the minds of all, both ministers and people, shall be deeply imbued with the spirit of supplication, which "giveth the Lord no rest, till he make Jerusalem a praise in the earth;" then shall Zion soon adopt the grateful song; "The Lord hath done great things for us, whereof we are glad." The blessed God challenges his people (if we may so speak) to these duties: "Prove me now herewith, saith the Lord, if I will not pour you out a blessing."

These counsels and admonitions, which we have addressed to our Christian brethren with equal freedom and affection, we leave to their serious consideration and the divine blessing; cheerfully anticipating the accomplishment of those important objects to which our attention has been directed. And, since the growing prosperity of Zion affords us felicities to which the present life can add nothing greater, let us regard these as our preparation to enter the "general assembly" of the redeemed which is before the throne of God. An innumerable company of angels, and of the spirits of just men made perfect, await with joy our approach to their society. Each watchful saint, looking and longing for the coming of the Lord, shall soon say, "Now lettest thou thy servant depart in peace—I have finished the work which thou gavest me to do—To depart and be with Christ is far better."

# HISTORY
OF THE
# BAPTIST CHURCH
AT
## *BATTLE, SUSSEX.*

FROM the earliest information that can now be obtained respecting the *religious* history of the town of Battle, it appears that, previously to the year 1776, the only place in it erected for the use of those who could not conscientiously conform to the ecclesiastical establishment, was a small meeting-house in which a congregation of Presbyterians assembled. When this place was erected cannot now be ascertained. About eighty years ago, the congregation was in a flourishing state, and enjoyed the labours of an evangelical minister; but, gradually departing from the simplicity and purity of the gospel into Arianism and Socinianism, they at length dwindled into nothing, and their place of worship was shut up.

Some time in the year 1776 the Rev. G. Gilbert, (then pastor of the Independent church at Heathfield,) whose name deserves to be had in everlasting remembrance for his indefatigable exertions to spread the gospel in this neighbourhood, came to Battle, and preached in the open air, generally under the shade of a wide-spreading oak at the entrance of the town. Amongst those who, on these occasions, attended the ministry of Mr. Gilbert, was a young man whose name was Vidler, a native of Battle. Upon him the preaching of the gospel appeared to have had its desired effect; and after a little time he was baptized at Rye, upon a profession of faith in the Lord Jesus Christ, by the Rev. Mr. Purdy,

then pastor of the Baptist church in that town.

In 1778 Mr. Vidler began to preach; and in 1780 a church was formed, consisting of twelve members, of which Mr. Vidler was ordained the pastor. Such was the *origin* of the Baptist church in this town. The congregation assembled in a room hired for the purpose till 1782, when they obtained the place formerly occupied by the Presbyterians. This was soon found to be too small to accommodate the hearers, and a new meeting-house was commenced in 1789, and opened April 11, 1790. Unhappily, about this time, Mr. Vidler drank deeply into the principles of Winchester and others respecting the doctrine of Universal Salvation; and at a church-meeting, held on Christmas-day, 1792, he informed the church that it was his intention in future to preach that doctrine. The church at this time consisted of *one hundred and sixty-eight members:* Mr. Vidler having continued to prevent his opinions from being *publicly* known, till he had sufficiently insinuated them among his people in private, to secure him at least a majority, succeeded in persuading them all, *with the exception of about fifteen,* to embrace the antiscriptural and destructive sentiment, that the finally impenitent will not be everlastingly punished!!! In the following year, the late venerable Secretary to the Baptist Mission wrote him a private letter of expostulation, (which afterwards, with several others, appeared in print,) in which he affectionately says, "Beware of the whirlpool of Socinianism. From what I understand of the nature and tendency of your principles, it appears to me that you are already within the influence of its destructive stream." This, alas! proved to be a correct view of Mr. Vidler's situation. He removed to London, and became pastor of a church there holding the doctrine of Universal Salvation. In a few years he became a Socinian; and as he was accustomed annually to visit his native town, he readily communicated every change in his sentiments to those to whom he formerly preached, who, having followed him in his first aberrations from the truth, continued to follow him till he had plunged them in the "whirlpool of Socinianism." By this means, the meeting-house, erected in 1790 for the promulgation of evangelical sentiments, has for many years been used as a Socinian chapel.

The fifteen individuals, who considered that Mr. Vidler on embracing the doctrine of Universal Salvation had given up a very important part of the gospel testimony, separated themselves from his communion, and assembled on the Lord's-day at each other's houses for prayer, occasionally obtaining neighbouring ministers to preach to them. Afterwards they hired a room for public worship; and in 1793, Mr. J. Brown, who was called to the ministry by the church under the pastoral care of the Rev. E. Trivett, at Worstead in Norfolk, came to Battle, and preached to them till the end of the following year.

From this time till the close of 1795, Mr. Burton (serjeant in the Warwickshire militia) and Mr. Bourdergham (sent out by the church at Folkstone, Kent) preached to them; when the Rev. J. Davis (late pastor of the Baptist church at Ramsey, Huntingdonshire) visited Battle, and in 1796 was ordained the first pastor

of this newly-formed church. Under his ministry the congregation so much increased, that the room hired for worship was too small, and a meeting-house, capable of accommodating about two hundred persons, was erected in 1798. Mr. Davis remained pastor of the church till 1802.

In 1803, Mr. J. Bagnall, formerly a member of the church, but who had removed into Leicestershire, and had become a preacher, was, on being warmly recommended, invited to visit them. After preaching some time he greatly verged towards Antinomianism, and divided the church, part of which went away with him, and assembled at a private house in the town.

In November, 1806, Mr. J. Kingsmill was ordained pastor of the church, and continued so till his death, which took place January 6, 1819. For upwards of six months previous to his death, Mr. Kingsmill was unable to discharge the duties of his pastoral office. During this period, and till Midsummer, 1820, (a year and a half,) the church was supplied by Mr. W. Bailey, a student at Stepney Academy, and Mr. W. Groser, late pastor of the Baptist church at Prince's Risborough, Bucks. It is gratifying to record that, for the last two or three years, the profession of Socinianism, Free-thinking, and Infidelity, (into which almost all the persons who embraced Mr. Vidler's sentiments had fallen,) have evidently declined, and a greater disposition to hear the gospel has discovered itself among the inhabitants of the town, and its adjacent villages, than had been witnessed for twenty years. The congregation having gradually increased, and the place erected in 1798 being every Sabbath crowded to excess, and many going away because they could not obtain admittance, the friends of truth felt themselves bound, if possible, to procure a larger place of worship, especially as there is no other place in the neighbourhood, within a circle of seven or eight miles, in which evangelical sentiments are preached. Accordingly, a plain, neat, and commodious chapel was commenced September, 1820, and opened February, 1821. (*Vide Bap. Mag. May*, 1821, *p.* 213.)

In June, 1820, Mr. James Puntis, late student at Stepney Academy, having been recommended to the church, was invited to visit them; and on the day after the opening of the new chapel he was ordained their pastor.

From the above statement it appears, that there has been a Baptist church in this town about forty years. The various, and some of them painful, circumstances, through which, during that period it has passed, suggest some useful and important reflections.

It says to all our churches, *Beware of the beginnings of error.* It is folly to despise the day of small things. The stately oak, whose trunk defies the power of the tempest, sprang from a diminutive acorn. The introduction of error into the church of Christ, is like the letting out of water;—the aperture at first may be too small to admit a man's hand, but it gradually becomes large enough to admit the desolating torrent. Indeed it is very difficult to say what is small in error; for that which in its commencement appears trivial, becomes tremendously great in its consequences. Mr. Vidler, who, in the latter part of his life, travelled the kingdom as the apos-

tle of Socinianism, collecting together large congregations in many of its populous towns, by circulating handbills that he was about to preach at such a place and time, on a given subject, *began* his career of error by denying that the wicked shall go away into *everlasting* punishment. When he and the people to whom he preached were told, that, by embracing the doctrine of Universal Restoration, they were paving the way for the introduction of Socinianism in its most disgusting forms, they felt indignant at the charge, and pronounced it impossible. Yet in a very few years both pastor and people presented an awful example of the facility with which men, who have given up one part of revealed truth, can persuade themselves to renounce another. Let us then beware of giving up, or even holding with a loose hand, any doctrine of the word of God. Truth is like gold;—every part of it, however small, is valuable. Whatever God has thought of importance enough to reveal, must be sufficiently important for us to receive. Had the church under Mr. Vidler's care considered this, they would not so hastily have admitted his errors; nor is it probable that the place erected for the glory of the Redeemer would have been devoted to the promulgation of doctrines that degrade and dishonour him. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

To trace the apostasy of Mr. V. from its commencement to his death, when it would have been difficult to say whether he had any fixed views of truth or not, would be an interesting employment, but would far exceed the limits of this paper. If traced to its true source, it will be found to have originated in that spirit of pride and self-complacency which was natural to him; but it was cherished and inflamed by the popularity which he had acquired. Though destitute of the accomplishments of literature, there was every thing about him adapted to attract the attention and admiration of his audience. His figure in the pulpit was commanding; his voice melodious, and of fine compass; and his attitude inclining to the graceful. In his native town his ministry excited considerable attention; the church and congregation rapidly increased; and abroad as well as at home his preaching secured him a large share of public approbation and esteem. His general conduct soon convinced his more discerning and pious friends, that popularity had a pernicious influence upon his mind, in leading him "to think more highly of himself than he ought to think." His discourses became superficial, and sadly deficient in what might be termed evangelical savour, so grateful at all times to pious ears. Popularity now became the object of his ambition; and, unhappily for himself and others, he sought it by the introduction of something new. Thus having once indulged a spirit of speculation on religious subjects, there were no limits to his wanderings. "Let him that thinketh he standeth take heed lest he fall."

The history of this church affords *a strong presumptive argument against the doctrines of Universal Salvation and Socinianism.* In the judgment of discriminating and pious persons the moral tendency of any doctrine is a good criterion by which to

decide whether it be of God; for "the truth as it is in Jesus" is "according to godliness." This was the ground which the late Mr. Fuller took in comparing the Calvinistic and Socinian systems. It is also the criterion which the scriptures give us;—"By their fruits shall ye know them." "He that doeth *not righteousness* is not of God." The advocates of Universal Salvation and Socinianism have had a fair opportunity in this town, during the last thirty years, of trying the moral tendency of these doctrines upon the minds of men; and the result has invariably been, that the doctrine of Universal Salvation tends to Socinianism, and that Socinianism is the high road to Infidelity. Facts are stubborn things. And it is a melancholy fact, that, with very few exceptions, all the persons in this neighbourhood who embraced Mr. Vidler's views of the condition of the finally impenitent hereafter, are either Socinians, or are gone into the world and have given up religion entirely, or are Freethinkers—a class of disguised Infidels, or are professed Deists. Probably the history of the dissenting interest throughout the kingdom will not furnish an instance, in which so great a number of persons, calling themselves Christians, have so awfully and so rapidly departed from the truth as it is in Jesus. What a warning is this to professors of religion! Who does not tremble at the relation of such circumstances, and feel constrained to pray more importunately than ever, "Hold thou me up, and then I shall be safe?" If Mr. V.'s ministry, after he became a Universalist, had been more friendly to the promotion, amongst his hearers, of a life of sobriety, of righteousness, and of godliness, *than before* that period, this would have been an argument that he had changed his sentiments for the better. But this was not the case. By teaching men to cherish diminutive ideas of the *punishment* of sin, he was instructing them to entertain inadequate ideas of its evil. Instead of looking at it as "an evil and bitter thing to sin against God," they would naturally consider it as a very venial thing. That all men will be saved, speedily became the topic of general conversation for many miles round, and multitudes embraced it, especially amongst the most profligate. The reader will readily perceive that the general circulation of such a sentiment was abundantly adapted to lower the standard of moral virtue, when he is told that an abandoned individual, whose practice it was to stagger through the street in a state of intoxication, was accustomed to vociferate as he reeled along, "Oh, we shall all be saved now; if we do go to hell it will only be for a little while, for VIDLER HIMSELF SAYS SO!!!" And when it is recollected that the effect of the preaching of this doctrine upon the minds of those who professed religion and composed the church, was such as to lead them to deny the deity of Christ, the efficacy of his death as an atonement for sin, and the necessity of the work of the Spirit, and finally, in many cases, to embrace Infidelity, what is the conclusion to which every reflecting mind must come? Is it not, that this doctrine cannot be of God? Great and astonishing effects followed the ministry of the apostles; but the doctrine which they preached taught men "to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world."

The writer cannot conclude without remarking how wonderfully the power and grace of the Redeemer have been displayed in preserving his church in existence in this town, where for a series of years the god of this world appeared to reign with undisputed authority. Amidst the contest of religious opinions—a contest, probably as fierce, and certainly more pernicious in its results, than that between William and Harold on the spot where the town of Battle is built, and from which it takes its name—the spirit of true religion seemed to have entirely evaporated. We have seen that it was the pestilence of Socinianism that blighted and destroyed the Presbyterian church in this town; and we have also seen that the church under the care of Mr. Vidler suffered much from his apostasy. Yet there were a few preserved by grace divine from "making shipwreck of faith," and from following those unto whom it happened according to the true proverb, "The dog has turned to his own vomit again, and the sow that was washed to her wallowing in the mire." They have persevered through many difficulties, and have had to contend with violent opposition. "The Lord, however, has done great things for them, whereof they are glad. He has lengthened their cords and strengthened their stakes," and given them the prospect of still larger increase. Whilst, in looking back, they are constrained to sing of judgment, in looking at their present condition they are compelled to sing of mercy;—"Not unto us, not unto us, O Lord, but to thy name give glory, for thy mercy, and for thy truth's sake."

*Battle.* J. P.

## SCRIPTURES MISAPPLIED.

THE genuine sense of Scripture ought to be adhered to, in order to which the connexion should always be considered. Detached passages are frequently quoted to prove important truths; and yet the sound may be attended to, and not the sense. Such a misapplication of scripture not only hurts the cause which it attempts to defend; but may also have a pernicious effect upon the minds of those, who have no cordial love to the truth. The following texts are, in my opinion, examples of what I have here advanced.

Tit. i. 1. *The faith of God's elect.* This text is often used as denoting, that the faith of true believers differs from the faith of those who believe for a while and then draw back to perdition. This is a truth; but not the truth here intended. Faith here means, not a *belief* of the truth, but the truth *believed; the truth which is according to godliness, the common faith, the faithful word, sound doctrine.* Compare ver. 4, 9. chap. ii. 1, 2.

Rom. xiv. 23. *Whatsoever is not of faith is sin.* This text is often used to prove, "that works which do not spring from faith in Christ are not pleasant to God." (Ch. Eng. Art. xiii.) This is an important truth, but not the truth here intended. *Faith* here means a persuasion of the lawfulness of some particular action.

Col. ii. 12. *Faith of the operation of God.* It is true that saving faith is the effect of a divine operation upon the mind, as we learn from Ephes. i. 19, 20, and other passages; but it may be doubted whether that is here taught. The interpretation of Dr. Doddridge and others, de-

serves consideration. His paraphrase and note are as follows. "*Being buried with him in baptism*, to express your desire of dying to sin, as he died for it; *in which* ordinance *also ye were* represented as raised with him, and in consequence thereof, animated to all newness of life *by the belief* you then professed in that wonderful display of *the energy of God*, who raised him from the dead; and thereby confirmed his doctrine in general, and in particular confirmed our hopes of a glorious resurrection and immortality if we continue in a faithful adherence to him."

"Note. *Belief in that energy of God.* Whatever evidence there may be from other scriptures, to prove that faith is the effect of a divine operation on the mind, of which I am fully persuaded, (Ephes. ii. 8,) yet I think the genius of the Greek language affords an argument, which they who understand it must feel, on reading this passage, to prove that it is not the sense of this text, δια της πιστεως της ενεργειας. Thus πιστις αληθειας, is belief of the truth, 2 Thess. ii. 13. And πιστις τυ Κυριυ the faith of our Lord Jesus Christ, or believing on him, Jam. ii. 1. Compare Phil. i. 27, where πιστις τυ ευαγγελιυ is believing the gospel."

1 Cor. ii. 9. *Eye hath not seen, nor ear heard*, &c. This is true of future happiness. *It doth not yet appear what we shall be.* But this part refers to that *wisdom of God in a mystery, which was revealed to the apostles, and which they spake.* Compare verses 7—13.

Heb. xiii. 7, 8, 9. *Considering the end of their conversation, Jesus Christ*, &c. The chief end of man is to glorify God and to enjoy him for ever. Christians *are not their own*; but bought with a price, and therefore should live to him who died for them. God has glorified his Son, and has decreed that he shall be extolled and be very high; and they who are one spirit with the Lord, will feel an ardent concern that Christ may be magnified by them, whether living or dying. But this is not here intended. The word rendered *end* is not skopos but ekbasis, the exit, issue, or close of their lives. Probably, some of those who had been their guides had ended their course by martyrdom, and glorified God by the *manner of their deaths.*

It seems uncertain whether the eighth verse should be connected with the ninth or the seventh. If with the ninth, the meaning is, *Jesus Christ is the same, yesterday, to-day, and for ever.* Therefore *be not carried about with divers and strange doctrines.* If with the seventh, the apostle consoles the Hebrews, under the loss of their pastors, by directing them to consider, that though they were dead, the Chief Shepherd lives for evermore.

Heb. xii. 2. *Looking unto Jesus, the Author and Finisher of our faith.* The word *our* is not in the original, nor is there any need of it. Faith is the gift of God; but the apostle does not here speak of Jesus as the Giver of faith, but as an Example in running the race. The word, *(archegon,)* rendered author, signifies *captain*, or *prime leader*, and this is its uniform sense in the New Testament. In Acts iii. 15, and v. 31, it is rendered *prince*, and in Heb. ii. 10, *captain.* Here it relates to a race, and signifies the chief leader,* and calls us to follow him. The *Finisher of faith* imports that his faith was *perfect* in degree, and that he continued stedfast in

* See Isa. lv. 4. Heb. vi. 20.

it to the *end*, or until he had finished his course and was crowned. The apostle, therefore, having set before the Hebrews the example of the Old Testament saints in their faith and patience, directs their views to a higher and still more perfect pattern of imitation, viz. Jesus, who is the chief Leader and Finisher of the race of faith. His faith was a firm belief of the joy set before him, (Psalm xvi. 9, 10, 11,) and the effect of it was his *enduring the cross*, &c.†

PHILOPHOTOS.

## RELIGIOUS TRACT ANECDOTES,

*Related by Mr. Ward at the Twenty-second Anniversary of that Society, held at the City of London Tavern, Tuesday Morning, May 10, 1821.*

In a certain town in Providence there lived two young men, who were intimate acquaintance. The one was truly pious; but the other, a shopman, paid no due regard to the importance of divine things. The shopman took up a leaf of the Bible, and was about to tear it to pieces, and use it for packing up some small parcels in the shop, when the other said, "Do not tear that, it contains the words of eternal life." The young man, though he did not relish the reproof of his kind and pious friend, folded up the leaf, and put it in his pocket. A while after this, he said within himself, "Now I will see of what kind of life it is, of which this leaf speaks." On unfolding the leaf, the first words that caught his eye were, the last in the Book of Daniel: "*But go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days.*" He began immediately to inquire what his lot would be at the end of the days, and from this occurrence became truly pious. Now though this was not really a tract, it was a single leaf, and so far resembled a tract as to bear me out in asserting that tracts are found to be efficacious in promoting the eternal welfare of men.

The next circumstance which I shall instance refers to the conversion of a woman of ill-fame. As she was going to the public house, she was met by a Methodist preacher, who without that prudent regard to character which some would have paid, addressed her on the omnipresence of God, and in parting with her, put into her hand a tract written by Dr. Watts, entitled, "*The End of Time.*" Arrived at home, she retired to read this tract, and her importunate supplications for mercy at the throne of grace were shortly heard in every corner of the house. The issue was, that having tasted of that pardoning grace which Jesus died on Calvary to procure, she is now an ornament to her Christian profession.

Soon after I went to India, I distributed a number of tracts in a variety of villages. A man, hearing that a Missionary had left a tract at a certain house, felt a conviction on his mind that he was bound to read it. He therefore sent to request that he might peruse it; it was granted, and he read it. His soul was so deeply impressed with the importance of its contents, that he determined to relinquish *caste* and every other superstition for the Lord Jesus Christ. So far indeed was he influenced by the Holy Spirit, that he set out for and arrived at Serampore; and there became a truly pious Christian, and a zealous preacher of the Gospel.

† See M'Lean in loc.

# Juvenile Department.

## HISTORICAL ESSAYS.

### No. XVIII.

*On the Corruption of Christianity in Britain during the Reign of Henry* IV. A. D 1399—1413.

In our last essay we may be considered to have followed that exemplary Christian, Wickliffe, to the tomb. Of him it may be truly said, that he was a light in the world; while his labours may be compared to salt on the earth. Who that has read of and admired his decision of character, and zeal for God, could suppress feelings of regret for his loss?—a loss which, but for the consoling reflection that "the Lord God omnipotent reigneth," one must have pronounced irreparable. But we know he had finished the work assigned him, and was accordingly called home to receive his reward. Soon will the reader receive the summons: O that it may be welcome; that his work too may be approved, and his reward be glorious!

Great as were the effects which Wickliffe was privileged to see resulting from his exertions in the cause of truth, they were by no means confined to his own time; for, although dead, he lived and spoke in his works in succeeding reigns; and silently and powerfully as the dew, the benefits of his writings diffused themselves, as several of the events of this reign testify.

We have already seen that some, even of the nobles, espoused what was considered by most, the cause of the reformer; among whom was the Duke of Lancaster, the father of Henry IV, and it was even thought that Henry himself had embraced these principles. But how often has a change of circumstances led to a change of sentiments; how often has the sunshine of prosperity been seen to wither and destroy the best purposes of the human mind, when that mind was unbedewed by the essential influences of the Holy Spirit! Henry had no sooner usurped the throne, than he found it desirable for the preservation of his power, by every means to make himself friends. To secure the goodwill of the clergy, he determined on supporting the ecclesiastical establishments; and perhaps he could not have more speedily gratified them, than by punishing the Wickliffites, against whom their outcry was violent and ceaseless. To shield, however, so malevolent a design from the charge of tyranny, it seemed desirable that there should be penal laws against supposed heresy. The clergy were clamorous for such weapons. The genius, the learning, the piety of Wickliffe, had exposed their system. Their cause was too weak and wicked to be supported by such means — the simple and rational means of sound argument, and therefore the whole host of them were unequal to the task. But to persecute, to imprison, to burn, were expeditious measures, alike according with their inclinations and principles. The parliament, therefore, conformably to the royal desire, passed a law, "that when any heretic who relapsed, or refused to abjure his opinions, was delivered over to the secular arm by the bishop, or his commissary, he should be committed to the flames before the whole people." The ignorance and cruelty which could pass or sanction such a law, were not likely to suffer it to grow obsolete. "This weapon," says a celebrated historian, "did not long remain unemployed in the hands of the clergy. Wm. Sautré, rector of St. Osith's, in London, had been condemned by the Convocation of Canterbury; his sentence

was ratified by the House of Peers; the king issued his writ for the execution; and the unhappy man atoned for his differing in opinions by the penalty of fire. This is the first instance of that kind in England." The gratification of the most brutal and iniquitous feelings was the only pleasure resulting from such measures; for was it to be expected that the vast designs of the Great Head of the Church were to be frustrated by worms of the earth, when angels fly at his command, and devils tremble at his power? No: he maketh the wrath of man to praise him; and the remainder thereof he easily restrains.—Hence the blood of the martyrs has ever been the seed of the church; and doubtless it is among the themes of their song, that they should have been so honourably instrumental in advancing the Redeemer's kingdom, for which the noble army of martyrs continually praise him.

Notwithstanding this triumph of popery, the cause of truth was advancing; its progress was slow, but not less certain on that account, which several events of this reign, some of them indeed lamentable, abundantly show. We have seen the ascendancy of the papal power so predominant, as to inflict corporal punishment on a disobedient king, and place a royal crown at a legate's feet; but never, until this reign, have we seen the temporal power so daring as to venture capital punishment on a dignitary of the church. The Earl of Northumberland and the Archbishop of York conspired against the king. The Earl of Westmoreland commanded the royal army, but, to avoid an engagement, he artfully prevailed on the hostile leaders to disband their troops, assuring them all differences were happily adjusted; which they had no sooner done, than he seized them as rebels, and carried them to Henry, who, without trial or opportunity of defence, ordered the Archbishop to be executed. It is probable the rapidity of this discipline might be one cause of its safety; still, as no serious consequences followed, or seem to have been dreaded, it plainly indicates the progress of the temporal over the ecclesiastical power.

Nor was this a solitary proof of the waning influence of papal dominion. The Commons, in their deliberations on means of supply, actually proposed the seizing of the temporalities of the church, to meet the exigencies of the state: and when the Archbishop of Canterbury urged the importance of the perpetual prayers of the church as a substitute for contributions, the Speaker is said to have smiled, and answered, that these prayers were but a slender supply; in which it is to be feared he was but too correct, for it is only the effectual, fervent prayer of a *righteous* man that availeth much. It is true the archbishop was victorious, as the upper house rejected the bill; but the Commons returned to the charge on a future occasion, for which they had prepared themselves, by making a calculation of the revenues they had proposed to appropriate to more important purposes, and found them 485,000 marks a year, comprising 18,400 plows of land. This statement was accompanied by various propositions, and, among others, a proposal for moderating the statutes against the Lollards; but the king returned a severe reply, and to show his sincerity, burnt another martyr before the dissolution of Parliament.

Where crimes and impious customs prevail, we are certain, whatever may be the boasted importance of national religious establishments, that the reception of Christianity is but partial, and that those who have received it have not sufficient influence to prevent the crimes. Many reigns had passed away since popery was established in England, and yet it required a law to be passed in the fifth year of this reign, making it felony to cut out any person's tongue, or put out his eyes—crimes which the act itself describes as frequent: from which we also learn, that notwithstanding the hosts of priests and number of churches, the endless forms and laborious duties, the deluded people had yet to learn the nature of pure and undefiled religion.

H. S. A.

# Obituary.

## MRS. MARY ROSE,
### DOWNTON, WILTS.

Mrs. Rose, after a long and severe affliction, finished her course on Lord's-day, June 4, 1820, in the thirty-seventh year of her age.

She received her first serious impressions, (while young,) under a discourse upon the appointment of the *six cities of refuge.*

Constrained, by the sweet influence of divine love, to give up herself to God, and to follow his example, and submit to his authority, who said at his baptism, *Thus it becometh us to fulfil all righteousness*, she was baptized November 11, 1804, and joined the church at Downton, of which she continued a member till her death.

For some years she seemed, in some degree, to lose the power of godliness; in consequence of which, though constant in her attendance at all other seasons, she neglected the ordinance of the Lord's-supper, to the grief of her fellow-christians. But this, during her illness, she bitterly lamented, frequently speaking of it with the deepest sorrow and contrition. Did backsliders know what thorns they are making for their dying pillows, methinks they would even now, with weeping and supplication, return unto the Lord, saying, *Enlarge thou our hearts, and we will run in the way of thy commandments.*

Her affliction was very long and painful; it was accompanied by the fruits of humility, meekness, love, patience, and the other graces of the Spirit, as will appear from the following sentences, which fell from her lips during her illness.

Oct. 18, 1819.—"I feel much darkness of mind—I cannot lay hold of the promises: but this I can say,

'There's nothing here deserves my joy;
There's nothing like my God.'"

Oct. 28.—"I am more comfortable in my mind. I hope I shall *possess and evidence* the truth of religion, and that it will appear that the Lord has made me meet to be a partaker of the inheritance of the saints in light."

Nov. 1.—"I now find the promises come with sweetness to my mind, and very much support me. I hope the Lord will be with me, and grant me till death, faith and patience, and the consolations of religion."

Referring to her neglect of the ordinance, she said, "I have awfully backslidden; but my neglect arose more from fear than prejudice. I was afraid I had no part or lot in the matter; but I now view things differently from what I once did. I desire to be of the number of the children of God, and I can say, that I love them as far as I think they are such."

Nov. 15.—"I feel that I am altogether sinful, polluted, guilty, and helpless. I hope I do lift up my heart to God; but I am afraid to trust my heart, it is so deceitful and vile. I have desires, but I am ready to suspect whether even my desires are sincere. I know that in me there is by nature no good thing. I have no hope but through him who came to save the lost."

Nov. 22.—"I am going the way of all flesh, and to the house appointed for all living. I have been happy, very happy, since I saw you last. It grieves me to think how many sermons I have heard, and what small advances I have made. I have been, and still feel that I am, a guilty, vile creature. My heart is deceitful above all things, and desperately wicked."

Dec. 6.—"I am not cast down, nor have I very great joys; my mind has lately, in a great measure, been kept in peace, and stayed upon God. To say 'My God,' is a great thing for such a worthless creature; and I am sometimes almost afraid to say it; yet I trust that he is my God, and he sometimes enables me to call him mine."

Dec. 13.—"I seem to see more of the deceitfulness of my heart than

ever I did. I hope I do love the Lord, and I desire to love him more; but my wicked heart is apt to start aside:

'Prone to wander, Lord, I feel it.'

Sometimes I cannot pray; and when I look within, all is dark and vain and wild, filled with unbelief and sin: and then it would be bad with me indeed, did I not know in whom I have believed, and that he is able to keep that which I have committed unto him. Jesus is the only Saviour, and he is an all-sufficient Saviour. I can look no where else for help, encouragement, and hope."

Dec. 26.—"I have been very comfortable the past week; one day in particular, very happy; indeed so happy I cannot describe it. I longed to be gone." But here she expressed, as usual, with her hope, joy, and confidence, her dread of false confidence and presumption, saying, "I hope I shall not presume; I would not wish to presume. My heart is so deceitful. I am afraid to trust my heart. My hope is in Christ alone. He has saved great sinners; and he, I trust, is the Lord my righteousness."

Jan. 3, 1820.—"It is my earnest desire to be transformed into the image of God. I am convinced that holiness is the way of happiness: I never could find any other way. I trust I shall be like him, and see him as he is, and be perfectly holy, and perfectly happy. It seems indeed too much for such an unworthy creature to expect; but Christ is all; whatever I want is to be found in him: and,

'When this poor lisping, stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter song,
I'll sing his power to save.'"

March 23.—"I am waiting and longing to be gone. Not that I wish to depart, merely to get rid of my affliction; but I should be glad to get rid of my wicked, hard heart. I want sinless perfection—nothing less than perfect holiness. I wish I *could* love God more, and glorify *him* more, and love his people more. I *am sorry* this was not the case more than it was when in health. I am now willing, were I able, to do any thing for God and his people. I think I could go through floods and flames to glorify him."

May 22.—"There is something so ravishing in that word 'glory,' that it raises my desires: I want the full possession of it; but I hope I shall have much faith, and patience, and resignation, given me: I need much. I have felt some gloominess and darkness of mind, arising from my wicked heart; when I have done sinning, I shall have done suffering. I cannot do the things that I would."

The Thursday before her death she said, "I hope now it will not be long." She was reminded that there remaineth a rest for the people of God. "Ah," said she, "that is what I want—I want rest—Jesus Christ is all, and in all to me."

She was in a very happy frame of mind the evening before her death, and the morning on which she died.

In the prospect of spending the Sabbath in heaven, she said, "It will be a happy day—a happy day to me."

Anticipating the joys and employment of heaven, she three times repeated, "*Crown him* Lord of all." Being asked respecting the state of her mind, she said, "All is well;" and several times repeated the word "happy;" and the last words that could be understood were, "I am very happy."

Her death was improved, at her own request, from Job xxiii. 6. *Will he plead against me with his great power? No, but he would put strength in me.*

J. C.

*Downton, Wilts.*

## ELIZA TAMSETT.

Eliza Tamsett, daughter of Mr. John Tamsett, of Rye, Sussex, died August 16, 1821. On Lord's-day, the 12th, she was twenty-one years of age.—Tuesday, the 14th, she attended the ordination of the Rev. Mr. Smith.—As she had anticipated, so she attended the services of the

day with great pleasure, and at the close of them parted with several of her female friends with much cheerfulness, and apparently in perfect health. In the evening, however, she complained of a singular pain in her throat, which considerably increased during the night. The following day medical advice was obtained, but it proved ineffectual. A locked jaw ensued, and on Thursday, the 16th, she exchanged worlds.

The christian experience and unexpected removal of this young person furnish an additional proof of the incalculable value and supreme importance of vital godliness in early life. For a considerable time her general deportment was such that she was much esteemed by those who best knew her. She gladly embraced every opportunity to attend the various means of grace. Her chosen companions were those who walked in the fear of the Lord. She often called also on her minister, who was in the habit of conversing with her on the concerns of her soul. Her love to the rising generation, producing a concern for their best interests, was manifested by the diligent discharge of the duties of a teacher in the Sunday School.

But that there was some good thing in her heart toward the Lord God of Israel, appeared in the most satisfactory manner in the short and closing scene of her life. From the commencement of her disease, she prayed for patience, and that her senses might be continued; which requests were both mercifully granted. When Mr. Smith, her minister, visited her, and spoke of Christ and his great salvation, she replied in such a manner as to afford pleasing proofs of her knowledge and enjoyment of both. A female friend saying,

"Jesus can make a dying bed
Feel soft as downy pillows are,"

she replied, "*He does, he does.*"

Her afflicted father asking her if Jesus was precious to her soul, she answered, "In him alone is all my trust and hope: 'None but Jesus can do helpless sinners good.'" About two hours before her death he said to her, "If you are still able to cast yourself upon Christ, if you cannot speak, signify it by holding up your hand." She replied, "I do;" holding up both her hands. This sign she afterward repeatedly gave, until she was favoured with a most gentle dismission from mortality to life.

To all who may read this account, but to the young in particular, surely it says, "Boast not thyself of to-morrow.

'Where is to-morrow? In another world.
To numbers this is certain; the reverse
To none is sure.'"

Does it not say also, that To be one with Christ, and to be found in him, is the "One thing needful." His power and grace are sufficient to administer solid support and satisfaction to the soul, when all other resources utterly fail. The truth of this is realized in a great measure by all who believe in him, through the various vicissitudes of life; it is more fully verified by them in all the solemnities of death; but it will be known and enjoyed in absolute perfection in all the blissful realities of eternity.

Reader, dost thou, through grace, believe in the name of the only begotten Son of God? Cleave to him with purpose of heart. Hast thou hitherto lived without Christ, and consequently without hope in the world? To you this impressive providence says, It is time to seek the Lord. Seek him, therefore, while he is to be found, and call upon him while he is near. Remember, "*Now* is the accepted time; to-day is the day of salvation."

R. D.

## REV. DAVID EVANS.

Lately died at Brecon, South Wales, the Rev. David Evans, a very eminent Baptist minister of the Principality, who had laboured for many years with great success, preaching in the Welch language. We shall feel obliged if his sons, two of whom are in the ministry, will favour us with a Memoir of his life and labours.

## REV. JOHN BOLTON.

JULY 17, 1821, died, in the thirty-eighth year of his age, the Rev. John Bolton, first pastor of the Baptist church, meeting in Spencer-place, Goswell-street-road, where he laboured with much usefulness about four years, during which period many were added to the church, who, it is hoped, will be his crown of rejoicing in the presence of our Lord Jesus at his coming. Early in the year he was laid aside from his public labours by a rapid consumption, whereby he was unable to move without assistance, or whisper a sentence without extreme exhaustion, till within a few days of his death, when it pleased the Lord to open his lips, and enable him to show forth his praise. The following are a few of the things which he said.

"My heavenly Father has seen it good to put me in the furnace of affliction, long and trying: but lo! I see one like the Son of God. O my precious Jesus, hast thou not said, 'I will pray the Father for thee?' Fulfil thy promise, and deliver, or support me, whichever is thy sovereign pleasure. O my Sun, my Shield, my exceeding great reward. Thou art my God, my Saviour, my Redeemer, my strong Tower, my Rock, my Advocate, my Intercessor, my Representative, my Friend, my Brother, my Inheritance, my everlasting Portion, my all and in all. Why I am spared so long I cannot tell. The week through which my heavenly Father has now brought me, is one of the most mysterious periods of my life; but it is his good pleasure that it should be so, and I believe he has some good end to answer by it." (To his wife.) "My dear, you and my dear child have been much upon my mind. You cannot conceive what I feel on your account. I have put up hundreds of prayers for you, that you may be led in the right way. Oh may the God in whom I trust protect and provide for you. He has *promised* to provide for the widow *and fatherless*. May you trust in *him*, and you will find him faithful to his promise. I hope we shall meet in glory, to celebrate his praise for ever, to part no more. Oh what a glorious meeting will that be! If you and our dear child partake of his grace, there you will see me and (naming several of the family). But I must forbear, it will be too much for you. May God Almighty bless you. I commit you both unto him. Do not grieve, for I long to be gone. There I shall be in the immediate presence of Christ and his angels, and my God will wipe away all tears from these eyes. There I shall know no more pain and sorrow. Begin to rejoice, all of you, my dear friends, when you see me depart. Sing, if you can, as I enter heaven.

"This affliction is all in covenant love. My Father sits as a refiner at the head of the furnace: it is not heated seven times hotter than it was wont to be heated. Death has no sting—it is a shadow. Oh! the thought of dying is my rejoicing. I hoped to have been dismissed before now; but my Father's will be done. I would not, if I could, have his will frustrated for the world. My Jesus will do all things well." On taking up some strawberries he said, "Believers may be compared to these: some are riper than others, but all grew under the same sun. So my Jesus, the Sun of Righteousness, shines on some more than on others, and ripens them for glory. O my Father, my God, if it please thee to take me this night, I shall behold thee face to face: this mortal shall put on immortality; this corruptible shall put on incorruption. O my Father, hast thou not promised to give me a kingdom? Put me in possession of it this night. But if it be too great a favour to ask, thy will be done; give me patience and resignation, I beseech thee."

He continued in the body till the next day, patiently waiting his change, exhorting and comforting those about him, when about two hours before he breathed for the last time, he asked, "Am I dying?" He was answered, "Yes; you will soon be in glory." He said, "Come then, Lord Jesus; come, Lord Je-

sus, come quickly." And thus having committed his spirit into the hands of his Redeemer, he calmly fell asleep.

On that day week the corpse was removed to the meeting-house, when the Rev. Mr. Pritchard delivered a solemn address. The Rev. Messrs. Upton and Elvey conducted the devotional exercises. The funeral, respectably conducted at the expense of the church, proceeded to Bunhill-fields burying-ground, where the Rev. Mr. Ivimey delivered an energetic and serious oration at the grave to a numerous assemblage of spectators, and the Rev. Mr. Upton concluded in prayer.

On the following Lord's-day evening the event was judiciously improved by the Rev. Mr. Shenston, of Little Alie-street, from 1 Cor. xv. 55—57.

## MR. THOMAS HALL.

DIED, on Lord's-day morning, May 6, 1821, Mr. Thomas Hall, of Kington, Herefordshire, in the forty-fifth year of his age, after a long and severe affliction.

He was born at Lyon's Hall, a village near Kington, and during the early part of his life regularly attended the worship of God in the establishment. But no religious impressions were then made on his mind.

At a suitable age he was put apprentice to a glove manufacturer. Through the baneful influence of bad example and wicked company, he soon became much accustomed to swear, and extremely fond of card-playing, dancing, and other sinful amusements.

About this time some Methodist preachers visited Kington, and the apprentices that were then placed under his care went one evening to hear them. They told him in the morning what great and good things they had heard, and expressed a wish that he had been with them. He immediately began to persecute, and even to threaten them.

Shortly after, however, when passing by their place of worship at the time of service, he thought that he would turn in for a few moments, and he did so. He was much pleased with the singing; his attention also was peculiarly arrested by the fervour of the preacher; and when he heard him prove from the word of God the evil nature of sin, he was convicted of the dreadful consequences which must attend the course he was pursuing. But these convictions were only transient; he afterwards indulged himself as much as ever in his former practices.

Some time after he was again induced to go and hear the word of God. His mind then became more alarmed about his state by nature, and he even wished himself out of the place of worship. After he went home, he began to read the Bible, and found that what the minister said corresponded with the declarations of God's word.

By this time his friends heard of his attending the Methodist preaching. They greatly dissuaded him from it, assuring him that if he continued doing so, he would lose his respectability, and reduce himself to indigence. He suffered much persecution from his relations and companions for his attachment to the cause of God: but the more he was persecuted the more he was led to the throne of grace. There his troubled soul was relieved. There he experienced the blessedness of those who are persecuted for righteousness' sake.

He soon began publicly to proclaim the glad tidings of salvation through a crucified Redeemer. The Lord was pleased to bless his labours, and make him the honoured instrument of converting souls to Christ. He continued among the Methodists about twelve years, and then left their society.

After a short time, June 27, 1813, he united himself to the Baptist church, then under the pastoral care of the Rev. George Brown. In this church he continued a steady, active, and useful member until the day of his death. He laboured much in the villages around, and was greatly esteemed as a man, as a Christian, and as a servant of God, that shewed unto men the way of salvation.

In May, 1820, he was taken ill on his return from village preaching. Every means was used to restore his health, but all medical aid proved ineffectual. During his affliction his soul ripened fast for glory. He was particularly fervent in his devotions. He frequently and earnestly prayed, that the Lord would raise up some to fill the places of the dying and the dead. His prayers were heard and answered.

He was recommended by his medical attendant to go to London for further advice. In March he undertook the journey; but it hastened him to his eternal rest. He observed in a letter which he wrote to a friend while in London, "I find it hard sometimes to say to my heavenly Father, Thy will be done; but upon the whole, I am wonderfully supported. I am thinking of to-morrow. I suppose no gospel will sound in my ears. O what a mercy is health to attend the house of God!"

He returned to Kington in April much weaker than when he left it. He said to a friend a few days before his death, "Those words in Isaiah, 'I have loved thee with an everlasting love,' have been powerfully applied to my mind." His pain of body was exceedingly great. To a relative standing by his bed, he said, "Ah! you see how I am racked with pain, but I am sometimes happy." Frequently he would cry out, "Lord, help me! Lord, pity me! A few more pains and then all will be over."

He warned the nurse that attended him, never to forget God; and, at the same time, turning to Mrs. Hall, said, "Oh Mary! Precious Jesus! Never forget the Saviour!" The day before his death he said to his medical attendant, "Ah Sir, nothing will do now but Jesus Christ: no! nothing but He can support me now!"

He died happy in the Lord; and his spirit is now, doubtless, numbered with the spirits of just men made perfect. And, Christian readers! we desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises.

*Kington, Nov.* 6, 1821. AMICUS.

## REV. W. SMITH.

DIED, the 8th ult. at Shrewsbury, aged seventy-three, the Rev. William Smith, formerly pastor of the Baptist church in Eagle-street, London.

## MR. DANIEL HUMPHREY.

DIED, October 29, Mr. Daniel Humphrey, aged sixty-three; an exemplary deacon of the church in Eagle-street, London. He was interred in a vault under the Baptist meeting-house at Hammersmith. Many persons of the church and Sunday-school attended the funeral at their own expense, thereby testifying how much he had been respected, and how deeply he was lamented.

## REV. C. WHITFIELD.

LATELY died at Hamsterley, at an advanced age, the Rev. Charles Whitfield, who had been many years a very useful minister.

# Review.

*The aged Pastor: a biographical Sketch of the Rev. H. Field, late Minister of the Congregational Church, Blandford; with his Funeral Sermon, by Richard Keynes, and an Appendix, containing the Rev. M. Blake's Account of the Fire by which the Town of Blandford was nearly burnt down in the Year* 1731. 8vo. Bds. 122 Pages.

THIS is a very respectable publication. The late venerable Henry

Field was a man of patriarchal simplicity, full of tenderness and affection, and loved by all who knew him. He was as mild and placid as Isaac; and, like him, fond of a walk at even-tide for meditation. He died at a very advanced age. 'A period of more than a century and a half has been filled up by the ministerial labours of three excellent and valuable men.' Mr. Field and the two ministers who preceded him, each averaged more than fifty years of actual employment in that part of the Lord's vineyard: during so considerable a portion of time it should seem that

"They ne'er had changed, nor *wished* to change, their place."

The other two were the Rev. Mr. Powell and the Rev. Malachi Blake.

The elaborate showy style of Mr. Keynes is finely contrasted by the ease and simplicity of that which Mr. Blake employed in giving an account of the fire. Mr. Keynes is excessively punctilious too in his *punctuations*. Justice, however, requires us to add, that a rich vein of strong sense runs through the sermon, of which the text is Heb. xiii. 7, 8. "Remember your rulers who have spoken unto you the word of God; whose faith follow, considering the end of their conversation; Jesus Christ the same yesterday, and to-day, and for ever." His reflections on a death-bed experience in p. 74, 75, are, we think, very judicious.

*Thomas Johnson's Reasons for dissenting from the Church of England.* Holdsworth. Price 2*d*.

THOMAS JOHNSON is, we suppose, a fictitious name. The tract, consisting of eighteen small pages, contains a familiar, sensible, serious dialogue between John and Thomas. We think it might be useful in every one of the ten thousand parishes of this kingdom. We can only give a short extract.

"*John.* But, then, yours is not the old original church. Ours is the ancientest church in the world. And, besides, it is the church in which I have been brought up, and my father and forefathers before me; and that is reason good enough for me.

"*Thomas.* Why, then, by the same reasoning, had your father been a Dissenter, you ought to be one too. This is the way the Papists argue. They say that theirs is the oldest church, and the only true one, and that all Protestants are heretics. And how can you expect them to change their religion, which was once the religion of all England, for yours, if you stand upon antiquity, and what your forefathers did? Come, come, John, this is idle talking. I am for old doctrines as well as you; but then they must be very old—as old as the New Testament. Your church is not quite so old as that, and therefore it is not old enough for me." Pp. 5, 6.

*The true Age of Reason; or, a fair Challenge to Deists, &c. By George Redford, A. M.* Holdsworth and Hamilton. 44 Pages. Sewed.

AN elegant essay, containing forty-four pages, and divided into six sections, which embrace the following momentous topics: The being of a God—the Worship of a supreme Being—the Morals of unassisted Reason—the Moral Government of the World—the divine Placability—the Immortality of the Soul.

Mr. Redford's pages are fitted to engage the attention of those young persons who have had a classical education. The readers of David Hume may be benefited: but the more numerous readers of Thomas Paine will take no interest in them. We cordially recommend them to the notice of all for whom they are intended.

*An Apology for the Freedom of the Press, and for General Liberty: to which are prefixed, Remarks on Bishop Horsley's Sermon, preached on the 30th of January, 1793. By Robert Hall, M.A. Sixth Edition, with Corrections.* London: sold by W. Hamilton, Paternoster-row; and J. James, Bristol.

THE Liberty of the Press, and Trial by Jury, are justly considered as the palladium of all our rights, civil and religious. The former of these blessings has been uninter-

ruptedly enjoyed in this happy country from the time that the throne of England has been filled by princes of the House of Brunswick; and the restraints imposed upon its licentiousness by the Constitution of England, are probably the wisest regulations that could have been devised, as nothing can be a surer safeguard of individual liberty and social rights than trial by jury. The importance of this subject is fully set forth in Mr. Hall's judicious and energetic pamphlet, which needs not our recommendation, and which we are happy to announce as being again reprinted.

For the sake of those of our readers who are not in possession of this work, we inform them that the six sections into which it is divided are, "On the Right of public Discussion;"—"On Associations;"—"On a Reform in Parliament;"—"On Theories and Rights of Man;"—"On Dissenters;"—and, "On the Causes of the present Discontents."

The lapse of nearly thirty years since Mr. Hall published this masterly performance, has given him full time and numerous opportunities for judging of the truth and correctness of his sentiments: one extract from the "Advertisement to the new Edition" will put the reader in possession of his present views and feelings.

"A reluctance to appear as a political writer, and an opinion, whether well or ill founded, that the christian ministry is in danger of losing something of its energies and sanctity by embarking on the stormy element of political debate, were the motives which determined me, and which, had I not already engaged, would probably have effectually deterred me from writing upon politics. These scruples have given way to feelings still stronger, to my extreme aversion to be classed with political apostates, and to the suspicion of being deterred from the honest avowal of my sentiments on subjects of great moment, by hopes and fears, to which, through every period of my life, I have been a total stranger. The effect of increasing years has been to augment, if possible, my attachment to the principles of civil and religious liberty, and to the cause of reform, as inseparably combined with their preservation; and few things would give me more uneasiness, than to have it supposed I could ever become hostile or indifferent to these objects."

*Dissent from the Church of England vindicated from the Charge of Schism: a Letter to the Rev. Jeremiah Jackson, M. A. &c. By J. Jarrom.* 58 pp. Price 1s. 6d.

THE clergyman to whom Mr. Jarrom writes, is Vicar of Swaffham Bulbeck; and the letter was "occasioned by his sermon, preached at Wisbech on Tuesday, 31st of July, 1821, at the third Quadrennial Visitation of Bowyer Edward, Lord Bishop of Ely."

We can assure our readers that Mr. Jarrom's Letter has given us great pleasure. It contains abundance of information and argument on the general question of Nonconformity, and is written in a style well adapted to the purpose—clear, concise, cool—though in a few passages necessarily caustic.

The clergyman is angry, because "the established church is by multitudes looked upon as one of the many sects into which the Christian world is divided." Mr. Jarrom boldly and justly maintains that it is so. "Nor is it by any means the largest or most considerable of them; its members compose but a minority of the population even of the United Kingdom." p. 7.

We could easily make many interesting extracts, but our limits will not allow it. We cannot, however, forbear transcribing Mr. Jarrom's remarks on the objection usually brought against the Church of England, that the people are not permitted to choose their religious instructors.

"I ask not whether these things are scriptural; there is no scripture for such proceedings; not whether they are equitable; nothing can be more palpably unjust: but whether any thing can be said in their vindication; whether any one, possessed of the least sense of decorum, can be found, who will stand forward, and in the face of the sun attempt to justify them? A whole parish, containing some hundreds, or some thousands of inhabitants, is committed to the

care of an individual, with less solicitude to ascertain his qualifications for discharging the momentous duties of his office, than is usually observed by the possessor of the same number of cattle, in selecting the person to whose care they are entrusted. Is it surprising that infidelity prevails to such an extent? Must not such a practice be a fruitful source of it? Need you wonder there are so many dissenters? If the people in general were not strongly prepossessed in favour of the establishment, and too unconcerned respecting their spiritual state, and the precepts of God's word, the number of dissenters would surely be multiplied. As it is, the measures pursued by your church, in consulting so little the wishes of the people with regard to their ministers, is one of the principal causes why so many separate themselves from its communion." P. 35.

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*A Christian Biographical Dictionary; containing an Account of the Lives and Writings of most distinguished Christians and Theologians of all Denominations, and in every Nation, from the Commencement of the Christian Æra to the present Period. By John Wilks, Junior.* London: Printed for Longman and Co. 1821.

It was a piece of advice of the excellent Mr. Hervey, that no one should ever purchase a book merely from reading the title. It would be certainly expecting too much from this thin octavo, though neatly printed in a very small type, to find "An Account of the Lives and Writings of most distinguished Christians and Theologians," &c. &c. If, however, some very distinguished characters are omitted, that we think ought to have been introduced,—and if some are mentioned, that, in our opinion, should not have been ranked with distinguished *theologians*,—still there is a sufficiency of information, and of good writing, to repay the purchaser for parting with his money, and devoting his time to its perusal.

We feel that by the above remarks we are in danger of being included by this juvenile writer in the catalogue of narrow-minded bigots. Dreadful charge! especially from so young a man as we understand the writer to be. But he shall be heard, notwithstanding.

"Should any bigot, when perusing this volume, feel surprised at the inclusion of any individual, or class of names, in its pages, to him I say, Christianity is not confined to a sect, to a party, to a church. Like the light of heaven, it may sometimes be obscured by clouds, and dimmed by mists; but yet the vivifying, purifying principle may remain; and though in some men the germ may be more capacious, and the trunk may be more extensive, and the branches may be more spreading, and the foliage may be more beauteous than in others; yet, that while the love of God, and the benefit of mankind, are the great moving principles of their conduct and conversation, they are Christians."

It would really appear from this paragraph, that our author had adopted (though from other information we are assured this is not the fact) the absurd and untenable opinion of the innocency of mental error; as if there were no divine and infallible standard of religious sentiments; and as if erroneous sentiments were not as certain a proof of a corrupt and unrenewed heart as wicked conduct. Our Lord has mentioned among the abominations which come out of an evil heart, not only "murders, fornication," &c. but "blasphemies and evil thoughts." Surely Mr. Wilks could not reconcile those sentiments of Robert Robinson, which he acknowledges he held in common with Unitarians at the latter part of his life, with what he himself regards as essential to a Christian, "the love of God, and the benefit of mankind;" unless he admits that their blasphemous writings against the Trinity in Unity may consist with giving "Glory to God in the highest;" or their impugning the volume of inspiration with "good will to men."

It is very curious to find our author, notwithstanding this *liberality* of sentiment, constrained to publish Robinson's Confession of Faith at the commencement of his ministry; "the orthodoxy of which cannot be disputed." Certainly not, and had not he adopted the Unitarian creed, there could have been no necessity

for Mr. Wilks's making the awkward apology for him, that "his sermons were orthodox, if his creed was heterodox." There are but few faults in this work, and these we are persuaded will be remedied in another Edition: we can therefore recommend it, especially to our juvenile readers.

*The Preciousness of Faith in Times of Trial. A Sermon occasioned by the Death of the Rev. William Button, upwards of forty Years Pastor of the Baptist Church in Dean-street, Southwark: Preached at the Meeting-house in Eagle-street, London, Aug. 12, 1821, by Joseph Ivimey. To which is appended, An Address delivered at the Grave, by William Newman, D.D.* 36 pp. Sewed.

We are glad to see these affectionate Tributes of Respect to the memory of our departed and esteemed brother. He was indeed greatly afflicted, in various respects, and must have sunk under his afflictions, if he had not experienced the preciousness of that Faith which can alone support the Christian in the hour of Trial. He is gone to that *rest*, and to that *reward*, which form the subject of the Address at the Grave. An Appendix contains a short Memoir of him. If we should receive a Memoir of him from his surviving relatives, which we have been led to expect, it is our intention to insert it in a future Number of the Magazine. The Sermon and Address are calculated not only to sooth their sorrow for his loss, but also to comfort Christians in general amidst the various troubles which, in some form or other, they are called to experience in this Vale of Tears.

## LITERARY INTELLIGENCE.

### *In the Press.*

Biblical Fragments. 8vo. By Mrs. Schimmelpenninck.

A New Edition of Neal's History of the Puritans, by Toulmin, 5 Vols. 8vo. Carefully revised, corrected, and enlarged, by W. Jones, Author of the "History of the Christian Church."

A new metrical Version of the Psalms of David, with an Appendix of select Psalms and Hymns, adapted to the Service of the United Church of England and Ireland for every Sunday in the Year, Festivals, Saints'-days, &c. By the Rev. Basil Woodd, A.M. of Trinity College, Oxford, and Rector of Drayton Beauchamp, Bucks.

The superior Advantages of the present Period: a Sermon delivered at the Monthly Meeting at Camberwell, October 11. By Henry Lacey.

Supreme Attachment to the House of God exemplified in the Character of David. A Funeral Sermon preached November 11, 1821, at Eagle-street, for Mr. Daniel Humphrey, a Deacon of the Church meeting there, by Joseph Ivimey.

# Intelligence, &c.

## ASSOCIATION.

Sept. 12, 1821, the 31st meeting of the WILTS and SOMERSET ASSOCIATION, for the Encouragement and Support of Village Preaching, was held at Beckington. Brother Macfarlane of Trowbridge preached in the morning from Jude 3; brother Seymour of Bradford in the afternoon, from 1 Peter ii. 2, 3; and brother Saunders of Frome in the evening, from Psalm li. 1—4. The Secretary of the Home Missionary Society was present. The propriety of uniting this Association as an Auxiliary to the above Society was talked over, and of attempting to support an Itinerant in some dark part of the County of Wilts; which it was agreed should be considered at the next meeting, to be held at Crockerton on Easter Tuesday,

1822. Brother Mitchell of Warminster to preach in the morning, and brother Saunders of Frome in the evening. The afternoon to be devoted to the business of the Society.

R. EDMINSON, Secretary.

## ORDINATIONS, &c.

August 22, 1821, a new Chapel was opened capable of seating from 500 to 600 people for the use of the Calvinistic Baptist Church in the populous town of SOUTH SHIELDS, Durham. The Rev. J. Williamson of North Shields commenced the service in the morning with reading the scriptures and prayer; the Rev. Thomas Winter of Beckington, Somerset, preached from Jer. xxxi. 33. "The Lord bless thee, O habitation of justice and mountain of holiness;" and the Rev. G. Sample of Newcastle concluded. In the evening the Rev. R. Pengilly of Newcastle began with reading and prayer; Dr. Steadman of Bradford preached from Col. iii. 11. "Christ is all and in all;" and the Rev. William Fisher of Rowley concluded the services. —On the following morning, Mr. John Winter (late student of Bradford Academy) was publicly set apart as the pastor of the church to assemble in the above place. In the morning at 7 o'clock, an interesting prayer meeting was held to implore the Divine blessing on the important services of the day. At half-past ten, the public worship commenced with the reading of the scriptures and prayer by the Rev. G. Sample; the Rev. R. Pengilly delivered the introductory discourse, put the usual questions to the minister and the church, and received Mr. W's confession of faith; Mr. Thomas Winter (Mr. Winter's brother) offered up an affectionate and earnest prayer to Almighty God, which was accompanied with the imposition of hands; and Dr. Steadman delivered an important and impressive charge from 2 Tim. iv. 5. and concluded. Mr. Williamson commenced the evening service with reading and prayer; Mr. Thomas Winter delivered a most important and impressive charge to the people from 1 Thess. v. 12, 13; and Mr. John Winter concluded the solemn, interesting, and profitable services of the day with prayer. During the summer vacation of 1818, Mr. Winter, then a student at Bradford Academy, was requested by his highly respected tutor Dr. Steadman, to visit South Shields, a town containing more than 20,000 souls, and attempt to introduce the gospel in our denomination, not from party motives, but from a conviction of the deficiency of religious instruction. Having with considerable difficulty procured a large room, he opened it for the worship of God, June 28, 1818. See Bap. Mag. for 1818, p. 398. Great numbers were induced to attend the preaching of the gospel, and it pleased God thereby to effect a saving change upon the minds of many. A church was formed, and since its formation has received an addition of eighteen. The great numbers that attended, (more than could gain admittance,) the serious injury which the closeness and dampness of the place did to the health of the minister and the people, together with the cheering prospect of good being done in this large and *maritime* town, rendered it indispensably necessary to build a new place of worship. This by the advice and with the assistance of the neighbouring churches, has been effected. The expense of the building is about £800, and the sum obtained towards it is about £300. But this infant church, in this important and interesting station, will be under the necessity of making, through their minister, an appeal to the benevolence of the christian public towards liquidating the remaining debt; and it is confidently hoped that such an appeal will not be made in vain.

Oct. 1. Chapman-street, St. George's East. Some Christian friends have opened a place for divine worship, which will seat about 200, where the Poor are earnestly invited to attend, the seats will be free, and no collection will be made.

Public worship begins, Lord's-day, 11, 3, half-past 6. Wednesday evening, 7. Prayer Meetings, Lord's day, 10, 2. Let not the poor plead the meanness of their clothes; but let them consider the blessedness of them who know that God is their Father, that he will provide for all their wants, guide them by his counsel, and receive them into glory. Any person who is of a strict moral character, and subscribes two shillings quarterly, will be joyfully received as a coadjutor in this good work. Subscriptions will be thankfully received by Mr. Gorbell, Commercial-road, Treasurer; or James Palmer, Lower Chapman-street, Secretary.

## MILTON.

WHEN the immortal MILTON wrote his celebrated "Defence of the People of England against Salmasius" in 1652,

his biographers say, "He now dwelt in a pleasant house with a garden in Petty France, Westminster." This house has lately been taken by a Society, for the Westminster Irish Free Schools, in which upwards of one hundred poor children are taught to read the scriptures, &c.&c. At the back of the house is a stone, which, a few years since, stood over a statue in a niche, in the back wall, which was visible from St. James's Park. On this stone is inscribed, "SACRED TO MILTON, THE PRINCE OF POETS." In this house Milton lived till the Restoration of the King in 1660. Toland says, "He was obliged for the safety of his person to leave his house near St. James's Park, where, for eight years before, he was visited by all foreigners of note, by several persons of quality, and by the ingenious of every persuasion of party."

*Life of Milton, p. 123.*

## HYDROPHOBIA.

Dr Lyman Spalding, one of the most eminent physicians of New York, announces, in a small pamphlet, that for above these fifty years, the *Scutellaria lateriflora*, L. or *Virginian Skull-cap*, has proved to be an infallible means for the prevention and cure of the hydrophobia, after the bite of mad animals. It is better applied as a dry powder than fresh. According to the testimonies of several American physicians, this plant, not yet received as a remedy in any European *Materia Medica*, afforded a perfect relief in about one thousand cases, as well in the human species as in the brute creation, (dogs, swine, and oxen.) The discoverer of the remedy is not known: Drs. Derveer (father and son) first brought it into general use.

## SUICIDE.

FOREIGNERS amuse themselves with describing England as the most gloomy of all nations, and November as the month when the English have no other enjoyment but that of hanging and drowning themselves. The real fact is, that upon a general scale of computation, the English are less addicted to the crime of Suicide than any other nation; and as to the much abused month of November, it is so far from being the first in the bad pre-eminence of self-murder, that it stands only seventh in the list of infamy; for proof of our assertion, we refer to the following list of Suicides during the last ten years, in the City and Liberties of Westminster.

| Years. | Oct | Sep. | Aug | July | June | May | Apr. | Mar. | Feb. | Jan. | Dec. 1811 | Nov. 1811 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1812 | 2 | 3 | 1 | 5 | 1 | 1 | 2 | 2 | 3 | 1 | 3 | 0 |
| 1813 | 2 | 2 | 2 | 2 | 3 | 1 | 2 | 3 | 1 | 2 | 3 | 3 |
| 1814 | 0 | 2 | 0 | 4 | 4 | 1 | 5 | 3 | 1 | 2 | 0 | 1 |
| 1815 | 2 | 0 | 0 | 7 | 3 | 2 | 2 | 1 | 4 | 3 | 4 | 0 |
| 1816 | 1 | 3 | 1 | 3 | 3 | 0 | 1 | 4 | 3 | 0 | 2 | 3 |
| 1817 | 2 | 0 | 1 | 2 | 2 | 1 | 0 | 1 | 1 | 1 | 1 | 3 |
| 1818 | 1 | 2 | 1 | 4 | 0 | 3 | 1 | 1 | 1 | 1 | 1 | 2 |
| 1819 | 1 | 2 | 4 | 1 | 3 | 0 | 1 | 3 | 3 | 4 | 1 | 1 |
| 1820 | 0 | 1 | 2 | 2 | 1 | 1 | 2 | 4 | 1 | 4 | 1 | 0 |
| 1821 | 1 | 0 | 3 | 0 | 3 | 4 | 0 | 2 | 2 | 1 | | |
| Total | 12 | 15 | 15 | 30 | 25 | 14 | 16 | 24 | 20 | 21 | 17 | 17 |

Of the above, one hundred and sixty-three were males, (including four of *felo de-se*,) and sixty-three were females.

### DR. MASON.

NEW YORK, *Nov.* 10, 1820.—"Four weeks ago, Dr. Mason returned from a tour of health, so much recovered as to enable him immediately to resume his Sabbath morning lectures. These he commenced, and has continued with an ability and vigour equal to his best days.

LATELY died at Reading, the Rev. Thomas Arnold, formerly pastor of the Baptist church at Sevenoaks, Kent.

## Poetry.

### CHRISTMAS.

THE Summer season now has roll'd away:
The Sun no more shoots forth his vital ray;
The trees which once appear'd in verdant green,
Are now without a blossom to be seen,
Save where the ivy creeps, with close embrace,
Round the strong oak, and scorns to yield its place;
The meadows, too, if these we chance to range,
Teach us, though silent, of the wintry change.
But there are those who view with secret joy,
The season which will end their close employ;
I mean the school boy; him whose joyous heart,
Beats high, that he and Euclid soon will part;
To think of parents whom he longs to view,
To think of brothers, and of sisters too,
To think of all his friends, well pleas'd to know,
And hear the cuckoo sound, "How tall you grow!"
This is the time when families conspire,
To meet around the bright and blazing fire,
To spend the time in reasonable mirth,
When wit gives pleasantness and laughter birth.
(O shame to think how some mankind debase,
And prove themselves beneath the brutish race!)
But whilst you thus your time in pleasures spend,
Forget not those who need an earthly friend;
Forget not those who want the good you have,
But give, with lib'ral hand, the food they crave.
Thus you'll prevent the tears of grief to flow,
And thus you'll cause to beam the face of woe:
Thus you will find your pleasures to increase,
And thus will spend your future life in peace.
This is the season which recals to mind,
The impositions practis'd on mankind;
When Druid priests the British oak explor'd,
In quest of misletoe, by them ador'd,*
Which having cropp'd, the crowds assemble round,
Raise the loud shout, and swell the deaf'ning sound.
And now the bulls of snowy white they lead,
To the same tree to suffer and to bleed,†
As off'rings to an unknown cruel god,
To court his smiles, or 'scape his angry rod;
Or else, they hope his favour to obtain
By human captives on their altars slain.‡

* The misletoe was thought to contain a divine virtue, and to be the peculiar gift of heaven.

† Bulls were sacrificed, and the Deity invoked to bless his own gift, and render it efficacious to cure distempers.

‡ *A large basket of wicker-work, in the form of a man, was filled with victims taken in war, who were immolated in sacrifice to Esus, or Hesus, the god of the oak*

Happy the day, when messengers of love
Proclaim'd the tidings of the God above ;
Reveal'd that sacrifice of boundless worth,
Which Jesus offer'd when he left the earth.
Here holy men with fervour were employ'd,
Before Jerus'lem's glory was destroy'd.*
Here did the light of truth make darkness flee,
And ancient MONA did that glory see.†
But Austin came a Missioner from Rome,
(What pity that he had not kept at home!)
With cross and crosier, priestly power display'd,
With robes and vestments pompously array'd.
Our *Saxon* ancestors receiv'd the man,
Approv'd his doctrines, and admir'd his plan.
His bishop, Gregory's counsels brought to pass,
And made the feast of Yule for Christ a mass.‡
And thus whilst errors and corruptions spread,
They eat the wafer god instead of bread ;§
But British Christians scorn'd the haughty friar,
And fell the victims of his vengeful ire ;‖
Thus darkness spread, dispelling heavenly light,
Involving Albion in a tenfold night.
Now long in darkness and in gloom she lay,
Till Wickliffe rose, the "morning star of day ;"**
At length the light of reformation broke
The clouds of error and the popish yoke.
O may its lustre shine from shore to shore,
Till Popish relicks shall be known no more!
Christians will then nor oak, nor holly use,
To grace their churches, and adorn their pews ;††
The birth of Christ will then no longer be
The cause of drunken mirth and revelry.
Jesus, our God, thy influence impart,
To cheer, enlarge, and purify the heart;
Let primitive religion come again,
That all may own thy birth was not in vain.

JUVENIS.

* It is not known by whom the Gospel was introduced into England. There is good evidence that it was preached here before the destruction of Jerusalem, which was forty years after the death of Christ. Some eminent writers have been of opinion, that the apostle Paul was actually employed in this island.

† The island of Anglesea, the chief settlement of the Druids.

‡ Austin was sent to England by Gregory VII. bishop of Rome, at the close of the sixth century. He landed in Kent, and converted many of the Saxon pagans to at least the semblance of Christianity. Austin, it is said, converted the Pagan temples into Christian churches, and the Pagan festivals, of which the feast of Yule was kept in December, into Christian festivals.

§ Alluding to the absurd popish notion of transubstantiation.

‖ At a conference held between the British bishops and Austin, under an oak, in Monmouthshire, known for a long period after as "Austin's Oak," the haughty priest demanded as terms of communion, that they should keep Easter, after the manner of the Romish Church; that they should give Christendom to children; and that they should preach with him to the Saxons. On refusing to submit to these terms, Austin told them, that they should then receive death from the Saxons; which threat was literally accomplished, and the British christians were exterminated.

** John Wickliffe, rector of Lutterworth, who lived in the fourteenth century, preached the great truths of the Reformation 100 years before the Reformation *by Luther.*

†† *Alluding* to the absurd practice of putting boughs of holly, or mistletoe, with *berries,* in the parish churches at Christmas.

# Irish Chronicle.

*Extract of a Letter from the Rev. Josiah Wilson, dated*

BALLINA, *October 24*, 1821.

— I am sorry to say that the spirit of union which appeared to prevail in the metropolis while his Majesty was there, has not extended itself to the country: it seems indeed to have taken its departure when the King left Ireland. I trust I can say, "one thing" occupies my attention, keeps alive my anxieties, and impels me to persevere in labouring to make the rising generation acquainted with "the holy scriptures, which are able to make them wise unto salvation, through faith in Jesus Christ."

I am sorry I have yet heard nothing respecting a fellow-labourer: the "hardy Highlander" spoken of by Dr. Steadman at the public meeting in London, would, I think, on many accounts, especially from constitution and habit, suit the climate, though the heavy rains we have had since my return, with constant travelling, would try the strongest constitution; yet, through mercy, my health is not impaired.

*Mr. C——y is employed as an "Irish Reader and Inspector of Schools;" the more I know of him, the more I am satisfied that he gives pleasing evidence he is taught of God.*

I have the pleasure to state, that the next Quarterly Return of Schools, will contain an account of those newly formed, at the request of different individuals and congregations who have engaged to support them.

Yours very sincerely,
JOSIAH WILSON.

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*Extracts from the Journal of the Rev. Isaac M'Carthy, dated*

*Tullamore, October*, 1821.

— I was pleasingly surprised to hear on Saturday, September 15, that two Presbyterian Seceding Ministers from Scotland were in Tullamore, seeking for a place to preach in. I made myself known to them, and offered to do any thing in my power to promote their object. I then said, I had an engagement to preach at Ballue the next day, and two females were to be baptised, but if either of them would accept my pulpit on that day, they might rest assured I would not ask either of them to go into the water. The Rev. Mr. M'Dowell accepted my invitation, and the Rev. Mr. Bell went on to Port Arlington.

Lord's-day, 16th.—After prayer in the meeting-house, we proceeded to the Silver River, and after addressing the auditory for some time on the subject of believers' baptism, singing an appropriate hymn, and imploring the promised presence and blessing of our God and Saviour, I "went down into the water," and baptized Misses Eliza and Dorothy North, on their profession of "repentance towards God, and faith towards our Lord Jesus Christ." We returned to the meeting-house, and the place was filled. Mr. M'Dowell preached a sermon on the subject of Redemption by the blood of Christ, which gave general satisfaction. Their object is to explore Ireland, and to send the gospel to the most destitute parts of it. Mr. M'Dowell staid with me till Mr. Bell's return. They preached at Athlone, at Shokestown, and Boyle: at each place they had crowded congregations. Thus I was employed as the pioneer in opening their way, and I am resolved to patronize all who preach unconditional salvation, through faith in the Lord Jesus.

I preached twice at Ferbane on Lord's-day, October 7; and on Monday morning we had a meeting for prayer, at eight o'clock. We then proceeded to the river Brusna, and baptized Margaret Roork, the young person I have formerly mentioned, who had been brought up a Roman Catholic. Nothing could exceed the firmness with which she approached the water; at the brink of which I said, "Margaret, what is the foundation of your hope of salvation?" She said, "My whole dependence for salvation is in the finished righteousness of the Lord Jesus Christ." "Why then do you come to be baptized?" She answered, "In obedience to his divine commandment." That highly respectable and christian family (Mr. James Bagnall's,) have taken this destitute

child under their patronage and protection, and he has told me since her baptism that her conduct in his house has been highly commendable.

On the 14th of October, I preached at Abbyliex: our new meeting-house is roofed in. I found it suffocating to preach in the old place, from the numbers that attend. I left the men on Monday at work on the Baptistery, and preparing for the ceiling: I expect the house will be completed, and fit for opening, on Lord's-day, Nov. 25. I intend to invite several of my brethren to attend on that occasion.

Yours, &c.
J. M'Carthy.

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*From the Rev. Mr. Thomas.*

*Limerick, Oct. 24, 1821.*

My dear Sir,

I have paid the schoolmasters, &c. their salaries, and have their receipts in full on stamped paper.

I am glad that the Committee have allowed me to establish two or three more schools, though to me it will be accompanied with considerable additional expense and labour, particularly as they are to be so distantly situated. The schools are prospering, and those places in which they are situated are become very peaceable. Wherever education is communicated and the scriptures circulated, they are sure to produce the most happy effects.

You have seen by the public papers the dreadful state of the county of Limerick and parts of the counties of Cork and Kerry. But it should be observed, that it is those parts where the gospel is not preached, where the scriptures are not circulated, where the gentlemen are indifferent to the interests of the people, and where popish influence is most prevalent, and consequently, "the dark places of the earth are full of the habitations of cruelty." I am of opinion that the present rebellion did not originate so much in opposition to the government, as against particular and oppressive individuals.

Since I wrote the above I have just seen the Limerick Chronicle of this day; it gives the most dreadful accounts of the progress of the rebellion and assassination. It says, that "lives nor property are no longer safe."

I have been to Nenagh last week, and preached to a considerable congregation in the court-house. The school there is *prospering*; there are 280 children in *attendance*. The females are taught to spin, knit, and sew; and all taught for £22 per year. The master has £14, and the mistress £8. There is a fine spacious school-house, but it appears necessary to enlarge it by an addition sufficient to accommodate the females. The house has been built, and the addition will be completed, without any expense to the Society, by the indefatigable exertions of Mrs. B.

I also preached twice last week at Ballykennelly, in the county of Tipperary, to some very ignorant Protestants and Roman Catholics. I had to use great plainness of speech, they were so extremely ignorant.

The Lord appears to bless the meeting at my house for worship and scripture conversation, at which I expound a chapter in order every Tuesday evening, when at home. And though I live at the extremity of the town, the weather is often extremely wet, and it is dangerous to come out, particularly at night, my room is filled. Several Roman Catholics attend: two young men, who were intended for priests, regularly come and hear me preach, and have given up the idea of being priests, though their relations endeavoured to prevail on them to be so; one of them replied, That it was enough for himself to be deceived, and not to deceive others.

I preach as usual in the barracks to the 79th regiment of Highlanders: large congregations of them and their wives attend. I have heard most pleasing accounts of several of those brave fellows, who have fought our battles, being grateful to the Baptist Irish Society for the advantages afforded them; and as they have manifested their loyalty to their temporal prince, I trust many of them also are become so to their spiritual King.

Many persons express their surprise that the Baptists have not a meeting-house in Limerick; and when they ask me why we have not one, I feel sorry and ashamed.

I preach as usual in the court-house, under many disadvantages.

Yours very affectionately,
W. Thomas.

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The writer of the following Journal, the Rev. Mr. Hamilton, is now wholly engaged in the service of the Society, and has been desired to go to Athlone, to occupy the station left destitute by the sudden death of the Rev. Mr. Dunlop.

*Journal of the Rev. Mr. Hamilton.*

Sunday, September 2nd.—Spent this day in Tallow. The congregation not so large as usual, which was occasioned by the extreme wetness of the day. From the state of the harvest, the gloomy aspect of the weather imparted a sadness to every countenance. How soon and how easily can our God blast the hopes of man.

Friday, 14th.—Preached this evening in Tallow, and was well attended—a solemn and delightful meeting. A poor woman going home, was heard to say, "So, my dear, we are to have preaching again this night week; I hope I'll be able to attend: Lord have mercy upon me, I have been a great sinner! Do you think I may yet be saved?" O that there may come a shaking among the dry bones!

Sunday, 30th.—Spent this day in Tallow; enjoyed a precious opportunity of publishing the joyful sound, a sound which should fill the world. Several people of respectable appearance, whom I have not seen before, attended in the evening. I afterwards learned that some of them were sinners of no common kind. O that the word may reach their hearts, and be fixed there, like a nail in a sure place!

Friday, Oct. 12th.—Left home to-day on a little excursion. In the evening preached at Coppoquin; the congregation but small—about fifteen people.

Sunday, 14th.—Preached to-day in Clonmel, and upon the whole spent a pleasant day: the attendance pretty good, and their manner serious, thoughtful, and attentive.

Tuesday, 16th.—Went to Thurles, to see brother Davis; was greatly disappointed in not finding him at home. Preached in the evening to about thirty people. The few friends were very kind and attentive; but from what I can understand, there is no present prospect of any increase. I certainly think the light of my good brother rather under a bushel.

Thursday, 18th.—Preached this evening in Clonmel to a good congregation for this town. Here I met with my esteemed friend Davis, and was persuaded by him and Mr. Curtis to stop till over Sunday.

Sunday, 21st.—Accordingly was engaged again in preaching to about forty people; a goodly company for this barren spot: some expressed their approbation very warmly. O that my feeble labours may be succeeded by *him* who only can give the increase!

*From Mr. W. Moore.*

*Templehouse, Oct.* 17, 1821.

Rev. Sir,

In my last I mentioned I was in hopes of returning the number of twelve; I was then, and I am still, in hopes of their being the called, according to the purpose of our heavenly Father: but circumstances occurred, that I have seen only one of the number since my last; he came five miles last Sabbath to see me, and a joyful sight it was, as it is doubtful if ever there was a case more interesting. The proficiency he has made in the scriptures is really astonishing: he was bred in a wild wicked part of the barony of C. But the Lord knoweth where to find out his secret ones. He has the happiness also to be two miles off from a popish chapel, and there are two at an equal distance from him. I asked him how he escaped notice these two years past, (during which time I only saw him thrice;) he told me he takes the Irish Bible that I gave him, and goes to different places and reads: the novelty and curiosity gives them a desire to hear; and he is welcome in any place he goes to. But it is to be observed, he dares not speak of any thing spiritual as yet, only to read the letter, as there never was a school admitted of either society in that part of the country, nor were the scriptures, except his Bible, I believe, ever opened there before. He urges me to go thither, but I think it better to let him go on for some time; for the instant the priest hears, or gets the smallest intimation, then he is proclaimed a preacher: the consequence at present might be fatal to him. We must add the wisdom of the serpent to the harmlessness of the dove. It is a pity for them to be without the means of instruction, who are the most teachable people in the world, if there could be access to them. But the gospel is so penetrating, that the priests are steeling them who have not heard it against it. But in this part of the country, I believe and hope, their influence and terror are at an end, for they are opposing and persecuting one another.

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*From a Gentleman who superintends a School.*

*Garryhill, Sept.* 29, 1821.

Dear Sir,

I received your letter this moment on my return home, and inclosed therein four pounds for the master of the Garryhill School.

The school is going on most prosperously. I have got a house built for females, and intend having a mistress to instruct them in working, &c. I have not now time to send you a return of the number of scholars in attendance, but I shall do so at some future period.

I am, dear Sir, yours truly,
W. O'Neill.

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*From a Sabbath Reader to the Superintendent, the Rev. Josiah Wilson.*

*Collooney, October 19, 1821.*

Rev. Sir,

I considered it advisable to revisit the houses where I read and expounded the Irish Scriptures on Givah Mountain, the last month, and particularly where I had any prospect of being useful. There have been a great stir and inquiry among them concerning the scriptures, as I was informed by James C——, (the only intelligent man I met on the mountain side,) who told me that he could find no rest after my departure from his village, until he borrowed a Bible from a Mr. H—— in K———, with which he was so engaged that he could mind nothing but reading it; he was the only person that contended then, that the true faith was among the papists, but now he declares that if they had the true faith, they would have the scriptures for their guide; and that if the priests had the best religion, they would not be against the best book in the world—the Bible; he is now become the apostle of the mountain, who, with full confidence, proclaims to the people that there is no priest but Christ; who is the way, the truth, and the life, and that none cometh to the Father but by him.

I remained a whole day in the village nearest to Cloonmacool, where, beneath an humble roof, the rustic crowd attended, with simplicity, to hear of Him who came from heaven, in order to seek and to save that which was lost; who continually went about doing good, and at length gave his life a ransom for many. Various are the ideas of these people, yet all of them confessed that they were kept in ignorance, and one of them remarked that the bulk of the people were gradually seeing the absurdity and iniquity of attempting to stop the progress of the word of God. Another said, that he was sure it was with a view to keep the people in ignorance, that priest M—— declaimed against every charitable institution which pervades *the country*. A man about seventy *years old* told them plainly, that he *knew the* above priest still ready to re*sort to violence* on these occasions, yet he perceived that his blows were struck with a weaker arm upon subjects more capable of resistance.

I visited Mr. T———'s place twice since he became ill; he expressed a wish that I would read for him. He asked me what was the subject of your last discourse in Collooney; I told him it was an excellent gospel sermon, as it clearly showed the necessity of the new birth (or regeneration). He said he did not understand the meaning of the new birth. I told him it was to have Christ formed in us: to put off concerning the former conversation, the old man which is corrupt, according to the deceitful lusts; and to be renewed in the spirit of our mind, and put on the new man, which, after God, is created in righteousness and true holiness. I read the Epistle to the Galatians, and to the Ephesians, and the 3rd chapter of John's Gospel for him. He said he found much comfort in what I told him concerning the gospel, and earnestly requested that I would read for him again in the course of the ensuing week, as he could make free in asking me the meaning of what he knew he stood in need of.

I remain, Reverend Sir, with high esteem, your faithful and very humble servant,

J. O'Brien.

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*Contributions received since our last.*

| | £ | s. | d. |
|---|---|---|---|
| October.—From the Crayford Female Auxiliary Missionary Society | 5 | 5 | 0 |
| From Forton, per Mr. Tilley.. | 1 | 10 | 0 |
| Mr. Wm. Parnell, Ashford, per Mr. Hanson .....Sub. | 1 | 1 | 0 |
| Collected at Lancaster, Yealand, and Kendal, per the Rev. Moses Fisher .....33 | 16 | 6 | |
| November.—Bond-street, Birmingham, Auxiliary Baptist Missionary Society, per Mr. W. Lowe, Treasurer..... | 9 | 8 | 6 |
| Mr. Rd. Gregory, Edmonton.. | 1 | 1 | 0 |
| Mrs. Ann Calwell, Bath.....20 | 0 | 0 | |
| *Collected by Mr. Ivimey.* | | | |
| Collection at Silver-street Meeting, Worcester .....16 | 17 | 7 | |
| Rev. Henry Page...Annual.. | 1 | 1 | 0 |
| Mr. Blackwell .....Ditto ... | 1 | 1 | 0 |
| Mr. John Newman, Donation for the Schools | 1 | 1 | 0 |
| Mr. Carden, Surgeon, Ditto.. | 1 | 1 | 0 |
| Mr. Barker .....Ditto.. | 1 | 1 | 0 |
| A Friend..... | 0 | 5 | 0 |
| Collected at the Rev. Mr. Waters's Meeting, Pershore... | 8 | 5 | 0 |
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| Collection at Silver-street Meeting, Worcester ..... | 16 | 17 | 7 |
| Rev. Henry Page ... Annual | 1 | 1 | 0 |
| Mr. Blackwell ..... Ditto | 1 | 1 | 0 |
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# Foreign Intelligence.

## SUMATRA.

**Agreeably to the intimation in our last Number, we present our readers with a copious extract from a letter addressed by Mr. Burton to Mr. Dyer, dated**

*Fort Marlborough, April* 12, 1821.

My very dear Sir,

By a letter addressed to my dear pastor Mr. Ivimey, you will have learnt the particulars of my recent illness and partial recovery, as well as my intention of leaving Bencoolen for a few weeks, at the recommendation of our excellent Governor, to visit some of the northern ports on this side the island; particularly Padang, Nattal, Tapanooly, and the small island of Nias, with a view of ascertaining the most eligible place for the formation of another Missionary station. The apparent necessity of extending our exertions beyond this place, I stated to you in my last, and the local information we soon after obtained, rendered it quite obvious.

I sailed a few days after I wrote Mr. Ivimey, in a boat of Mr. Prince, which happened to be here at the time, and through the kindness of that gentleman obtained a free passage to Nattal—a very happy circumstance, as coasting is generally very expensive in these parts.

In our way to Nattal we touched at Padang, which we made in five days. This place was taken by the English during the war, but was given up again to the Dutch by the late treaty. The interior from hence is much superior to any other part of the island, in point of cultivation, population, and traffic. It is the grand entrance to the Mengamcabow country, formerly the seat of the universal government of the island, where the Malayan language is supposed to be spoken by nearly a million of people, and presents, I should suppose, a much more extensive and interesting field for a Malayan Mission than any other part of the Archipelago.

The European population of Padang are principally English, and Dutch persons educated in England. The resident, and most of the civil servants, were under Sir S. Raffles in Java, and shew that they have not attended such a master in vain. There is here a Dutch minister, but as he *can only* preach in his own language, *which few* of the people understand, he *cannot* be very extensively useful. I attended church on the Sabbath, and should have preached after the Dutch service, had we not expected at the time I was asked, to sail early on that morning. I promised to do so on my return, should I be there on a Sunday.

We staid at Padang six days, during which I was more than hospitably entertained at the house of Captain Kemp, a Scotch gentleman, and Madras merchant. I left the place, hoping that a field so apparently "white unto harvest" would not long want an arduous and godly labourer. I endeavoured to obtain the average price of most necessary articles of consumption, and am of opinion that a Missionary might live for half the sum at Padang that he would require at Marlborough.

After leaving Padang, three days delightful sailing brought us to Nattal, the quiet and retired residence of John Prince, Esq. a man whose uprightness, benevolence, misfortunes, and hospitality, have gained him the sympathy and admiration of the East. Here is a small fort similar to those of the other English residences of the coast, in the midst of which stands Mr. Prince's house. Near him are a few Europeans, and descendants of Europeans, whom he has taken under his protection, who, with all the natives in the vicinity, look up to him as their father and best friend. He is now forty-five years of age, and has lived in this seclusion since the age of fifteen, yet he is so much the gentleman in his manners that good judges have said, the first society in Europe could not improve him. I think I mentioned to you before his having translated our Lord's sermon on the Mount, with explanatory notes and some prayers, into the Malayan language. It is certain that his admirable conduct towards the natives, both in his dealings with them as a merchant, and his treatment of those immediately in his service, has been attended with such happy effects, that the Malays of Nattal are much superior to any others. His influence among the chiefs is so great, that when they have disagreed among themselves and declared war, he has often, by bringing them together and mere persuasion, completely reconciled them and left them friends. How important that a Missionary's conduct before the heathen be *blameless* and *kind!* These happy results of the upright deportment of a single individual have reminded me forcibly of a remark made by my dear friend Mr. Winterbotham, in one of the first sermons I heard him preach. It was to this effect —"I will engage that six private persons, whose lives are fully regulated by the precepts of Christ, will do more towards converting a heathen nation than fifty

preachers, who proclaim them without wholly submitting themselves to their influence."

You will not wonder that from such a man a Missionary should receive a cordial welcome. He entertained me in the kindest manner, and expressed his wish to afford me whatever assistance he could in the formation and prosecution of my plans. I was happy, I trust grateful, in the assurance of the friendship of one so experienced and capable of affording such efficient aid to the Mission.

In a former communication I mentioned to you, that Sir Stamford Raffles recommended us to direct our attention particularly to the Batta people; and Mr. Prince agreed with him and many others, in thinking that they afford a most promising field for Missionary exertions. He thinks them in number about five hundred thousand; and it is certainly a very curious circumstance, and to a Missionary among them a most encouraging fact, that of a people who are fully proved to be *cannibals*, more than one half should be able to *read* and *write!* With such a door already open, what might not be effected amongst them? At how many quarters, in how many ways, do the strong holds of Satan lay here exposed to our attack! Their alphabet is the most simple I have seen, and will be particularly easy to print.

We were not long in coming to the conclusion, that our future labours must be for the welfare of the Battas; and to fix upon the most suitable place for our residence was the next thing to be thought of. Mr. Prince was of opinion at first that Nattal possessed the greatest advantages; but upon further inquiry, we determined to settle at Tapanooly. This is a small island, about eighty miles north of Nattal, situated just in the mouth of Tapanooly bay, in which it is said all the fleets in the world might ride secure in any weather, and scarcely even be seen from the main land at its entrance. On this island there is a native Bazar, and a house belonging to Mr. Prince, which is now occupied by one of his assistants and this person's sister. Five or six of the Batta rivers flowing from the heart of the country fall into the bay, which are navigable for several miles up, and have many towns and villages situated on their banks, so you may readily conceive the advantages of this place as a Mission station.

Having concluded upon the situation I was unwilling to lose the time that would be required in going to see it, thinking it best to return and bring my dear wife and babe *as early as* possible. But as Mr. *Prince was intending* to visit Tapanooly at that time, and kindly offered to take me with him in his boat and introduce me at once to the native chiefs, I thought it best to comply. This arrangement, however, Providence did not favour. Other plans were laid out for me, whilst I was thus contriving my own movements. When our trunks were on board, and we were all ready to sail, hoping to complete our voyage in two days, a violent gale of wind sprang up, called on this coast a Sumatran, or north wester, which lasted for several days, and rendered it impossible for us to move; and even when the winds did abate, still continuing in the same quarter, it was not improbable but that our voyage might have occupied a month, though the distance was, as I have before mentioned, but eighty miles.

In this uncertainty, Mr. Prince thought it best for me to take the course of the winds, and return to Marlborough by a native boat, which was to sail in a few days, engaging at the same time to make every arrangement for us in his power at Tapanooly. It was necessary the native chiefs should be made acquainted with our object, and their permission obtained for our settlement among them; also that materials should be preparing for the erection of a wooden house; such as the felling of trees, making planks, &c. &c. These Mr. Prince kindly offered to manage for me in consideration of our speedy return. But the chief inducement for my being at Marlborough as early as possible was, that I might get every thing packed and arranged to leave with a brig, which he was intending to send down in about a month, and so accomplish our removal without expense to the Society. The native boat not sailing as early as we expected, he sent me down in one of his own to Padang, not fearing but that I should readily get a passage from that place. I heard afterwards that the boat in which I should have sailed was lost near Bencoolen. O the watchful care of our Heavenly Father! This was not the only instance in which I had distinctly to mark, and with gratitude to record, his immediate interposition on my behalf during my absence from home.

After waiting six days at Padang, impatient to return to my dear wife and babe, and having no prospect of a conveyance, I prevailed upon Captain Kemp to sell me a good sized jolly-boat for 100 dollars, in which I determined (certainly very rashly and ignorantly) if possible, to make Marlbro', a distance of nearly 300 miles. I accordingly procured 3 seamen, plenty of rice and water, a goat and two kids, and put to sea, with no other covering than our attoped shade over the place where I sat at the helm. It happened

that an American vessel was leaving just at the time, to which I was permitted to attach my boat as far as our course was the same. From the hospitable and homely men who formed this ship's company, I received the greatest possible attention and kindness. They took me into their vessel, and treated me with the best it afforded, and on parting wished me to say, whatever they had on board which I thought would make me more comfortable, and I should have it. One of them gave me a volume of the Christian Observer. After sailing with them a day and a half, they put me into my boat about four in the afternoon, and we parted with mutual regret, and not without many fears on their part, I am persuaded, for the fate of my poor bark. There was certainly good reason for apprehension, for we were forty miles from land—raining—the wind had blown strong from the N.W. all the day, and the heavens gathered blackness as the night came on—there was nearly as heavy a sea, I think, as we had in any part of our voyage from England—so heavy indeed that it was with the utmost difficulty, after taking in most of the sail,' they could bring my boat alongside their vessel. As every thing depended upon the stability of my own mind in these circumstances, I can ascribe it to nothing short of an interposition of a kind Providence, that my courage still held out—but it did, even on being informed, immediately we had left the vessel, that we had no fire in the boat, nor the means of procuring a light for the night. I had not been in the boat many minutes, when I became exceedingly sick, and vomited much, for the first time at sea. I however took my seat at the helm, and steered the whole night; in the morning we saw land, and found that our course had been perfectly correct. The following day pleasant sailing—winds light—but the next night was very alarming. Think of us in an open boat, 18 feet long, close in to a reefy, and consequently a most dangerous shore, carried rapidly along by fearful N.W. squalls, accompanied with heavy rain—our compass broken with the tossing at the beginning of the night, nor any light to see it had it been in order, so dark indeed that we could not see five yards before us, and you will not wonder that *all courage failed*. You may form, perhaps, a faint idea of such a situation, but to enter fully into the feelings we possessed when the storm was hushed and the morning broke, discovering to us the footsteps of *Him* in the deep, who had guided us safely through the horrors of the *night*, almost in a direct course towards *our desired* haven, is as impossible as for *me to describe* them. Through mercy I arrived in peace at Marlborough, on the fourth day from Padang, not a little gratified to find all friends, particularly my dear wife and babe, in good health.

The new arrangements we found it necessary to make on my return, you will have heard of, both from Mr. Evans and Mr. Ward, long before you receive this; it is therefore unnecessary for me now to enter upon a detail of the cause. In about a week after this event, Mr. Ward left Marlborough for Calcutta, putting me in charge of the press. A few days after his departure, Mr. Evans went to Padang, where, as you have most likely heard, he has formed another station.

Since our friends left us, my dear Mary and myself have been fully employed. The first object that claimed our attention was the Native School established here before our arrival from England. This School, for want of proper superintendence, was fast going to decay; we had it therefore removed to our veranda, (which measures about 36 feet by 24,) where we could have it under our own eye, and indeed introduce it to the immediate attention of the whole settlement, who in calling to see us, are obliged to pass through the school to enter the house. I am happy to add, it has since very much revived.

Having set this school in order we began to direct our attention to the surrounding villages, and soon discovered the way was open before us.

The head village in the neighbourhood, situated on the borders of a beautiful lake, and distant from Marlborough about five miles, is called Dusum-bazar, or the great village. This was the first we visited for the purpose of proposing a school. We were received in the kindest manner by the head imum, or priest, who offered us the Balli, or Town-hall, a very spacious room, for a school-room, and gave us the most encouraging promises, which he has since more than fulfilled. He shewed us a Testament that had been given him by a gentleman at Marlborough, which had evidently been very much used. When we questioned him of its contents, he said he *liked* all he understood of it. I have a full conviction (and it is a most encouraging one, whilst engaged in the establishment of schools,) that, when the capacity of reading is given to the Malays, the printed gospel will not want persons to peruse it: nor do I think the preached gospel will want hearers. It is surprising how few, even of the priests themselves, know any thing more than the alphabet.

The necessary tables, and forms, &c. being prepared on the 22d of January, the Dusum-bazar School was opened. Se-

veral gentlemen from Marlborough, and the neighbouring plantations, countenanced our proceedings with their presence. At half-past seven in the morning all the males of the Dusum were assembled in the Balli, and we proceeded to business. Mr. Hewitson, the superintendent of the Marlborough School, arranged the boys into classes, and put down their names in an appropriate book; after which I suggested to the gentlemen present a plan for the future conduct of the school, which met their unanimous approbation. We first thought of selecting the most able of the Imums, and making him the superintendent; but as they proposed that the three persons of that order in the Dusum should take the superintendence of the school in turns, we agreed. I believe I may say, *all* enjoyed the business of the day, and were pleased with the prospect presented of one day ameliorating the spiritual condition of these quiet and hospitable villagers. It would have been strange indeed if my own feelings had not been at a high tone: I will not attempt to describe them—I can only say, I was *happy*. We have since formed three more schools upon the same plan, and find it succeed beyond our expectations. One of these is distant from Marlborough three miles, another four, and one six miles, at the opening of each of which we have not only been honoured with the presence of several gentlemen of the place, but many of the ladies also. It has been a great privation to my dear Mary, that the English Schools have prevented our ever both leaving home at the same time.

It is impossible to speak too highly of the kind attentions of all about us. From the highest to the lowest of the European population here, we have received constant and warm support in all our plans. They all shew us the greatest friendliness. I endeavour to visit each of the schools twice in the month, and some of them much oftener; on which occasions I am often driven out by Mr. W——, Dr. ——, or some other gentleman, in his buggy. Captain W———, the Commandant here, told me only a few days ago, that whenever I wanted a horse for the country, his were at my service. I often think how different are our circumstances from those of Dr. Carey on his arrival in India!

These visits to the country schools are generally very interesting, and will be still more so ere long, when I trust to be able to tell among these villagers the wonders of a Saviour's love. They always receive us with great cordiality, and are *very ready to enter into* conversation, at *which they are great masters.* An eloquent speaker is much respected amongst them, and the more sophistry he introduces into his discourse, the more it is admired. The Dupatty, or head man of a village, is chosen from the best speakers. We can now understand most that is said in common conversation, but are not yet adequate to the communication of religious truth. When we can mix more with the natives, their language will be easily enough obtained. Every child learns it, and why should not we? But the difficulty on a religious subject arises from the paucity of their ideas upon it.

We have never seen any thing like indelicacy in either the males or females. They are very polite—no Malay would think of seating himself in the presence of his superior till the latter had previously sat down. The state of society, religion excepted, quite accords with what we imagine the Patriarchal to have been. The history of Isaac and Rebecca, the whole story of Joseph and his brethren, are recalled vividly to mind by the actual Society here exhibited. Their dress much resembles that of the highlander. The Malay cloth is just the highlander's kilt, and put on in the same way. As the highlander would despise the plaid of a neighbouring clan, so a Malay of Marlborough could not be prevailed on to wear the stripe which is common at the northern parts of this island. The Malay too, taking a long walk, always wears his plaid over his shoulder, the same as the other. But to return to schools.

In Marlborough and its immediate neighbourhood there are six large bazars, or a kind of market streets, numerously inhabited, from which the Europeans are supplied with fruits, &c. and the people of the interior with clothes, &c. In the middle of each of these, by the Governor's order, the people are now erecting a spacious school-room, which is to be finished and opened before the 1st of next month, when Sir Stamford proposes visiting them all in person. We are now more than a little busy in making the necessary preparations. As the children in our veranda are drawn from these several bazars, the establishment of the new schools will necessarily supersede the old one—the "*hum*" of which we shall be sorry to lose. Mrs. Burton will try to supply its place by a girls' school, but I fear will not succeed, as the people are averse to the instruction of their girls. The reason they give is a little ludicrous: they say, "If we teach our girls to write, they will do nothing but write letters to their lovers."

We are honoured with frequent visits from the native Chiefs and Imums. Two days ago seven of them were at our house at once, consulting about the new schools

in the bazars. The head of the Nias people of this place, a venerable old man, reminded me much of the revered Fuller. I was so struck with the resemblance that I brought out Dr. Ryland's "Life," to compare the portrait there given, and on shewing it to the chiefs they were much amused—the old man particularly so, to see something which he was sure very much resembled himself. One of the Imums of Dusum-bazar has just brought my dear Mary a present of four doves.

We are now beginning to expect Mr. Ward by the first vessel from Calcutta, and shall be very glad of his arrival; for with all the schools, and the press fully occupied, we begin to find our time sufficiently engaged. Nothing, however, is so conducive to health in this country as exercise, as long as the sun is avoided; and, through mercy, we are both quite as adequate to that as when we left England. We shall be particularly pleased if Mr. Ward succeeds in procuring us assistance in the English Schools, that we may be able more fully to devote ourselves to the natives. We are much in want too of the Malayan types.

Surrounded as we are at Marlborough with kind friends, whose opinion of us we fear is much better than we deserve, and honoured with the co-operation of persons of the first distinction and respectability, you may suppose that my dear Mary and self have fixed upon this as our permanent residence, and that we now look to the country round Bencoolen as the ultimate field of our future exertions. But this is not the case. Whilst we trust we are not ungrateful for the innumerable favours which our heavenly Father has scattered around our path in this strange land, nor ignorant of the importance of Bencoolen as a Missionary station, we yet have our preference for the northern parts of the island, where we can be almost entirely excluded from European society, and immediately connected with the heathen. We had this preference when we agreed to remain here for a time, and we hope to be heard when we earnestly request *you* to supply our place, and to permit us to proceed, according to our first plan.

In telling Mr. Prince of the alteration in our arrangements, I expressed a hope that I should still see him in twelve or eighteen months, and wished him to proceed with the house as far as possible, before our arrival. I have heard from him several times since, and from one or two of his letters, which I inclose, you will find *what he* has done and expended, as well *as his sentiments* respecting the small island *of Nias*, which he has visited since *I saw him.*

We are now of opinion with Mr. Prince, that the people of this island ought to have the preference of the Battas. There are fewer obstacles in the way of their conversion, and not the same ground of apprehension, in trusting ourselves wholly to them. Both, however, are highly interesting stations. I informed you before of the application which the Nias people had made to Sir Stamford, to know of what religion he would wish them to be; and when two hundred and thirty thousand persons say, "Come over and help us," shall they not be heard? What sort of Missionaries should we be, did we not long to live and die, pointing them to "the Lamb of God?"

## JAMAICA.

**THE accounts received from our friend Mr. Coultart present many gratifying proofs that the gospel is known and felt in its sanctifying power and influence among the degraded population to whom it is his principal employ to declare it. Some striking instances of this kind will be found in the Report. We subjoin two or three others of a similar description.**

Under date of 16th April, Mr. C writes:—"If God should spare me until next Lord's-day, I expect to baptize 80 persons. Of these we have good reason to hope well, though some after the strictest examination deceive us. I think I do not exaggerate when I say, these have been selected from twice that number, who have, even with tears and prayers, intreated us to receive them. I often feel it painful indeed to refuse them immediate admission; but we wish to obtain the consent of their owners, and to have as extensive a knowledge of their characters as possible, before we receive them. Some of them weep when they are told to stop a little longer, and say, 'Massa, suppose dead take me, how me die, when me know dis my duty, an me no do it!' I can only say, I wish to know that it is their duty, and then I shall not object."

Again, June 18.—"A poor female negro called upon me a few days ago from a distance of fifty or sixty miles. Here she is, dressed in a clean little jacket, as they are called in Scotland, and such as servant girls wear there, without stockings or shoes, though in the last stage of pregnancy. 'She has come to hear some word about

Jesus,' she says 'for she has seen no servant of God for eight long years.' She looked at the chapel that was building, she looked at me, and then wept till she had no more power to weep. When she recovered, she told me that she and her husband and small family were sold eight years ago to the person who owns her now, and her residence fixed on the same estate, where 'nothing but badness is to be seen—dere me hear no good word—me see no good work.—O massa, me poor soul quite perish, him quite sick for de word.' When she went first to the estate, her owner asked her if she prayed? Yes, was her reply. 'O that is bad,' he said, 'you will spoil all my negroes. Your religion is a nasty thing—you must not spread it here!' 'O massa,' she replied, 'religion no a bad ting—if your negro love God in him heart, him find someting else to do than tief (steal) your fowl, and your sugar; *religion a good ting when neger hab plenty of it.*'"

**In August, brother Coultart mentions, that an unusual mortality had occurred among his flock—no less than nine of his members having been removed by death in seven or eight days:—an interesting account of one of whom will be given in our next Herald.**

*List of Contributions received by the Treasurer of the Baptist Missionary Society, from October 14, to November 14, 1821, not including Individual Subscriptions.*

FOR THE MISSION.

| | £ | s. | d. |
|---|---|---|---|
| Arnsby, Baptist Church, by Mr. Carter | 20 | 2 | 6 |
| Birmingham, New Hall-street, Sunday-School Children | 1 | 13 | 6 |
| A Bequest by the late Miss Hannah Cave, aged 17 | 1 | 0 | 0 |
| Cannon-street, Collection | 28 | 11 | 11 |
| Bond-street, Auxiliary Society, by Mr. Lowe | 18 | 0 | 0 |
| Coventry, Baptist Church, by Mr. T. Oswin | 20 | 0 | 0 |
| NorthStaffordshire, Auxiliary Baptist Missionary Society, by Rev. I. Birt | 45 | 0 | 0 |
| Auxiliary Society for Oxfordshire and its Vicinity, by Mr. Thomas Parsons, Treasurer— | | | |
| Abingdon | 63 | 3 | 6½ |
| Astwood | 7 | 11 | 6 |
| Banbury | 2 | 11 | 6 |
| Blockley | 12 | 0 | 0 |
| Bloxham | 2 | 0 | 0 |
| Bourton | 23 | 0 | 0 |
| Burford | 4 | 12 | 10½ |
| Campden | 5 | 0 | 0 |
| Cheltenham | 2 | 0 | 0 |
| Chipping Norton | 32 | 10 | 7 |
| Cirencester | 18 | 8 | 0 |
| Ensham | 4 | 10 | 8 |
| Evesham | 7 | 14 | 0 |
| Fairford | 7 | 14 | 1 |
| Farringdon | 2 | 13 | 0 |
| Hooknorton | 12 | 0 | 6 |
| Middleton Cheney | 2 | 5 | 0 |
| Oxford | 50 | 13 | 0 |
| Shipston | 4 | 9 | 7 |
| Stow | 1 | 16 | 2 |
| | 266 | 14 | 0 |
| Newbury, Collection and Subscriptions, by the Rev. Thomas Welsh | 40 | 0 | 0 |
| Plymouth Dock, Church at the Square, by Mr. Batten | 17 | 18 | 0 |
| Nottingham, Collection and Subscriptions, by Mr. Lomax | 93 | 7 | 0 |
| Boston, Friends, by Mr. Marston | 5 | 0 | 0 |
| Derby, Penny-a-Week Society and Friends | 7 | 11 | 6 |
| Isleham, Collection, by the Rev. James Hoby | 2 | 18 | 0 |
| Suffolk, Collections and Subscriptions, by the Rev. Messrs. Dyer and Upton | 128 | 3 | 0 |
| *Burton-street, a few Friends in*, by the Rev. John Edwards | 1 | 6 | 0 |

| | £ | s. | d. |
|---|---|---|---|
| Missionary Subscriptions at 9, Wardrobe-place, by Mr. Mundy | 1 | 4 | 6 |
| Rawdon, Subscriptions, &c. by Rev. J. Mann | 7 | 16 | 0 |
| Huntingdonshire Society in Aid of Missions, by R. Foster, Esq. Jun. | 79 | 10 | 5 |
| Auxiliary Society for Part of the Western District, by Rev. R. Horsey | 48 | 15 | 6 |
| Norwich, Auxiliary Society at Rev. J. Kinghorn's | 28 | 7 | 5 |
| St. Clement's Auxiliary Society, for a Native Preacher, by Rev. George Gibbs | 15 | 0 | 0 |
| Church-street, Blackfriars, Auxiliary Society, (July 31) | 33 | 16 | 3 |
| Robert Barclay, Esq. *Bury Hill*, by the Rev. J. Whitehouse, Donation | 20 | 0 | 0 |
| John Wilks, Esq. Finsbury-square, Donation | 10 | 10 | 0 |

## FOR THE TRANSLATIONS.

| | | | |
|---|---|---|---|
| Edinburgh, Baptist Church in the Pleasance, by Mr. W. Braidwood | 40 | 5 | 8 |
| Hamilton, Bible and Missionary Association, by Mr. James Mather | 5 | 0 | 0 |
| Paisley, Youth's Society for Religious Purposes, by Mr. A. Moody | 10 | 0 | 0 |
| North Staffordshire Auxiliary Society, by Mr. Kennedy | 5 | 0 | 0 |

## FOR THE SCHOOLS.

| | | | |
|---|---|---|---|
| Hackney, Society for Native Schools, Third Annual Payment, by Mr. Hotton | 25 | 0 | 0 |
| James Gorst, Esq. Somers Town, Donation | 30 | 0 | 0 |
| Norwich, St. Clements, Auxiliary Society, by Rev. George Gibbs | 15 | 0 | 0 |

## FOR FEMALE EDUCATION.

| | | | |
|---|---|---|---|
| Birmingham, Auxiliary to the Calcutta Institution for Female Schools, by Mrs. Blakemore, Treasurer | 15 | 0 | 0 |
| Contribution from three Motherless little Girls, by the Rev. J. Upton | 0 | 18 | 6 |

## FOR THE COLLEGE.

| | | | |
|---|---|---|---|
| Rev. J. M. Longmire, Winkfield, by Dr. Ryland | 5 | 0 | 0 |
| Miss Hassard, by Ditto | 1 | 0 | 0 |

☞ *Whenever our Friends find it more convenient to pay their Contributions at the Banking House of Sir John Perring & Co. than at the Missionary Rooms, they will be pleased to mention* by whom *and* on what account *Payment is made. The Sum of £40 was paid there on Account of the Society on the 6th of November, but as no Name was given with it, the Secretary finds himself, of course, unable to acknowledge it till he receives the requisite Information.*

N.B. The Committee thankfully acknowledge the Receipt of several Parcels of Magazines, &c. for the Missionaries.

# Baptist Home Missionary Society.

THE friends of this Institution have abundant reason to bless God for that degree of success which evidently attends the labours of their agents; and also for the liberal contributions which have been received for their support.

Whilst the Committee are thankful that this important cause appears to "*increase in favour both with God and man*," they earnestly entreat that "*prayer may be made without ceasing by the church*," that the influences of the Holy Spirit may still more abundantly accompany the preaching of the gospel in every place; and the means of grace be speedily provided for all the dark places of the earth. The expenditure of this Society is SEVERAL HUNDRED POUNDS BEYOND *its stated income*, and there are still many applications to the Committee, both from *places* that are in great want of assistance, and from *preachers* who are desirous of being employed, *which cannot prudently be complied with for want of larger resources*. The following extracts from correspondence, addressed to the Secretary and to the Committee, it is presumed will prove highly interesting to our readers.

*Extract of a Letter from Mr. Jeffery, dated*

"*St. Mary's, Scilly, Oct.* 23, 1821.

[The recent indisposition of this indefatigable Missionary, occasioned by incessant labours, and frequent exposures in the night upon the water, rendered it necessary for him to spend a month at Penzance, that he might have the benefit of medical advice and change of air.]

—— Blessed be God! my health is certainly much better than when I left Scilly for Penzance; and by a rigid adherence to the advice of the Doctor, I hope I shall be able to resume the whole of my labours.

The seasonable help which the Society so kindly afforded me, in sending Mr. Crossman for a few weeks, has proved useful to me, and very acceptable to the islanders. Should the Society determine upon *supporting another Missionary upon these islands*, I know of no one so suitable as Mr. C.; but if the claims of other dark places be too numerous to admit of any more help being sent to us, I hope the Lord will afford me health to go through my usual labours, until it shall please him to raise up others from among ourselves, to aid in this glorious work. In a letter, dated March, 1816, I mentioned that I had been on board the B——— (a transport ship that lay here for some time,) exhorting the soldiers and sailors, and distributing tracts, &c.; a few days since some of my friends in Holy Vale saw the captain who then sailed in the B———, and he desired them, in the most affecting manner, to thank me for the preaching and the tracts, for they had been the means, through grace, of the conversion of himself and two other seamen."

*Extract of a Letter from the Rev. S. Kilpin of* EXETER.

*August* 23, 1821.

——— I am happy to bear my testimony to the character and labours of *Mr. Cocks, your Missionary at* CREDITON.

He has carried the gospel into some of the most destitute villages in that neighbourhood; and several persons have been so convinced of sin, and inclined to seek the Saviour, that they now come from those villages, a distance of *three or four* miles, to attend his ministry on the Lord's-day. Mr. C. appears to be every way adapted to that station: he preaches sometimes four times on the Lord's-day; and every evening in the week, except Saturday, he either preaches or goes from house to house distributing religious tracts.

*Extract of a Letter from a Correspondent in* OXFORDSHIRE.

*August* 14, 1821.

"A small neat meeting-house for public worship, was opened at CHALGROVE, the resident station of Mr. Heafford, one of your Missionaries, who preaches occasionally at *seven* other stations. The Rev. Messrs. Hinton of *Oxford*, Tyso of *Wallingford*, and Wilkins (Independent) of *Abingdon*, preached upon the occasion. The discourses were interesting and appropriate, the congrega-

tions numerous and liberal, and the prospects of usefulness in that destitute and populous part of the county very encouraging."

A church has lately been formed, and Mr. Heafford is about to become their pastor; but as his relation to the church will not prevent his Itinerant labours, so neither will it dissolve his connexion with this Society.

*Extract of a Letter from Mr. Claypole of Yeovil, respecting the Cause at* CREWKERNE, *Somerset, dated*

"*August* 27, 1821.

—— I am happy to say that we have found Mr. W. who has been supplying at C. very active, zealous, and affectionate. Besides preaching at C. four times every week, he has gone into the villages in the neighbourhood, and the attendance has been truly encouraging. The parcel of tracts came duly and seasonably to hand, Mr. W. and I went into several large villages and distributed them from house to house. This gave us an opportunity of preaching, or rather talking, of Jesus Christ, and also of giving information that we intended to preach "publicly, as well as from house to house."

Yesterday at half-past three o'clock P. M. we had preaching under a wide-spreading elm-tree in the village of H. about seven miles from this place. We had about 400 very attentive hearers, and the people received tracts after service with great eagerness. We found by conversing with them, that they were extremely ignorant of the way of salvation by Jesus Christ, and indeed we have been used to think this populous village as one of the strongest holds of Satan in all this district. They appear now inclined to hear the word: O that "the time to favour them may come—the set time!" My christian love to the Committee. "*Brethren, pray for us!*"

*Extract of a Letter from Mr. Gowing,* BRAMFIELD, *Suffolk, dated*

"*September* 25, 1821.

—— Through Divine help I continue to preach at *six* out of the *seven places* mentioned in my last, having been obliged to relinquish St. Lawrance for want of a place, the friend being dead who used to receive us. In the town of *Halesworth*, where we used to worship in a cottage, the people have been able to erect a plain brick building, 38 feet by 29, for about £380.—At *Southwold*, also another of the stations, they have built a small place of worship, which will contain about 200 people, which is well attended: the church is now increased to 66, and the Lord is evidently "calling his own sheep by name, and leading them out."

I am greatly encouraged in my village labours, and would wish to continue them for three reasons:

1. The great necessity of carrying the gospel to those who are destitute of it, and who will not go a few miles to hear it.

2. I have seen the glorious effects of Village Preaching, when the Lord has blessed it to many souls.

3. I find a reward in the work itself, in fulfilling the commission and following the example of God my Saviour.

If the Committee should think my labours deserving encouragement, what they allow will be gratefully received, and greatly encourage me in my work."

*Extract of a Letter from Mr. G. Jones of* Wolston, *respecting* KENILWORTH, *dated*

"*October* 31, 1821.

—— Having informed the friends at *Kenilworth* that I understood there was a young man, who had been recommended to the Committee as a suitable person for a Home Missionary, who was not yet engaged with any station; they immediately expressed a strong desire to obtain him for one year at least; and also their determination to do all in their power for his support. They will, therefore, be exceedingly glad if the Committee should agree to send him there, and afford that assistance which will be necessary to effect an object so desirable. If the young man's preaching should prove acceptable and useful, as I trust through the Divine blessing it will, I have no doubt but the people will raise at least £20 a year, besides their other expenses of chapel rent, &c. I need

not say how anxious I am that this station should soon be occupied by a zealous labourer. Having seen a numerous congregation collected, and a Sunday-school established in the midst of a population of at least 3,000 people, besides surrounding villages, it would be grievous indeed if by any means we should appear to lose the things which we have wrought.

We are now waiting for your kind information respecting the decision of the Committee."

*Extract of a Letter from Mr. Winter of* SOUTH SHIELDS, *dated*

"*September* 3, 1821.

—— I embrace the first opportunity of acknowledging the kindness of the Society, in the donation which they have sent me. I rejoice to inform you that the cause prospers among us, even beyond our expectations. About three years ago, the attempt was made to raise a congregation in this town, containing a population of nearly 20,000 souls, and like most of the other parts of Durham and Northumberland, very deficient in the means of grace. A church has been formed of about 30 members, and I trust there are many sincere and humble inquirers after the way of salvation. Our new chapel, which will contain from 5 to 600 hearers, was opened in August last, and is well attended.

I hope we shall soon form an Auxiliary to your Society, and be able to make some return to your funds for the kind and seasonable aid which we have experienced."

*Account of Contributions received for the* BAPTIST HOME MISSIONARY SOCIETY, *by the Rev. Messrs. Chin of Walworth, and Payne of Ipswich, in May, 1821, chiefly in the County of* SUFFOLK.

| COLCHESTER. | £ | s. | d. |
|---|---|---|---|
| Cook, Mr. | 1 | 0 | 0 |
| Nice, Mr. | 2 | 0 | 0 |
| Savill, Rev. J. | 0 | 10 | 6 |
| Small Sums | 2 | 7 | 6 |
| Bligh, Mr. D. *Langham* | 1 | 0 | 0 |
| Everetts, Mr. *Capel* | 3 | 0 | 0 |
| Horlick, Mr. *Strabrook* | 1 | 0 | 0 |
| DISS. | | | |
| Collection, Rev. Mr. Ward's | 2 | 15 | 0 |
| *Jeffes, Mr. J.* | 1 | 0 | 0 |
| EYE. | | | |
| Collection, Rev. Mr. Simpson's | 3 | 11 | 0 |
| GRUNDISBURGH. | | | |
| Collection Rev. Mr Thompson's | 3 | 13 | 6 |
| Dains, Mr. *Falkenham* | 1 | 0 | 0 |
| FINBOROUGH. | | | |
| Friends at | 0 | 15 | 0 |
| IPSWICH. | | | |
| Collection at Rev. Mr. Payne's | 5 | 16 | 0 |
| Cowell, Mr. | 1 | 0 | 0 |
| Friends | 3 | 5 | 0 |
| Lacy, Mr. | 1 | 0 | 0 |
| Pollard | 0 | 15 | 0 |
| Richardson, Mrs. | 1 | 1 | 0 |
| STONHAM. | | | |
| Collection at Baptist Chapel | 1 | 15 | 6 |
| Clergyman, A | 1 | 0 | 0 |
| Wilcox, Rev. J. | 0 | 10 | 6 |
| Shelthanger, Mr. Dogget | 1 | 0 | 0 |
| STOKEASH, Collection | 2 | 8 | 6 |
| SUTTON, Collection | 1 | 12 | 6 |
| STOW MARKET, Ditto | 4 | 2 | 6 |
| *Stradbrook*, Friends at | 3 | 7 | 0 |
| Trimley, Rev. J. Julian | 0 | 10 | 6 |
| Wolton Collection, Rev. Mr. Cowell's | 1 | 2 | 3 |
| WOODBRIDGE, Collection at Rev. J. Pryce's Chapel | 2 | 12 | 3 |
| Friends at Ditto | 1 | 10 | 0 |
| | 58 | 1 | 0 |

*Collected in another Journey, by the Rev. Mr. Payne, in the County of* SUSSEX, *September*, 1821.

| BRIGHTON. | | | |
|---|---|---|---|
| Collection at Rev. Mr. Packer's Meeting | 30 | 19 | 6 |
| Nasham, John, Esq. | 1 | 0 | 0 |
| Stranger, A. | 5 | 0 | 0 |
| WORTHING. | | | |
| Evershed, Mr. | 1 | 0 | 0 |
| Gray, Mrs. | 2 | 2 | 0 |
| LEWES. | | | |
| Collection at Rev. Mr. Pewtress's Meeting | 5 | 0 | 0 |
| Dicker, Mr. Junior | 1 | 0 | 0 |
| Venning, Miss | 0 | 10 | 0 |
| | £46 | 11 | 6 |

*Contributions received by the* TREASURER *and* SECRETARY, *since Midsummer last.*

| | | | |
|---|---|---|---|
| Anonymous, per Treasurer | 10 | 0 | 0 |
| Ditto, per Secretary | 10 | 0 | 0 |
| Ditto, per Mr. Fell | 1 | 0 | 0 |
| Auxiliary Society at *Clapham* | 23 | 15 | 3 |
| Ditto Do. at *Walworth* | 12 | 0 | 0 |
| Ditto Do. at Forton, per Rev. Thomas Tilly | 1 | 10 | 0 |

| | £ | s. | d. |
|---|---|---|---|
| Bagster, Mrs. per Rev. J. Ivimey | 4 | 0 | 0 |
| J. D. per Ditto | 1 | 0 | 0 |
| F. J. Mrs. per Mr. Walkden | 10 | 0 | 0 |
| Hope, S. Esq. *Liverpool*, per Rev. M. Fisher | 10 | 0 | 0 |
| Heskins, Mr. *Nailsworth*, Sub. | 0 | 10 | 6 |
| Kennaway, Sir John, per Rev. J. Hughes | 10 | 0 | 0 |
| Page, Rev. H. *Worcester*, Sub. | 1 | 1 | 0 |
| Parnell, Mr. *Ashford*, Sub. | 1 | 1 | 0 |
| Saunders, Mr. *Whitchurch*, per Rev. J. Saffery | 10 | 0 | 0 |
| Wyke, Mr. *Abergavenny*, Sub. | 0 | 10 | 6 |
| Wells, Mr. Sub. | 1 | 1 | 0 |
| Villager, A, per Mr. Webb | 0 | 10 | 6 |

*Collected by the Secretary on a Journey, July, 1821.*

BIRMINGHAM.

| | | | |
|---|---|---|---|
| Auxiliary Society at Bond-street | 10 | 0 | 0 |
| Beilby, Mr. | 1 | 1 | 0 |
| Brinton, Mr. Sub. | 1 | 1 | 0 |
| Deakin, Mr. F. Sub. | 1 | 1 | 0 |
| Edwards, Mr. *Newcastle U. L.* | 0 | 10 | 6 |
| Fletcher, Mr. | 0 | 10 | 0 |
| Groom, Mr. Sub. | 0 | 10 | 6 |
| Hadley, Mr. Sub. | 0 | 10 | 0 |
| Hodgskins, Mr. Sub. | 0 | 10 | 6 |
| Johnson, Mr. Sub. | 1 | 1 | 0 |
| King, Mr. Sub. | 1 | 1 | 0 |
| Lawrence, Mr. | 0 | 10 | 6 |
| Petford, Mr. Sub. | 0 | 10 | 6 |
| Phillips, Mr. *Hanley* | 1 | 0 | 0 |
| Rooms, Messrs. | 1 | 0 | 0 |
| White, Mr. | 0 | 10 | 0 |
| Woodall, Mr. per Mr. Lepard | 0 | 10 | 0 |
| Small Sums | 0 | 19 | 0 |

COVENTRY.

| | | | |
|---|---|---|---|
| Baker, Mr. | 0 | 10 | 6 |
| Booth, Mr. Sub. | 1 | 1 | 0 |
| Booth, Mr. R. Sub. | 0 | 10 | 6 |
| Butterworth, Mr. Sub. | 1 | 1 | 0 |
| Jeffery, Mr. | 0 | 10 | 6 |
| Mayo, Mr. Sub. | 1 | 0 | 0 |
| Seagar, Mr. Sub. | 0 | 10 | 6 |
| Small Sums | 0 | 12 | 6 |
| Collected at Rev. Mr. Franklin's Meeting | 3 | 10 | 7½ |
| Do. at the United Missionary Prayer Meeting | 3 | 8 | 2¼ |
| Do. at Kenilworth | 1 | 7 | 3 |
| Do. at Southam | 3 | 4 | 0 |

BATH.

| | | | |
|---|---|---|---|
| Calwell, Mrs. | 5 | 0 | 0 |
| Gay, Mr. | 1 | 0 | 0 |
| Smith, O. Esq. Sub. | 10 | 0 | 0 |
| Smith, J. G. Esq. Sub. | 1 | 1 | 0 |
| *Small Sums* | 0 | 11 | 0 |

BECKINGTON.

| | | | |
|---|---|---|---|
| *Evill, James, Esq.* Sub. | 1 | 1 | 0 |

FROME.

| | | | |
|---|---|---|---|
| Allen, Francis, Esq. Sub. | 1 | 1 | 0 |
| Britian, Mrs. | 1 | 0 | 0 |
| Britian, Mr. Sub. | 1 | 1 | 0 |
| Butcher, Mr. Sub. | 1 | 1 | 0 |
| Clift, Mr. Sub. | 0 | 10 | 6 |
| Cooper, Mr. Sub. | 0 | 10 | 6 |
| Howell, Mr. | 0 | 10 | 6 |
| Kingdon, George, Esq. Sub. | 1 | 1 | 0 |
| Mansford, Mr. | 0 | 10 | 6 |
| Shephard, Mrs. J. and Mr. J. H. | 1 | 1 | 0 |
| Small Sums | 1 | 12 | 6 |

MELKSHAM.

| | | | |
|---|---|---|---|
| Phillips, E. Esq. Jun. | 1 | 1 | 0 |
| Phillips, J. Esq. Sub. | 1 | 1 | 0 |
| Townsend, Mr. E. Jun. Sub. | 1 | 1 | 0 |
| Small Sums | 1 | 4 | 6 |

TROWBRIDGE.

| | | | |
|---|---|---|---|
| Anstie, Mr. Sub. | 0 | 10 | 6 |
| Dunn, Mr. Sub. | 1 | 1 | 0 |
| Harris, Mr. Sub. | 1 | 0 | 0 |
| Harris, Mr. R. Sub. | 1 | 1 | 0 |
| Salter, Mr. S. Sub. | 1 | 1 | 0 |
| Stancomb, Mr. Sub. | 1 | 1 | 0 |
| Stancomb, Mr. Joseph, Sub. | 1 | 0 | 0 |
| Stancomb, Mr. John | 1 | 0 | 0 |

WESTBURY LEIGH.

| | | | |
|---|---|---|---|
| Chubb, Mr. | 0 | 10 | 6 |
| Haines, Robert, Esq. Sub. | 1 | 1 | 0 |
| Overbury, B. Esq. Sub. | 1 | 0 | 0 |
| Tucker, Mr. | 0 | 10 | 6 |
| Wilkins, Mr. Sub. | 0 | 10 | 6 |
| Wilkins, Mr. John Sub. | 0 | 10 | 6 |

P.S. The Committee have agreed to assist in supporting *Four additional* Missionaries: in the Counties of Gloucester, Hereford, Lancaster, and Warwick. Urgent applications are now before them from Oxfordshire, Worcestershire, and Montgomeryshire: in each of these counties there are Missionaries waiting to be sent forth, and "fields white and ready to the harvest." Nothing appears wanting except "*a supply of the spirit of Jesus Christ*," and *larger funds*, to extend the operations of this Society on every hand. May the Lord provide the means, and command his blessing!

*** Donations and Subscriptions for the general funds of this Institution, (or to be appropriated in any particular district which the contributors may recommend,) are received by W. DAY, ESQ. *Treasurer*, 99, Newgate-street; Rev. J. EDWARDS, *Secretary*, 21, Thornhaugh-street, London, and by any Minister or Member of the Committee.

# CONTENTS.


ANNUAL MEETINGS. Page

List of ..... 216
Bible Society ..... 254
British and Foreign School Society 305
Female Penitentiary ..... 257
General Union ..... 306
Home Missionary Society ....257, 307
London Hibernian Society ...255, 267
London Missionary Society...258, 303
Religious Liberty .....304, 356
Society for promoting Christianity among the Jews ..... 305
Stepney Institution .....258, 307
Sunday School Union ..... 257
Wesleyan Missionary ..... 250

ASSOCIATIONS.

Bedfordshire ..... 259
Cornwall .....172, 259
Hants and Wilts ..... 362
Isle of Ely .....30, 259
Northamptonshire .....213, 448
Northern ..... 362
Oxford ..... 362
Welsh, S. E. ..... 448
Welsh, W. ..... 448
Wilts and Somerset .....259, 536
Yorkshire and Lancashire .....30, 495

BAPTIST HOME MISSIONARY SOCIETY .....127, 261

ESSAY DEPARTMENT.

Abiding in Christ ..... 377
Address to Baptist Churches ..... 474
Afternoon Non-attendance ..... 240
Anecdotes .....111, 198, 434
Annual Meetings, Advantages of.. 236
Answer to Query ..... 392
Antidote to Infidelity ..... 153
Baptists, Vindicated ..... 291
Baptist Church at Battle..... 517
Bridgnorth ..... 108
Bridlington..... 196
Newport, Monmouthshire 211
Steventon ..... 433
Butler's History of the Catholics .. 5
Christian Ministry ..... 238
Claims of Watchmen ..... 478
Diligence, Christian .....191, 287
Dream..... 58
Dutch Baptists .....341, 391, 429, 477
*Fig-tree, Barren*..... 111

Page

Harvest Homes..... 433
Henry Philip, Opinion of ..... 156
Henry, Matthew, Sermon by ..... 383
How to ruin &c..... 100
Holy Spirit, Outpouring of ..... 194
Interesting Letter on Death ..... 18
Ivimey's (Rev. Mr.) Sermon, Sketch of ..... 329
Jews ..... 110
Letters of Dr. Erskine..... 12
Mr. Lawson..... 55
Mr. Newton ..... 152
Mr. Swain ..... 195
Memoirs of Dent, Mrs. ..... 185
Dunlop, Mr. ..... 509
Freeman, Rev. William.. 277
Freeman, Mrs. ..... 282
Gale, Dr. John..... 141
Harris, Mr. John ..... 229
Thompson, Mr. George .. 188
Motives to Holiness..... 338
New Year..... 1
Outpouring of the Spirit..... 105
Oxfordshire Circular Letter...465, 511
Providence ..... 469
Queries.....62, 344
Questions and Counsel ..... 49
Realizing Views of Eternity..... 421
Religious Distraction, Cause of ... 45
Religious Tract Society..... 340
Religious Tract Anecdotes ..... 524
Remarks on Charles Butler, Esq. . 52
Satanic Influence .....97, 284
Scott, Rev. Thomas, Death of..... 232
On the Revival of Religion 334, 388
Scriptures misapplied ..... 522
Separation from the World..... 154
Supplying our Churches &c. ..... 424
Trinity, Knowledge of..... 109
Tyndal, William..... 9
Walking with God..... 103
Word in Season ..... 480
Words of the Wise..... 13

INTELLIGENCE, &c.

Abeona Transport, Loss of ..... 96
America..... 125
Baptist Cases ... ..... 446
Baptist Widows, Sums voted to... 363
Brougham's, Mr. Bill.....75, 89, 169
Burmah..... 168
Cape of Good Hope..... 210
Committee of Deputies ..... 213
Coronation ..... 355
George III, Commemoration of ... 362
Geneva..... 446

Page

High Wycomb, Meeting at..... 363
Hydrophobia ..... 538
Letters of Rev. Mr. Draper ..... 450
Rev. Mr. Judson ..... 73
Rev. Dr. Staughton.... 73
Mack, Mr. John, designated as a Missionary ..... 258
Milton..... 537
Moung Shwa-ba.....403, 447
Nova Scotia ..... 125
Providential Preservation..... 95
Queen's Funeral ..... 443
Rataffe, Prince. ..... 403
Report of Committee, &c. ..... 401
Scotland ..... 356
Seamen's Library..... 495
Staughton, Dr. ..... 355
Suicide ..... 538
Sunday School Union ..... 445
Tent Village Preaching..... 96
Waller, Trial of Mr. ..... 444
Widows, Burning of ..... 312

IRISH CHRONICLE.

Baptist Irish Society.....313, 365
C. Mr..... 497
Cope's, Dr. Sermon ..... 267
Davis, Mr. Stephen ..... 129
Hamilton, Rev. John ..... 175, 542
Inspector of Schools ..... 454
Irish Reader. ..... 410
Keen, Rev. C. T.....219, 412, 499
M'Carthy, Rev. Isaac 174, 409, 500, 541
Marshman, Rev. John..... 173
Moore, Mr. William..77, 219, 410, 453
O'Brien, Mr. John ..... 130, 544
O'Neil, Mr. W..... 132, 455, 543
P. B. ..... 35
Reader ..... 455
R. M—y ..... 35
R. P. ..... 36
Sabbath Reader .....412, 544
Sunday School Society Ireland.... 265
Thomas, Rev. Mr.....220, 498, 542
Vaughan, Mr. James ..... 131
Wilson, Rev. Josiah 33, 132, 173, 217, 453, 497, 541
W. M. ..... 34

JUVENILE DEPARTMENT.

Anecdote of a little Girl ..... 18
Earl of Bedford, Letter of.....14, 62
Historical Essays, No. 17, 1377—1399 ..... 198
No. 18. 1399—1413 .... 525
Importance of Humility, &c. ..... 111
Philosophical Reflections; No. 24, *Iron* ..... 157
*No. 25, Copper* ..... 435

MEETING-HOUSES, NEW, OR RE-OPENED.

Page

Alfred-place, Southwark ..... 171
Attleborough ..... 449
Battle ..... 213
Cardiff..... 449
Cheltenham ..... 448
Fenny Stratford..... 496
Glasgoed..... 172
Gloucester ..... 492
Hampstead ..... 492
Holywell..... 448
Monmouth ..... 172
Napton ..... 213
Pen-allt..... 171
Rhagland ..... 172
Sedbury ..... 493
Somers'-town ..... 31
Steeplane ..... 213
Witney ..... 495

MISSIONARY HERALD.

Ajimere..... 136
Allahabad ..... 86
Batavia.....39, 178
Bedfordshire Auxiliary Society ... 135
Benares..... 84
Bristol and Bath Society..... 81
Burton and Evans, Messrs. 137, 182, 223
Calcutta ...39, 271, 373, 415, 458, 503
Cawnpore ..... 506
Chamberlain, Rev. Mr..... 40
Chittagong ..... 83
Colombo ..... 506
Cuttack ..... 40
David, Mahommedan History of .. 179
Delhi ..... 42, 87, 137, 274, 375
Digah ..... 417, 461, 505
Guyah ..... 506
Home Proceedings.. 37, 81, 133, 177, 269, 321, 369, 413, 457, 501
Honduras ..... 43
Jamaica ..... 550
Jessore ..... 84
Kent Society ..... 82
Kingsbridge Society ..... 82
Kingston ..... 225
Letter from Rev. G. Atkinson..... 177
Rev. W. Giles..... 177
Moorshedabad .....41, 86, 374, 460
Poor Blind Girl, Liberality of.... 134
Raffles, Sir T. S..... 224
Saffery, Rev. John..... 37
Samarang ..... 180
Serampore ..... 135, 222, 270, 414
Singleton, Rev. John ..... 38
Spanish Town..... ... 226
Subscriptions 44, 138, 183, 227, 275, 327, 376, 420, 465, 508, 551
Sumatra .....137, 182, 224, 507, 546
Ward, Rev. W. ....222, 270, 312, 458

NEW CHURCHES.

| | Page |
|---|---|
| Bideford | 492 |
| Chapman-street | 537 |
| Crewkerne | 260 |
| Hanley | 75 |
| Lambeth | 493 |
| Liverpool Fourth Church | 260 |
| Newport, Monmouthshire | 211 |
| South Shields | 537 |
| Welchpool, Montgomeryshire | 214 |

OBITUARIES.

| | |
|---|---|
| Atkinson, Mr. J. | 201 |
| Barnes, Mr. Zacharias | 19 |
| Barraclough, Charles | 481 |
| Beddome, Mrs. Rebecca | 345 |
| Bolton, Rev. John | 530 |
| Bottomley, Mr. W. | 349 |
| Brown, Mrs. Elizabeth | 437 |
| Button, Rev. W. | 397 |
| Carter, Mrs. Hannah | 24 |
| Conway, Mrs. | 201 |
| Crisp, Mrs. | 162 |
| Evans, Rev. David | 529 |
| Fletcher, Rev. Thomas | 21 |
| Ford, Rev. George | 205 |
| Freeman, Rev. W. | 205 |
| Hall, Mr. T. | 531 |
| Humphrey, Mr. D. | 532 |
| Hunter, Rev, C. | 205 |
| Hewit, Mrs. | 116 |
| Jopling, Mr. James | 393 |
| Ivimey, Mrs. Hannah | 394 |
| Lindsey, Rev. Dr. | 117 |
| Ludgate, Mr. | 203 |
| Marlow, Nancy | 203 |
| Mead Mrs. Ruth | 480 |
| Mustoe Robert | 159 |
| Nichol, Rev. Dr. | 117 |
| Page, Alderman | 162 |
| Pedley, Mrs. Elizabeth | 241 |
| Queen, The | 393 |
| Rose, Mrs. Mary | 527 |
| Rutland, Mrs. M. | 113 |
| Scott, Rev. T | 205 |
| Scroxton, Ann | 23 |
| Smith, John James, Esq. | 163 |
| Smith, Rev. W. | 532 |
| Stewart, Mrs. Elizabeth | 347 |
| Tamsett, Eliza | 528 |
| Tatham, Mr. L. C. | 205 |
| Toller, Rev. T N | 161 |
| Watt, Dr. James | 293 |
| Whitfield, Rev. C. | 532 |
| Woodhill, Mrs. E. | 66 |

ORDINATIONS AND REMOVALS.

| | |
|---|---|
| Ashford, Mr. | 214 |
| Bate, Joseph | 259 |
| Baynes, Joseph | 405 |
| Blackmore, Samuel | 215 |
| Bradford, James | 30 |
| *Clay, John* | 405 |
| *Coombs, Benjamin* | 492 |
| Denham, Josiah | 215 |
| Drayton, G. B. | 363 |
| Falle, Philip | 407 |
| Gonthier, Jean Guillaume | 407 |
| Guers, Emile | 407 |
| Hinton, J. H. | 215 |
| Johns, W. | 494 |
| Jones, H. | 494 |
| Larom, C. | 493 |
| Pulsford, Mr. | 215 |
| Puntis, James | 214 |
| Pyt, Henry | 407 |
| Reynolds, W. | 450 |
| Smith, Andrew | 495 |
| Swinton, John | 30 |
| Thodey, S. | 178 |
| Thomas, Timothy Jun. | 214 |
| Thompson, Charles | 493 |
| Upton, James Jun. | 405 |
| Upton, William | 494 |
| West, Ebenezer | 495 |
| Winter, John | 537 |
| Young, William | 171 |

POETRY.

| | |
|---|---|
| God is known &c. | 364 |
| Hymns sung at a Harvest Home | 452 |
| Ode to Christmas | 539 |
| On Messrs. Ward and Mack | 518 |
| On Mr. Colborne | 408 |
| On Mr. E. Parker | 408 |
| On seeing a Crocus | 128 |
| Rural Walks | 32 |
| To Mrs. Chamberlain | 76 |
| To Miss E. K. | 496 |
| To Mrs. Frearson | 364 |
| To the Pomegranate | 496 |

REVIEWS.

| | |
|---|---|
| Baker, Life of Mrs. | 298 |
| Brook's History of Religious Liberty | 299 |
| Brown's Appeal &c. | 165 |
| Brown's Means of doing good | 28 |
| Burnside's Tea-table Chat | 72 |
| Chalmers's Application of Christianity, &c. | 297 |
| Clarke's History of Intolerance | 167 |
| Couder on Nonconformity ....24, | 67 |
| Cottage Minstrel | 441 |
| Defence of British and Foreign School Society | 118 |
| Dubourg's Narrative &c. | 353 |
| Edmeston's Sacred Lyrics | 401 |
| Eternal Reprobation disproved | 488 |
| Foot on Baptism | 296 |
| Funeral Sermon and Address for Rev. W. Button | 536 |
| Gibbs's Defence of the Baptists | 483 |
| Hall's (R.) Apology, &c. | 533 |
| Hamilton's Establishment of the Law &c. | 300 |
| Hewlett's Sermons | 486 |
| Inglis on Ecclesiastical Establishments | 245 |

| | Page |
|---|---|
| Inquiry &c. Mr. Brougham's Bill | 118 |
| Italian Convert | 353 |
| Jarrom's Vindication &c. against Jackson | 534 |
| Jay's Sermon at Salters' Hall | 27 |
| James's (J. A.) Sermon | 248 |
| Johnson's Reasons, &c. | 533 |
| Jones on Revelation | 301 |
| Jones's Prayers | 301 |
| Keynes's Life of the Rev. H. Field | 532 |
| Lawson's Orient Harping | 163 |
| Lawson's Woman in India | 293 |
| Letter to the Earl of Liverpool | 248 |
| Lloyd's Letter on Mr. Brougham's Bill | 118 |
| Lowther's Present State of the Waldenses | 440 |
| More Minor Morals | 208 |
| Morell's Studies &c. Vol. 4. | 205 |
| Observations on Mr. Brougham's Bill | 118 |
| Orme's Life of Owen | 206 |
| Owen's Posthumous Sermons | 399 |
| Owen's Report &c. | 353 |
| Pilgrim's Progress, with Notes by Mr. Ivimey | 354 |
| Plain Thoughts on Mr. Brougham's Bill | 118 |
| Plain Truths | 124 |
| Principia Hebraica | 398 |
| Redford's True Age of Reason | 553 |
| Report of the Committee of Journeymen | 401 |
| Ryland, Dr. Two Sermons by | 124 |
| Scales's Sermon at Leeds | 28 |
| Shepherd's Reply to Lloyd | 245 |
| Smith's (Dr.) Scripture Testimony to the Messiah | 243 |
| Steven on Chartered Schools | 246 |
| Student's Manual | 301 |
| Sunday School Sketches | 208 |
| Taylor against Deism | 441 |
| Taylor, Memoirs of Rev. John | 295 |
| Taylor's Picturesque Piety | 400 |
| Taylor's View of Baptism | 296 |
| Thorn's Eight Lectures | 208 |
| Thoughts on Prayer, &c. | 249 |
| Toplady's Devotional Retirement | 167 |
| Vincent's Spirit of Prayer | 301 |
| Ward's Farewell Letters | 298 |
| Ward on the Death of Christ | 123 |
| Wilks's Biographical Dictionary | 535 |
| Wilson's Funeral Sermon for Mr. Scott | 352 |
| Witherby's Hints | 352 |
| Young's Wreath | 248 |

SIGNATURES IN THE ESSAY AND JUVENILE DEPARTMENTS.

| | Page |
|---|---|
| A. | 105 |
| A. B. | 14 |
| A Baptist | 292 |
| A Traveller | 432 |
| An Aged Minister | 429 |
| B. H. D. | 5, 62, 103 |
| Constant Reader | 110 |
| Christopherus | 340 |
| D. | 111 |
| G. | 19, 112, 194, 291 |
| Galaad | 240 |
| G. B. | 195 |
| Green | 473 |
| H. | 100, 287 |
| H. S. A. | 200, 526 |
| Ignotus | 62 |
| J. B. | 109, 340, 383, 392 |
| J. M. C. | 12 |
| Joseph Such | 434 |
| I. M. | 198 |
| Iota | 9, 49, 55, 110, 238 |
| J. P. | 522 |
| Lector | 342 |
| M. M. | 154 |
| N. N. | 436 |
| Philo | 156 |
| Philophotos | 524 |
| T. G. | 383 |
| T. R. | 24 |
| Watchful | 480 |
| W. G. | 477 |
| ** | 420 |
| Z. | 241 |

SOCIETIES.

| | |
|---|---|
| Baptist Home Misionary | 307, 357, 553 |
| Baptist Itinerant and Home Missionary | 127 |
| Baptist Itinerant and British Missionary | 127, 261 |
| British and Foreign School | 361 |
| British India | 212 |
| Catholic in Ireland | 94 |
| Continental | 169 |
| Greenock's Seamen's Friend | 126 |
| Hants and Wilts | 31 |
| Home Missionary | 31, 127, 212, 357 |
| Port of London | 75, 126 |
| Relief of Aged Ministers | 211 |
| Religious Knowledge | 170 |
| Religious Tract | 356 |


END OF THE THIRTEENTH VOLUME.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.